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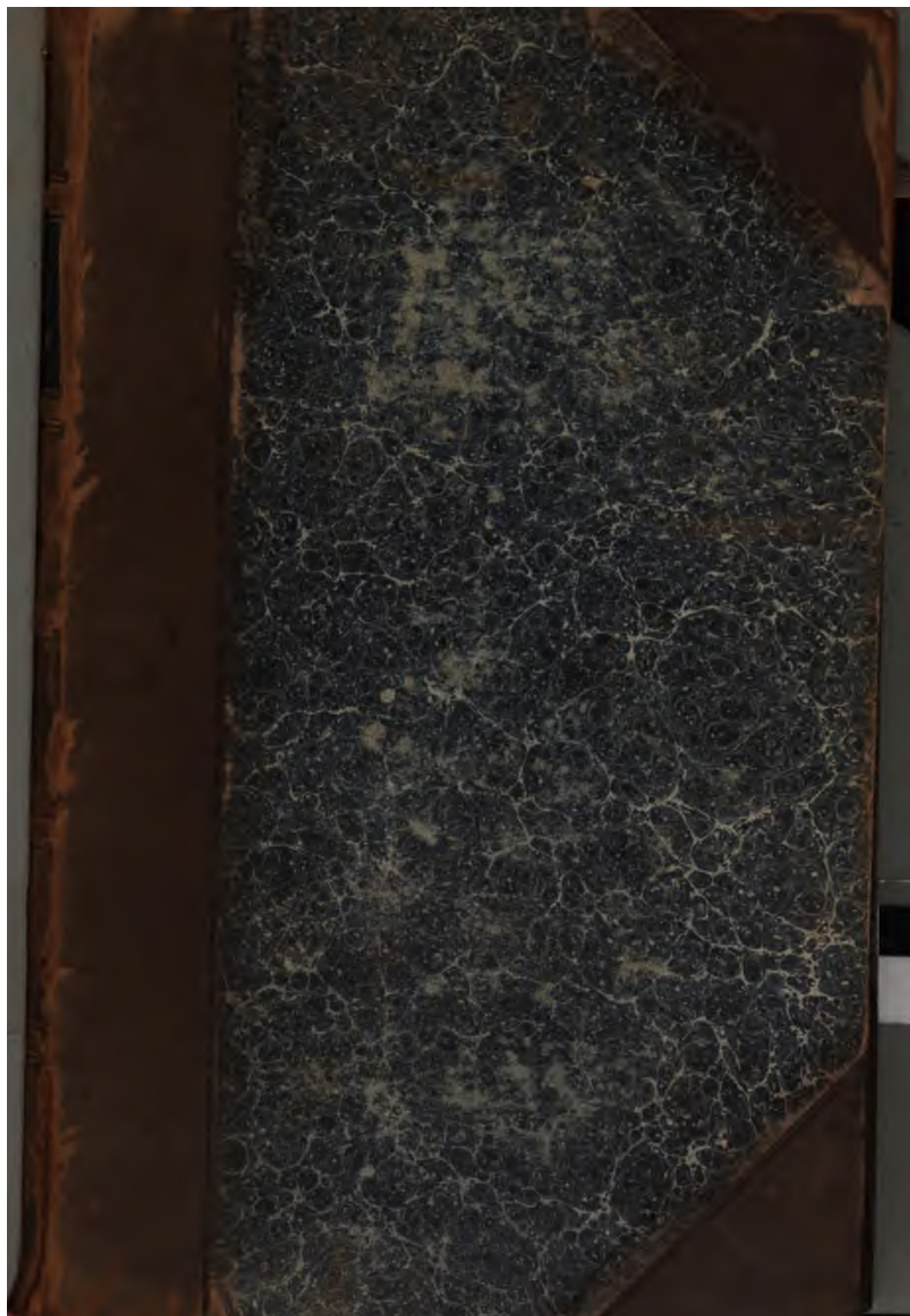
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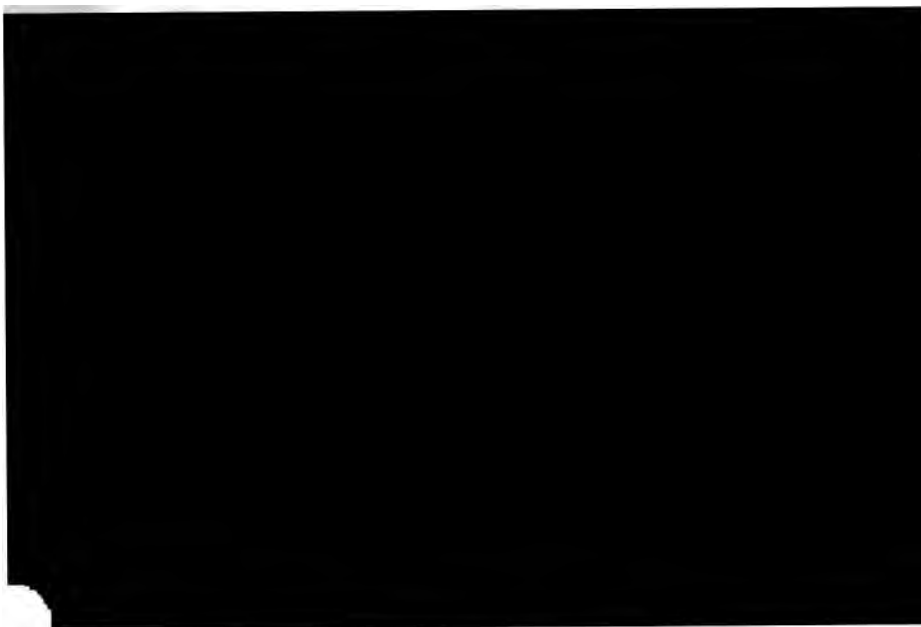
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A
SCRIPTURAL COMMENTARY,
&c.

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A
SCRIPTURAL COMMENTARY,
ON THE
BOOK OF GENESIS,
AND THE
GOSPEL ACCORDING TO ST. MATTHEW,
COMPRISING THE
SACRED TEXT OF THESE BOOKS,
WITH THE MOST COPIOUS
MARGINAL REFERENCES ANNEXED TO EACH CLAUSE OF EACH VERSE,
IN THE WORDS OF SCRIPTURE.

BY THE
REV. CHARLES LAMBERT COGHLAN, D.D.
VICAR OF KILCASKIN, IN THE DIOCESE OF DUBLIN.

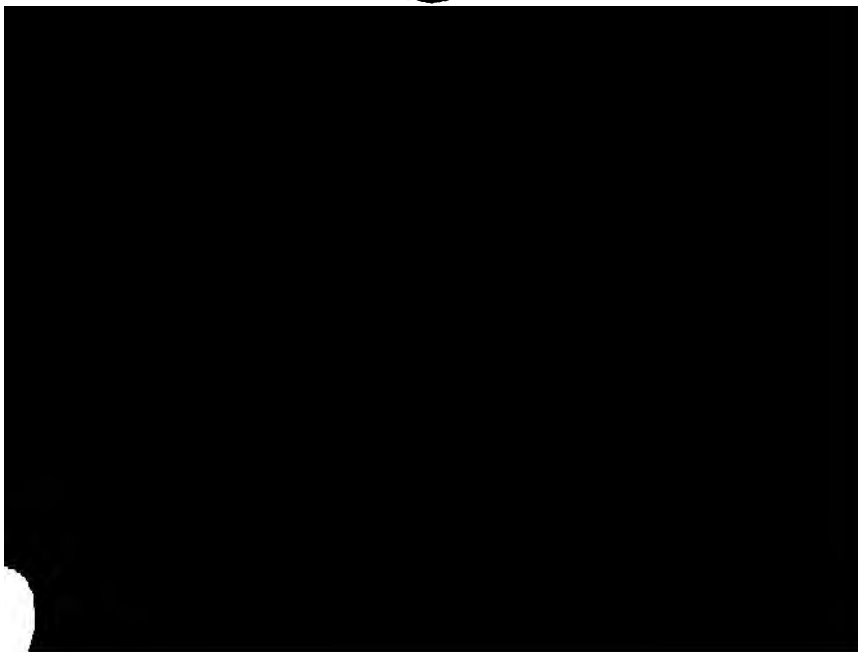
" Not handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God."—2 Cor. iv. 2.

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THE
G O S P E L
ACCORDING TO
S T. M A T T H E W.

CHAPTER I.

THE book of the generation of Jesus Christ, the son of David, the 1

CHAP. I.—*Generation of Jesus Christ, &c.*] These are the generations of the heavens and of the earth when they were created, in the day that the Lord God made the earth and the heavens. *Ge. ii. 4.* This is the book of the generations of Adam, in the day that God created man, in the likeness of God made he him. *Ge. v. 1, 2.* He (*Jesus*) was taken from prison and from judgment, and who shall declare his generation? *Is. liii. 8.* And Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. *Lu. iii. 23, &c.* (*The Israelites*) whose are the fathers, and of whom, as concerning the flesh, Christ came, who is over all, God blessed for ever. Amen. *Ro. ix. 5.*

The son of David.] When Jesus departed "thence" (from the "ruler's house") two blind men followed him, crying and saying, *Thou son of David, have mercy on us.* *Mat. ix. 27.* A woman of Canaan came out of the same coasts (of Tyre and Sidon), and cried unto him, saying, Have mercy on me, O Lord, *thou son of David*; my daughter is grievously vexed with a devil. *Mat. xv. 22.* What think ye of Christ (*said Jesus to the Pharisees*)? whose son is he? They say unto him, *The son of David.* He saith unto them, How then doth David in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool? If David then call him Lord, how is he his son? *Mat. xxii. 42—45.* He (*Solomon*) shall build an house for my name, and I will stablish the throne of his kingdom for ever. Thine

house (*said the Lord to David*) and thy kingdom shall be established for ever before thee; thy throne shall be established for ever. *2 Sa. vii. 13. 16.* His (*David's*) seed shall endure for ever, and his throne as the sun before me. *Ps. lxxxix. 36.* The Lord hath sworn in truth unto David; he will not turn from it; Of the fruit of thy body will I set upon thy throne. *Ps. cxxxii. 11.* Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The Prince of Peace! Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it and to establish it with judgment, and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Is. ix. 6, 7.* There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is. xi. 1.* Behold, the days come (*said the Lord*) that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. xxiii. 5.* In those days, and at that time, will I cause the Branch of Righteousness to grow up unto David, and he shall execute judgment and righteousness in the land. In those days shall Judah be saved, and Jerusalem shall dwell safely, and this is the name wherewith he shall be called, The Lord our righteousness. For thus saith the Lord, David shall never want a man to sit upon the throne of the house of Israel. *Je. xxxiii. 16—17.* If my covenant be not with

2 son of Abraham. Abraham begat Isaac; and Isaac begat Jacob;

day and night; and if I have not appointed the ordinances of heaven and earth, then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. *Je. xxxiii. 25, 26.* In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. *Am. ix. 11.* In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David. And the house of David shall be as God, as the angel of the Lord before them. *Zec. xii. 8.* Behold, thou (*Mary*) shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest. And the Lord God shall give unto him the throne of his father David. *Lu. i. 31, 32.* And (*the Lord God*) hath raised up an horn of salvation for us in the house of his servant David. As he spake by the mouth of his holy prophets, which have been since the world began. *Lu. i. 69, 70.* Hath not the Scriptures said, that Christ cometh of the seed of David (*said some of the people*)? and out of the town of Bethlehem where David was? *John vii. 42.* Therefore (*David*) being a prophet, and knowing that God had sworn with an oath to him, That of the fruit of his loins, according to the flesh, he would raise up Christ to sit upon his throne he seeing this before spake of the resurrection of Christ. *Ac. ii. 30, 31.* And when he (*God*) had removed "him" ("Saul"), he raised up unto "them" ("Israel") David to be their king. To whom also he gave testimony, and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus. *Ac. xiii. 22, 23.* Paul, separated unto the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, to all that be in Rome, &c. *Ro. i. 1. 3.* I Jesus have sent mine angel, to testify unto you these things in the churches. I am the root and the offspring of David; and the bright and morning star. *Re. xxii. 16.* See chap. xxi. 9. and xxii. 42.

The son of Abraham. In thee (*said God to Abram*) shall all families of the earth be blessed. *Ge. xii. 3.* In thy seed shall all the nations of the earth be blessed. *Ge. xxii. 18.* Abraham shall surely become a great and mighty nation, and all the nations of the earth shall be blessed in him. *Ge. xviii. 18.* Unto thee and unto thy seed (*said the Lord to Isaac*) I will give all these countries, and I

will perform the oath which I swore unto Abraham thy father. In thy seed shall all the nations of the earth be blessed, because that Abraham obeyed my voice, and kept my charge, my commandments, my statutes, and my laws. *Ge. xxvi. 3—5.* I am the Lord God of Abraham thy father (*said the Lord to Jacob in his vision of the ladder*); in thee and in thy seed shall all the families of the earth be blessed. *Ge. xxviii. 13, 14.* The promise that he should be the heir of the world was not to Abraham or to his seed, through the law, but through the righteousness of faith. *Ro. iv. 13.* To Abraham and his seed were the promises made. He saith not, and to seeds, as of many, but as of one, and to thy seed, which is Christ. *Gal. iii. 16.* For verily he took not on him the nature of angels, but he took on him the seed of Abraham. *He. ii. 16.*

2 *Abraham begat Isaac, &c.* Sarah conceived and bare Abraham a son in his old age, at the set time of which God had spoken to him. And Abraham called the name of his son that was born unto him, whom Sarah bare to him, Isaac. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. *Ge. xxi. 2—4.* And Joshua said unto all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood in old time, even Terah the father of Abraham, and the father of Nahor; and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. *Jos. xxiv. 2, 3.* The sons of Abraham; Isaac and Ishmael. *1 Ch. i. 28.* Look unto Abraham your father (*ye that follow after righteousness*), and unto Sarah that bare you; for I called him alone, and blessed him and increased him. *Is. li. 2.* (*Judah*) which was the son of Jacob, which was the son of Isaac, which was the son of Abraham, which was the son of Thara, which was the son of Nachor, &c. *Lu. iii. 34.* And he (*the Lord*) gave him (*Abraham*) the covenant of circumcision. And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs. *Ac. vii. 8.* They are not all Israel which are of Israel; neither because they are the seed of Abraham are they all children; but in Isaac shall thy seed be called; that is, they which are the children of the flesh, these are not the children of God; but the children of promise are counted for the seed; for this is the word of promise; At this time will I come, and Sara shall have a son. *Ro. ix. 6—9.* Through faith also Sara herself received strength to conceive seed, and was delivered of a child when she was past age, because she judged him faithful who had promised. By faith

and Jacob begat Judas and his brethren; And Judas begat Phares 3

Abraham when he was tried offered up Isaac; and he that had received the promises offered up his only begotten son; of whom it was said, That in Isaac shall thy seed be called. *He. xi. 11. 17, 18.*

Isaac begat Jacob.] After "that" ("after Esau was born") came his brother out, and his hand took hold on Esau's heel, and his name was called Jacob. *Ge. xxv. 26.* And I gave unto Isaac (*said God*) Jacob and Esau. *Jos. xxiv. 4.* The sons of Isaac (*were*) Esau and Israel. *1 Ch. i. 34.* Thou Israel art my servant Jacob whom I have chosen, the seed of Abraham my friend. *Is. xli. 8.* Was not Esau Jacob's brother? saith the Lord; yet I loved Jacob, and I hated Esau. *Mal. i. 2, 3.* When Rebecca also had conceived by one, even by our father Isaac (*for the children being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth*), it was said unto her, The elder shall serve the younger. As it is written, Jacob have I loved, but Esau have I hated. *Ro. ix. 10—13.*

And Jacob begat Judas, &c.] Leah conceived and bare a son, and she called his name Reuben. And she conceived again and bare a son, and she called his name Simeon. And she conceived again and bare a son, and said, Now this time will my husband be joined unto me; therefore was his name called Levi. And she conceived again and bare a son, and she said, Now will I praise the Lord, therefore she called his name Judah, and left bearing. *Ge. xxix. 32—35.* Bilhah conceived and bare Jacob a son, and Rachel said, God hath judged me; therefore called she his name Dan (*i. e. judging*). And Bilhah Rachel's maid conceived again and bare Jacob a second son, and Rachel said, With great wrestlings have I wrestled with my sister and have prevailed; and she called his name Naphtali. And Zilpah, Leah's maid, bare Jacob a son; and Leah said, A troop cometh; and she called his name Gad. And Zilpah, Leah's maid, bare Jacob a second son; and Leah said, Happy am I, for the daughters will call me blessed; and she called his name Asher. And God hearkened unto Leah, and she conceived and bare Jacob the fifth son, and she called his name Issachar. And Leah conceived again and bare Jacob the sixth son, and she called his name Zebulun. *Ge. xxx. 5—24.* Then (*if you, the Shechemites, be circumcised*) will we give our daughters unto you (*said the sons of Jacob*), and we will take your daughters to us, and we will dwell with you, and we will become one people. But if ye will not hearken unto us, to be circumcised, then will we take our daughter, and we will be gone. And their words pleased Hamor, and Shechem Hamor's son; and the

young man deferred not to do the thing, because he had delight in Jacob's daughter; and he was more honourable than all the house of his father. *Ge. xxxiv. 16—19.* These are the names of the children of Israel which came into Egypt; Jacob and his sons, &c. &c. *Ge. xli. 8, &c.* Judah, thou art he whom thy brethren shall praise; thy hand shall be in the neck of thine enemies; thy father's children shall bow down before thee. Judah is a lion's whelp: from the prey, my son, thou art gone up; he stooped down, he couched as a lion, and as an old lion; who shall rouse him up? The sceptre shall not depart from Judah, nor a lawgiver from between his feet until Shiloh come, and unto him shall the gathering of the people be: binding his foal unto the vine, and his ass's colt unto the choice vine: he washed his garments in wine and his clothes in the blood of grapes; his eyes shall be red with wine and his teeth white with milk. *Ge. xlix. 8—12.* Now these are the names of the children of Israel which came into Egypt; Reuben, Simeon, Levi, and Judah; Issachar, Zebulun, and Benjamin, Dan, and Naphtali, Gad, and Asher. And all the souls that came out of the loins of Jacob were seventy souls. *Ex. i. 1—5.* These are the sons of Israel; Reuben, Simeon, Levi, and Judah, Issachar, and Zebulun; Dan, Joseph, and Benjamin, Naphtali, Gad, and Asher, &c. &c. *1 Ch. ii. 1, &c.* Now the sons of Reuben, the firstborn of Israel (*for he was the firstborn; but, forasmuch as he defiled his father's bed, his birthright was given unto the sons of Joseph the son of Israel; and the genealogy is not to be reckoned after the birthright; for Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's.*) *1 Ch. v. 1, 2. See Lu. iii. 33, 34.* He (*the Lord*) gave him the covenant of circumcision. And so Abraham begat Isaac, and circumcised him the eighth day; and Isaac begat Jacob, and Jacob begat the twelve patriarchs. *Ac. vii. 8.* Of the tribe of Juda were sealed twelve thousand. *Re. vii. 5.*

3. Judas begat Phares.] It came to pass, in the time of her (*Tamar's*) travail, that, behold, twins were in her womb. And it came to pass as he (*Zarah*) drew back his hand (*on which the midwife bound a scarlet thread*), that, behold, his brother came out; and she said, How hast thou broken forth? *This breach be upon thee!* Therefore his name was called Pharez (*i. e. a breach*). And afterward came out his brother, that had the scarlet thread upon his hand, and his name was called Zarah (*i. e. brightness*). *Ge. xxxviii. 27, 29, 30.* The sons of Judah, Er, and Onan, and Shelah, and Pharez, and Zarah. *Ge. xli. 12.* And the sons of Judah, after their families, were of Shelah the family

and Zara of Tamar; and Phares begat Esrom; and Esrom begat
4 Aram; And Aram begat Aminadab; and Aminadab begat Naas-
5 son; and Naasson begat Salmon; And Salmon begat Booz of
Rachab; and Booz begat Obed of Ruth; and Obed begat Jesse;

of the Shelanites; of Pharez the family of the Phazites; of Zerah the family of the Zarhites. And the sons of Pharez were, of Hezron the family of the Hezronites; of Hamul the family of the Hamulites. Nu. xxvi. 20, 21. The sons of Judah; Er, and Onan, and Shelah. And Tamar his daughter in law bare him Pharez and Zerah. All the sons of Judah were five. 1 Ch. ii. 3, 4.

Tamar.] And Judah took a wife for Er his firstborn, whose name was Tamar. And Er Judah's firstborn was wicked in the sight of the Lord, and the Lord slew him. Then said Judah to Tamar his daughter in law, Remain a widow at thy father's house till Shelah my son be grown, for he said, Lest peradventure he die also, as his brother did. And Tamar went and dwelt in her father's house. Ge. xxxviii. 6, 11. And it came to pass about three months after (*Judah was deceived by Tamar as an Harlot*) that it was told Judah, saying, Tamar thy daughter in law hath played the harlot, and also, behold she is with child by whoredom. And Judah said, Bring her forth and let her be burnt: when she was brought forth, she sent to her father in law, saying, By the man whose these are am I with child: and she said, Discern, I pray thee, whose are these, the signet and bracelets and staff. And Judah acknowledged them, and said, She hath been more righteous than I, because I gave her not Shelah my son. Ge. xxxviii. 24, 25, 26.

And Phares begat Esrom.] The sons of Pharez were Hezron, and Hamul. Ge. xli. 12. And the sons of Pharez were, of Hezron, the family of the Hezronites; of Hamul, the family of the Hamulites. Nu. xxvi. 21. Now these are the generations of Pharez; Pharez begat Hezron; and Hezron begat Ram, and Ram begat Amminadab, and Amminadab begat Nahshon, and Nahshon begat Salmon, and Salmon begat Boaz, and Boaz begat Obed, and Obed begat Jesse, and Jesse begat David. Ru. iv. 18—22. The sons of Pharez, Hezron and Hamul. 1 Ch. ii. 5. The sons of Judah; Pharez, Hezron, and Carmi, and Hur, and Shobal. 1 Ch. iv. 1. (*Boaz*) which was the son of Salmon, which was the son of Naasson, which was the son of Aminadab, which was the son of Aram, which was the son of Esrom, which was the son of Phares, which was the son of Juda. Lu. iii. 33.

Aram.] Hezron begat Ram, and Ram begat Amminadab. Ru. iv. 19. The sons of Hezron that were born unto him; Jerahmeel, and Ram, and Chelubai. 1 Ch. ii. 9.

4 *Aminadab.*] Amminadab begat Nahshon, and Nahshon begat Salmon, Ram begat

Amminadab, and Amminadab begat Nahshon, prince of the children of Judah, and Nahshon begat Salma, and Salma begat Boaz, and Boaz begat Obed, and Obed begat Jesse. 1 Ch. ii. 10, 11, 12.

Naasson.] These are the names of the men that shall stand with you (*said God to Moses*); of Judah, Nahshon the son of Amminadab. Nu. i. 7. Nahshon the son of Amminadab, shall be captain of the children of Judah. Nu. ii. 3. And he that offered his offering the first day (*for the tabernacle and altar*) was Nahshon the son of Amminadab, of the tribe of Judah. And for a sacrifice of peace-offerings, two oxen, five rams, five he-goats, five lambs of the first year. This was the offering of Nahshon, the son of Amminadab. Nu. vii. 12, 17. In the first place went the standard of the camp of the children of Judah (*in the order of march*), according to their armies, and over his host was Nahshon the son of Amminadab. Nu. x. 14. Jesse (*in the genealogy of Christ*) which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson. Lu. iii. 32.

5 *Salmon.*] Salmon begat Boaz, and Boaz begat Obed. Ru. iv. 21. Nahshon begat Salma, and Salma begat Boaz, and Boaz begat Obed, and Obed begat Jesse. 1 Ch. ii. 11, 12.

Rachab.] And Joshua the son of Nun sent out of Shittim two men to spy secretly, saying, Go view the land, even Jericho. And they went and came into an harlot's house, named Rahab, and lodged there. Jos. ii. 1. But Joshua had said unto the two men that had espied out the country, Go into the harlot's house, and bring out thence the woman, and all that she hath, as ye sware unto her. And the young men that were spies went in, and brought out Rahab, and her father, and her mother, and her brethren, and all that she had, and they brought out all her kindred, and left them without the camp of Israel. And Joshua saved Rahab the harlot alive. Jos. vi. 22—25. By faith, the harlot Rahab perished not with them that believed not, when she had received the spies with peace. He. xi. 31. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way. Ja. ii. 25.

Booz.] "They" (*"the sons of Naomi"*) took them wives of the women of Moab, the name of the one was Orpah, and the name of the other Ruth. And Ruth (*after the death of her husband*) said (*to Naomi*), Entreat me not to leave thee, or to return from following after thee, for whither thou goest I will go;

And Jesse begat David the king; and David the king begat 6
Solomon of her *that had been the wife* of Urias; And Solomon 7

and where thou lodgest I will lodge; thy people *shall be* my people, and thy God my God; where thou diest will I die, and there will I be buried. The Lord do so to me, and more also, *if ought* but death part thee and me. So Naomi returned, and Ruth the Moabitess, her daughter in law, with her, which returned out of the country of Moab; and they came to Bethlehem in the beginning of barley-harvest. *Ru. i. 4. 16, 17. 22. See Ru. ii. 3, 4.*

Obed.] Jesse (in the genealogy of Christ) which was the son of Obed, which was the son of Booz, which was the son of Salmon, which was the son of Naasson. Lu. iii. 32.

6 Jesse.] Obed begat Jesse, and Jesse begat David. Ru. iv. 22. And the Lord said unto Samuel, How long wilt thou mourn for Saul, seeing I have rejected him from reigning over Israel? Fill thine horn with oil, and go, I will send thee to Jesse the Bethlehemite, for I have provided me a king among his sons. And Samuel (*doing that which the Lord spake*) said unto Jesse, Are here all thy children? And he said, There remaineth yet the youngest, and behold, he keepeth the sheep. And Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither. And he sent and brought him in. Now he *was* ruddy, and withal of a beautiful countenance, and goodly to look on. And the Lord said, Arise, anoint him, for this *is* he; then Samuel took the horn of oil, and anointed him in the midst of his brethren. And the Spirit of the Lord came upon David from that day forward. *1 Sa. xvi. 1. 11, 12, 13.* Now David was the son of that Ephrathite of Beth-lehem-judah, whose name *was* Jesse, and he had eight sons. And Saul said unto him (*David*), Whose son art thou? And David answered, I am the son of thy servant Jesse the Beth-lehemite. *1 Sa. xvii. 12. 58.* Saul's anger was kindled against Jonathan (*because David came not to the king's table*), and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness. For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die. *1 Sa. xx. 30, 31.* All of you (*said Saul to his servants*) have conspired against me, and there is none that sheweth me that my son hath made a league with the son of Jesse. *1 Sa. xxii. 8.* Now these *be* the last words of David, David the son of Jesse said, and the man *who was* raised up on high, the anointed of the God of Jacob, and the sweet psalmist of Israel said, The Spirit of the Lord spake by me, and his word *was* in my tongue. *2 Sa.*

xxiii. 1, 2. Ozem (*was*) the sixth (*son of Jesse*), David the seventh. *1 Ch. ii. 15.* The prayers of David, the son of Jesse, are ended (*contained in Ps. lxxii.*) *Ps. lxxii. 20.* There shall come forth a rod out of the stem of Jesse, and a Branch shall grow out of his roots. *Is. xi. 1.* And when "he" (*"the Lord"*) had removed him (*Saul*), he raised up unto them David to be their king, to whom also he gave testimony, and said, I have found David the son of Jesse a man after mine own heart, which shall fulfil all my will. Of this man's seed hath God according to his promise raised unto Israel a Saviour, Jesus. *Ac. xiii. 22, 23.*

*Solomon.] David comforted Bath-sheba his wife, and went in unto her, and lay with her, and she bare a son, and he called his name Solomon, and the Lord loved him. And he sent by the hand of Nathan the prophet, and he called his name Jedidiah (*i. e. beloved of the Lord*), because of the Lord. *2 Sa. xii. 24, 25.* These were born unto him (*David*) in Jerusalem, Shimea, Shobab, and Nathan, and Solomon, four of Bath-shua, the daughter of Ammiel. *1 Ch. iii. 5.* These *are* the names of his children which he had in Jerusalem, Shammua, and Shobab, Nathan, and Solomon. *1 Ch. xiv. 4.* Of all my sons (*said David*), he hath chosen Solomon my son to sit upon the throne of the kingdom of the Lord over Israel. *1 Ch. xxviii. 5.**

*Her that had been the wife of Urias.] David sent and enquired after the woman (whom he saw washing herself, and who was very beautiful to look upon). And one said, Is not this Bath-sheba the daughter of Efram the wife of Uriah the Hittite? And when the wife of Uriah heard that Uriah her husband was dead (for David ordered Joab to set him in the foremost of the hottest battle), she mourned for her husband. And when the mourning was past, David sent and fetched her to his house, and she became his wife, and she bare him a son. *2 Sa. xi. 3. 26, 27.* Nathan spake unto Bath-sheba, the mother of Solomon, saying, Hast thou not heard that Adonijah, the son of Haggith, doth reign, and David our lord knoweth it not. Go, and get thee unto king David, and say unto him, Didst not thou, my lord, O king, swear unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne? Behold, while yet thou talkest there with the king, I also will come in after thee, and confirm thy words. And Bath-sheba went in unto the king into the chamber; and the king was very old, and Abishag the Shunammite ministered unto the king. And Bath-sheba bowed, and did obeisance unto the king. And the king said,*

begat Roboam; and Roboam begat Abia; and Abia begat Asa;
8 And Asa begat Josaphat; and Josaphat begat Joram; and Joram
9 begat Ozias; And Ozias begat Joatham; and Joatham begat

What wouldest thou? And she said unto him, My lord, thou swarest by the Lord thy God unto thine handmaid, saying, Assuredly Solomon thy son shall reign after me, and he shall sit upon my throne. Then king David answered and said, Even as I sware unto thee by the Lord God of Israel, even so will I certainly do this day; then Bath-sheba bowed with her face to the earth, and did reverence to the king, and said, Let my lord the king live for ever. 1 Ki. i. 11. 13, 14—17. 23—31. For David's sake did the Lord his God give him (*Abijam king of Judah*) a lamp in Jerusalem to set up his son after him. Because David did that which was right in the eyes of the Lord, and turned not aside from any thing that he commanded him all the days of his life, save only in the matter of Uriah the Hittite. 1 Ki. xv. 4, 5. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Ro. viii. 3.

Urias.] Uriah the Hittite (*one of David's worthies*) thirty and seven in all. 2 Sa. xxiii. 39. Uriah the Hittite (*one of David's mighty men*). 1 Ch. xi. 41.

7 *Roboam.*] Solomon slept with his fathers, and was buried in the city of David his father, and Rehoboam his son reigned in his stead. 1 Ki. xi. 43. And Rehoboam went to Shechem, for all Israel were come to Shechem to make him king. 1 Ki. xii. 1. &c. Solomon's son was Rehoboam, Abia (*or Abijam*) his son, Asa his son, Jehoshaphat his son, &c. 1 Ch. iii. 10. See 2 Ch. ix. 31. There are gathered unto "him" (*"Jeroboam" the servant of Solomon*) vain men (*said Abijah*), the children of Belial, and have strengthened themselves against Rehoboam the son of Solomon, when Rehoboam was young and tender hearted, and could not withstand them. 2 Ch. xiii. 7.

Abia.] Rehoboam slept with his fathers, and Abijam his son reigned in his stead. 1 Ki. xiv. 31. In the eighteenth year of king Jeroboam began Abijah to reign over Judah. 2 Ch. xiii. 1.

Asa.] Abijam slept with his fathers; and Asa his son reigned in his stead. And Asa did that which was right in the eyes of the Lord. But the high places were not removed. And there was war between Asa and Baasha king of Israel, all their days; when Baasha heard (*that Benhadad, king of Syria, had hearkened unto king Asa, requiring him to break his league with Baasha*) he left off building of Ramah. Then king Asa made a proclamation throughout all Judah, and they took away the stones of Ramah, and the timber thereof wherewith Baasha had builded,

and king Asa built with them Geba of Benjamin, and Mizpah. 1 Ki. xv. 8—22. The rest of all the acts of Asa, and all his might, and all that he did, and the cities which he built, are they not written in the book of the chronicles of the kings of Judah: nevertheless, in the time of his old age he was diseased in his feet. 1 Ki. xv. 23. See 2 Ch. xiv. 16.

8 *Josaphat.*] Asa slept with his fathers, and Jehoshaphat his son reigned in his stead. 1 Ki. xv. 24. It came to pass in the third year (*after peace between Syria and Israel*), that Jehoshaphat, the king of Judah, came down to the "king of Israel" (*"Ahab" seduced by false prophets to go against Ramoth Gilead to battle*). 1 Ki. xxii. 2. &c. Jehoram the son of Ahab began to reign over Israel in Samaria in the eighteenth year of Jehoshaphat king of Judah. 2 Ki. iii. 1. See 2 Ch. xvii.—xx.

Joram.] And Jehoshaphat slept with his fathers, and Jehoram his son reigned in his stead. 1 Ki. xxii. 50. In the fifth year of Joram, the son of Ahab king of Israel (*Jehoshaphat being then king of Judah*), Jehoram the son of Jehoshaphat king of Judah began to reign. 2 Ki. viii. 16. Joram "his" (*"Jehoshaphat's"*) son, Ahaziah his son, Joash his son, &c. 1 Ch. iii. 11, &c. See 2 Ki. xxi. 1.

Ozias.] And all the people of Judah took Azariah, which was sixteen years old, and made him king instead of his father Amaziah. 2 Ki. xiv. 21. 2 Ch. xxvi. 1. In the twenty and seventh year of Jeroboam, king of Israel, began Azariah son of Amaziah king of Israel to reign; he reigned two and fifty years in Jerusalem. And he did that which was right in the sight of the Lord; save that the high places were not removed. The Lord smote the king, so that he was a leper unto the day of his death, and dwelt in a several house, &c. 2 Ki. xv. 1—5.

9 *Joatham.*] Azariah slept with his fathers: and Jotham his son reigned in his stead. In the second year of Pekah, the son of Remaliah, king of Israel, began Jotham the son of Uzziah king of Judah to reign. And he did that which was right in the sight of the Lord: five and twenty years old was he when he began to reign, and he reigned sixteen years in Jerusalem. Howbeit the high places were not removed: the people sacrificed and burnt incense still in the high places. He built the higher gate of the house of the Lord. 2 Ki. xv. 7. 32—35. Joram his (*Jehoshaphat's*) son, Ahaziah his son, Joash his son, Amaziah his son, Azariah his son, Jotham his son, Ahaz his son, Hezekiah his son. 1 Ch. iii. 11—13. Uzziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper, for he was

Achaz; and Achaz begat Ezekias; And Ezekias begat Manasses; 10
and Manasses begat Amon; and Amon begat Josias; And Josias 11

cut off from the house of the Lord, and Jotham his son *was* over the king's house, judging the people of the land. 2 Ch. xxvi. 21. See 2 Ch. chap. xxvii.

Achaz.] Jotham slept with his fathers, and Achaz his son reigned in his stead. 2 Ki. xv. 38. In the seventeenth year of Pekah the son of Remaliah, Achaz the son of Jotham king of Judah began to reign. 2 Ki. xvi. 1. Twenty years old *was* Achaz when he began to reign, and reigned sixteen years in Jerusalem; and did not *that which was* right in the sight of the Lord his God, but he walked in the way of the kings of Israel, and made his son to pass through the fire according to the abominations of the heathen, and he sacrificed and burnt incense in the high places, and on the hills, and under every green tree. 2 Ki. xvi. 2, 3. See 2 Ch. xxvii. 9. and xxviii. 1. And it came to pass in the days of Achaz, the son of Jotham, the son of Uziah king of Judah, that Rezin king of Syria, and Pekah the son of Remaliah king of Israel, went up toward Jerusalem to war against it, but could not prevail against it. Then said the Lord to Isaiah, Go forth now to meet Achaz, and say unto him, Take heed, and be quiet, fear not. Ask thee a sign of the Lord thy God. Ask it either in the depth or in the height above. But Achaz said, I will not ask, neither will I tempt the Lord. And he said, Hear ye now O house of David, *is it a small thing for you to weary men; but will ye weary my God also?* Is. vii. 1—13.

Ezekias.] And Achaz slept with his fathers, and Hezekiah his son reigned in his stead. 2 Ki. xvi. 20; xviii. and xx. See 2 Ch. xxviii. 27; xxix.—xxxii. Is. xxxvi.—xxxix.

10 *Manasses.*] And Hezekiah slept with his fathers, and Manasseh his son reigned in his stead. 2 Ki. xx. 21. Manasseh *was* twelve years old when he began to reign, and reigned fifty and five years in Jerusalem. And he did *that which was* evil in the sight of the Lord: for he built up again the high places which Hezekiah his father had destroyed. And he built altars for all the host of heaven in the two courts of the house of the Lord. And the Lord spake by his servants the prophets, saying, Because Manasseh king of Judah hath done abominations: behold, I am bringing *such* evil upon Jerusalem and Judah, that whosoever heareth of it, both his ears shall tingle. Moreover Manasseh shed innocent blood very much till he had filled Jerusalem from one end to another. 2 Ki. xxi. 1—16. Surely at the commandment of the Lord came "*this*" ("*the captivity*" to Nebuchadnezzar), upon Judah to remove them out of his sight for the sins of Manasseh, according to all that he did. And also for the innocent blood that he shed (*for he filled*

Jerusalem with innocent blood); which the Lord would not pardon. 2 Ki. xxiv. 3, 4. Achaz his (*Jotham's*) son, Hezekiah his son, Manasseh his son. 1 Ch. iii. 13. 2 Ch. xxxii. 33. Manasseh *was* twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem: but did *that which was* evil in the sight of the Lord. He caused his children to pass through the fire in the valley of the son of Hinnom: also he observed times, and used enchantments, and used witchcraft, and dealt with a familiar spirit, and with wizzards: he wrought such evil in the sight of the Lord, to provoke him to anger. And the Lord spake to Manasseh, and to his people: but they would not hearken. Wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers; and prayed unto him: and he *was* entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. Then Manasseh knew that the Lord he *was* God. And he took away the strange gods; and he repaired the altar of the Lord. Nevertheless the people did sacrifice still in the high places, *yet* unto the Lord their God only. Now the rest of the acts of Manasseh *are* written in the book of the kings of Israel. His prayer also among the sayings of the seers. 2 Ch. xxxiii. 1—19.

Amon.] Amon *was* twenty two years old when he began to reign, and he reigned two years in Jerusalem. And he did *that which was* evil in the sight of the Lord; he served the idols that his father served: and he forsook the Lord God of his fathers. And the servants of Amon conspired against him, and slew the king in his own house. And the people of the land slew all them that had conspired against king Amon. 2 Ki. xxi. 19—24. See 2 Ch. xxxiii. 20—24.

Josias.] And he (*the man of God out of Judah*) cried against the altar (*by which Jeroboam stood to burn incense*), in the word of the Lord, and said, O altar, altar, thus saith the Lord; Behold, a child shall be born unto the house of David, Josiah by name, and upon thee shall he offer the priests of the high places, that burn incense upon thee, and men's bones shall be burnt upon thee. 1 Ki. xiii. 2. He (*Amon*) *was* buried in his sepulchre in the garden of Uzza: and Josiah his son reigned in his stead. 2 Ki. xxi. 26. See 2 Ki. xxii. and xxiii. *to verse* 30. The people of the land slew all them that conspired against king Amon: and the people of the land made Josiah king in his stead. 2 Ch. xxxiii. 25; xxxiv. and xxxv.

begat Jechonias and his brethren, about the time they were carried away to Babylon: And after they were brought to Babylon, Jechonias begat Salathiel; and Salathiel begat Zorobabel; And

11 *Jechonias.*] Jehoahaz was twenty and three years old when he began to reign, and he reigned three months in Jerusalem. 2 *Ki.* xxiii. 31. And he did that which was evil in the sight of the Lord. And Pharaoh-nechoh put him in bands in Riblah, that he might not reign in Jerusalem. And Pharaoh-nechoh made Eliakim (*the son of Josiah*) king in the room of Josiah his father, and turned his name to Jehoiakim, and took Jehoahaz away: and he came to Egypt and died there. And Jehoiakim gave the silver and the gold (*the tribute of the land*) to Pharaoh. Jehoiakim was twenty and five years old when he began to reign, and he reigned eleven years in Jerusalem. And he did that which was evil in the sight of the Lord, according to all that his fathers had done. 2 *Ki.* xxiii. 32—37. 2 *Ki.* xxiv. The sons of Josiah were; the firstborn Johanan, the second Jehoiakim, the third Zedekiah, the fourth Shallum. And the sons of Jehoiakim; Jeconiah his son, Zedekiah his son. And the sons of Jechoniah; Assir, Salathiel, his son. 1 *Ch.* iii. 15—17. The people of the land took Jehoahaz the son of Josiah, and made him king in his father's stead in Jerusalem. 2 *Ch.* xxxvi. 1, &c. Weep ye not for the dead, neither bemoan him; but weep sore for him that goeth away, for he shall return no more, nor see his native country; for thus saith the Lord touching Shallum, the son of Josiah, king of Judah, which reigned instead of Josiah his father, which went forth out of this place; he shall not return hither any more. Is this man Coniah a despised broken idol? Is he a vessel wherein is no pleasure? Wherefore are they cast out, he and his seed, and are cast into a land which they know not? *Je.* xxii. 10, 11, 28.

About the time they were carried away, &c.] And he (*Nebuchadnezzar king of Babylon*) carried away all Jerusalem, and all the princes, and all the mighty men of valour, even ten thousand captives, and all the craftsmen and smiths, none remained save the poorest sort of people of the land. And he carried away Jehoiachin to Babylon, and the king's mother, and the king's wives, and his officers, and the mighty of the land; those carried he into captivity from Jerusalem to Babylon. 2 *Ki.* xxiv. 14, 15, &c. Now the rest of the people that were left in the city, and the fugitives that fell away to the king of Babylon, with the remnant of the multitude, did Nebuzar-adan the captain of the guard carry away. 2 *Ki.* xxv. 11. And when the year was expired, king Nebuchadnezzar sent and brought "him" (*"Jehoiakim"*) to Babylon, with the

goodly vessels of the house of the Lord, and made Zedekiah his brother king over Judah, and Jerusalem. And them that had escaped from the sword carried he away to Babylon, where they were servants to him and his sons, until the reign of the kingdom of Persia. 2 *Ch.* xxxvi. 10, 20. Thus saith the Lord of hosts concerning the vessels which Nebuchadnezzar, king of Babylon, took not, when he took away captive Jeconiah the son of Jehoiakim, king of Judah, from Jerusalem to Babylon, and all the nobles of Judah and Jerusalem. *Je.* xxvii. 20. *Je.* xxxix. 9. He (*the king of Babylon*) put out the eyes of Zedekiah, and the king of Babylon bound him in chains, and carried him to Babylon, and put him in prison till the day of his death. Then Nebuzar-adan the captain of the guard carried away captive certain of the poor of the people; and the residue of the people that remained in the city, and those that fell away, that fell to the king of Babylon, and the rest of the multitude. *Je.* lii. 11, 15. This is the people whom Nebuchadnezzar carried away captive. In the seventh year, three thousand Jews and three and twenty. In the eighteenth year of Nebuchadnezzar he carried away captive from Jerusalem eight hundred thirty and two persons. In the three and twentieth year of Nebuchadnezzar, Nebuzar-adan the captain of the guard carried away captive of the Jews seven hundred forty and five persons; all the persons were four thousand and six hundred. *Je.* lii. 28—30. And the Lord gave Jehoiakim king of Judah into his (*Nebuchadnezzar's*) hand, with part of the vessels of the house of God, which he carried into the land of Shinar to the house of his god, and he brought the vessels into the treasure house of his god. *Da.* i. 2.

12 *Jechonias.*] It came to pass, in the seven and thirtieth year of the captivity of Jehoiachin king of Judah, in the twelfth month, on the seven and twentieth day of the month, that Evil-merodach king of Babylon, in the year that he began to reign, did lift up the head of Jehoiachin king of Judah out of prison. 2 *Ki.* xxv. 27. See verse 11 under *Josias*.

And Salathiel.] Then (*when the people gathered themselves together as one man to Jerusalem*) stood up Jeshua, the son of Jozadak, and his brethren the priests, and Zerubbabel, the son of Shealtiel, and his brethren, and builded the altar of the God of Israel, to offer burnt-offerings thereon, as it is written in the law of Moses, the man of God. *Esr.* iii. 2. Then rose up Zerubbabel the son of Shealtiel, and Jeshua the son of Jozadak, and began to

Zorobabel begat Abiud; and Abiud begat Eliakim; and Eliakim begat Azor; And Azor begat Sadoc; and Sadoc begat Achim; 14 and Achim begat Eliud; And Eliud begat Eleazar; and Eleazar 15 begat Matthan; and Matthan begat Jacob; And Jacob begat 16 Joseph the husband of Mary, of whom was born Jesus, who is called Christ. So all the generations from Abraham to David are 17 fourteen generations; and from David until the carrying away into

build the house of God, which is at Jerusalem; and with them were the prophets of God helping them. *Ezr. v. 2.* Now these are the priests and the Levites that went up with Zerubbabel the son of Shealtiel and Jeshua, &c. *Ne. xii. 1.* In the second year of Darius the king came the word of the Lord by Haggai the prophet, unto Zerubbabel, the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech the high priest. Then Zerubbabel the son of Shealtiel, and Joshua the son of Josedech, the high priest, with all the remnant of the people, obeyed the voice of the Lord their God, and the words of Haggai, the prophet, as the Lord their God had sent him, and the people did fear before the Lord. And the Lord stirred up the spirit of Zerubbabel the son of Shealtiel, and the spirit of all the remnant of the people; and they came and did work in the house of the Lord of Hosts their God. *Hag. i. 1. 12. 14.* Speak now to Zerubbabel the son of Shealtiel, governor of Judah, and to Joshua the son of Josedech, the high priest, and to the residue of the people, saying, Who is left among you that saw this house in her first glory? In that day, saith the Lord of Hosts, will I take thee, O Zerubbabel my servant, the son of Shealtiel, saith the Lord, and I will make thee as a signet, for I have chosen thee, saith the Lord of Hosts. *Hag. ii. 2. 23.* (*Juda*) which was the son of Joanna, which was the son of Rhema, which was the son of Zorobabel, which was the son of Salathiel, which was the son of Neri. *Lu. iii. 27.*

16 *Joseph the husband, &c.*] See verse 18—25. When they (*the wise men*) were departed, behold, the angel of the Lord appeareth to Joseph in a dream, saying, Arise and take the young child and his mother and flee into Egypt, and be thou there until I bring thee word, for Herod will seek the young child to destroy him. *Mat. ii. 13.* In the sixth month (*after Elizabeth's conception*) the angel Gabriel was sent from God, to a virgin espoused to a man whose name was Joseph of the house of David, and the virgin's name was Mary. *Lu. i. 26, 27.* Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David, which is called Bethlehem (because he was of the house and lineage of David), to be taxed with Mary his espoused wife, being great with child. And when "they" ("*Mary and Joseph*") saw "him" ("*Jesus*") who remained behind them in Jeru-

salem), they were amazed (*as they found him in the temple sitting in the midst of the doctors, &c.*), and his mother said unto him, Son, why hast thou thus dealt with us? Behold, thy father and I have sought thee sorrowing. *Lu. ii. 4, 5. 48.* Jesus himself began to be about thirty years of age, being (as was supposed), the son of Joseph, which was the son of Heli. *Lu. iii. 23.* And all (*the people of Nazareth*) bare him (*Jesus*) witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? *Lu. iv. 22.*

Of whom was born Jesus.] Is not this the carpenter, the son of Mary, the brother of James, and Joses, and of Juda, and Simon? are not his sisters here with us? And they were offended at him. *Mar. vi. 3.* Behold, thou shalt conceive (*said the angel to Mary*) in thy womb, and bring forth a son, and shalt call his name Jesus: he shall be great, and shall be called the Son of the Highest: and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. Then said Mary unto the angel, How shall this be, seeing I know not a man? And the angel answered, and said unto her, the Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. *Lu. i. 31—36.* And she (*Mary*) brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. And the angel said unto "them" ("*the shepherds*," who were abiding in the field), Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord. *Lu. ii. 7. 10, 11.*

Who is called Christ.] When they (*the Jews*) were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas or Jesus, which is called Christ? They said Barabbas. Pilate saith unto them, What shall I do then with Jesus, which is called Christ? They say unto him, Let him be crucified. *Mat. xxvii. 17. 21, 22.* The woman (*of Samaria*) saith unto "him" ("*Jesus*"), I know that Messias cometh, which is called Christ. *John iv. 25.*

Babylon are fourteen generations; and from the carrying away
 18 into Babylon unto Christ are fourteen generations. Now the birth
 of Jesus Christ was on this wise: When as his mother Mary was
 espoused to Joseph, before they came together, she was found
 19 with child of the Holy Ghost. Then Joseph her husband, being
 a just man, and not willing to make her a publick example, was
 20 minded to put her away privily. But while he thought on these

18 *The birth of Jesus Christ.*] See Lu. i. 27. to the end.

Of the Holy Ghost.] I will put enmity between thee and the woman (*said God to the serpent*), and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* Who can bring a clean thing out of an unclean? not one. *Job xiv. 4.* What is man, that he should be clean? and he which is born of a woman, that he should be righteous? *Job xv. 14.* Thus hath the Lord dealt with me (*said Elizabeth*) in the days wherein he looked on me, to take away my reproach among men. And the angel answered, and said unto her (*Mary*), The Holy Ghost shall come upon thee, and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God. *Lu. i. 25. 35.* When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Gal. iv. 4, 5.* For such an high priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *He. vii. 26.* Wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared me. *He. x. 5.*

19 *Her husband.*] See *com. on A public example.*

A just man.] Noah was a just man, and perfect in his generations, and Noah walked with God. *Ge. vi. 9.* Unto the upright there ariseth light in the darkness: he is gracious, and full of compassion, and righteous. A good man sheweth favour, and lendeth; he will guide his affairs with discretion. *Ps. cxli. 4, 5.* Herod feared John (*the Baptist*), knowing that he was a just man and an holy, and observed him. *Mar. vi. 20.* Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel. *Lu. ii. 25.* And they (*the messengers from Cornelius*) said, Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for "thee" (*Peter*) into his house, and to hear words of thee. *Ac. x. 22.*

A public example.] It was told Judah, saying, Tamar thy daughter in law hath

played the harlot; and also, behold, she is with child by whoredom. And Judah said, Bring her forth, and let her be burnt. *Ge. xxxviii. 24.* The man that committeth adultery with another man's wife: the adulterer and the adulteress shall surely be put to death. *Le. xx. 10.* Then they shall bring out the damsel to the door of her father's house, and the men of her city shall stone her with stones that she die; because she hath wrought folly in Israel, to play the whore in her father's house. If a man be found lying with a woman married to a husband, then they shall both of them die. If a damsel that is a virgin be betrothed unto an husband, and a man find her in the city, and lie with her; then ye shall bring them both out unto the gate of the city, and ye shall stone them with stones that they die. *De. xxii. 21-24.* "They" (*the scribes and Pharisees*) say unto "him" (*Jesus*), Master, this woman was taken in adultery, in the very act. Now Moses in the law commanded us, that such should be stoned. *John viii. 4, 5.*

Was minded to put her away privily.] When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her: then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. *De. xxiv. 1.* "They" (*the Pharisees*) said (*unto Jesus*), Moses suffered to write a bill of divorcement, and put her (*his wife*) away. *Mar. x. 4.*

20 *While he thought.*] Good and upright is the Lord: therefore will he teach sinners in the way: the meek will he guide in judgment: and the meek will he teach his way. *Ps. xxv. 8, 9.* In the multitude of my thoughts within me, thy comforts delight my soul. *Ps. xciv. 19.* I am thy servant; give me understanding, that I may know thy testimonies. *Ps. cxix. 125.* Cause me to hear thy loving kindness in the morning, for in thee do I trust: cause me to know the way wherein I should walk, for I lift up my soul unto thee. *Ps. cxliii. 8.* Trust in the Lord with all thine heart; and lean not unto thine own understanding: in all thy ways acknowledge him, and he shall direct thy paths. *Pr. iii. 5, 6.* The thoughts of the righteous are right: but the counsels of the wicked are deceit. *Pr. xii. 5.* Thou wilt keep him in perfect peace, whose mind is stayed on thee; because he trusteth in thee. *Is. xxvi. 3.* Thine ears shall hear a word be-

things, behold, the angel of the Lord appeared unto him in a dream, saying, Joseph, thou son of David, fear not to take unto thee Mary

hind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. *Is. xxx. 21.*

The angel of the Lord.] There was a certain man of Zorah, of the family of the Danites, whose name was Manoah; and his wife was barren, and bare not: and the angel of the Lord appeared unto the woman, and said unto her, Thou shalt conceive, and bear a son. Then Manoah entreated the Lord, and said, O my Lord, let the man of God, which thou didst send, come again unto us, and teach us what we shall do unto the child that shall be born. And God hearkened to the voice of Manoah; and the angel of God came again unto the woman, as she sat in the field: but Manoah her husband was not with her. *Ju. xiii. 2, 3, 8, 9.* There appeared unto him (*Zacharias, at the time of incense*) an angel of the Lord standing on the right side of the altar of incense; and when Zacharias saw him, he was troubled, and fear fell upon him: but the angel said unto him, Fear not, Zacharias: for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. Whereby shall I know this? (*said Zacharias*). And the angel answering, said unto him, I am Gabriel, that stand in the presence of God; and am sent to speak unto thee: and, behold, thou shalt be dumb, and not able to speak, until the day that these things shall be performed. And in the sixth month (*after*) the angel Gabriel was sent from God unto a city of Galilee, named Nazareth (*to Mary*). *Lu. i. 11, 12, 13, 19, 20, 26.* And there was in the same country shepherds abiding in the field, keeping watch over their flock by night: and, lo, the angel of the Lord came upon them, and the glory of the Lord shone round about them; and they were sore afraid: and the angel said unto them, Fear not; for, behold, I bring you good tidings of great joy, which shall be to all people: for unto you is born this day, in the city of David, a Saviour, which is Christ the Lord: and this shall be a sign unto you, Ye shall find the babe wrapped in swaddling clothes, lying in a manger. And suddenly there was with the angel a multitude of the heavenly host, praising God, and saying, Glory to God in the highest, and on earth peace, good will towards men. *Lu. ii. 8—14.*

In a dream.] When "they" (*"the wise men"*) were departed, behold the angel of the Lord appeareth to Joseph in a dream, saying, Arise, and take the young child and his mother, and flee into Egypt, and be thou there until I bring thee word: for Herod will seek the young child to destroy him. But when Herod was dead, behold, an angel of the Lord appeareth in a dream to Joseph in Egypt.

When he (*Joseph*) heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. *Mat. ii. 13, 19, 22.* The angel of God spake unto me (*Jacob*) in a dream (*ordering him to get out from the land*). *Ge. xxxi. 11.* If there be a prophet among you (*said the Lord to Aaron and Miriam*), I, the Lord, will make myself known unto him in a vision, and will speak unto him in a dream. *Nu. xii. 6.* A thing was secretly brought to me in thoughts from the visions of the night, when deep sleep falleth on men, fear came upon me, and trembling, which made all my bones to shake: then a spirit passed before my face; the hair of my flesh stood up: it stood still but I could not discern the form thereof: an image was before mine eyes, there was silence, and I heard a voice, saying, Shall mortal man be more just than God? &c. *Job iv. 12—16.* God speaketh in a dream, in a vision of the night, when deep sleep falleth upon men, in slumberings upon the bed; then he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose. *Job xxxiii. 15, 16, 17.* It shall come to pass, that I will pour out my spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. *Joel ii. 28.*

Joseph thou son of David.] It was told the house of David (*Ahaz king of Judah*), saying, Syria is confederate with Ephraim: and his heart was moved, and the heart of his people, as the trees of the wood are moved with the wind. And he (*the prophet*) said (*unto Ahaz*), Hear ye now, O house of David: is it a small thing for you to weary men, but will ye weary my God? *Is. vii. 2, 13.* Thus saith the Lord, If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them. *Je. xxxiii. 25, 26.* Joseph went up from Galilee, out of the city of Nazareth, into Judah, unto the city of David, which is called Bethlehem, (because he was of the house and lineage of David.) *Lu. ii. 4.*

Fear not to take, &c.] And the angel answered, and said unto the women (*Mary Magdalen and the other Mary*), Fear not ye: for I know that ye seek Jesus, which was crucified. *Mat. xxviii. 5.* And he (*God*) said (*unto Israel*), I am God, the God of thy father: fear not to go down into Egypt. *Ge. xli. 3.*

thy wife: for that which is conceived in her is of the Holy Ghost.
 21 And she shall bring forth a son, and thou shalt call his name
 22 JESUS: for he shall save his people from their sins. (Now all

And Elijah said unto her (*the widow of Zarephath*), Fear not: go and do as thou hast said: but make me thereof (*of the handful of meal and the oil in a cruse*) a little cake first, and bring it unto me, and after make for thee and thy son. 1 *Ki.* xvii. 13. Hearken unto me, ye that know righteousness, the people in whose heart is my law; fear ye not the reproach of men, neither be ye afraid of their revilings. *Is.* li. 7. Fear not (*said Gedaliah to the captains of the forces of the Jews*) to serve the Chaldeans: dwell in the land, and serve the king of Babylon, and it shall be well with you. *Je.* xl. 9. Fear not, Mary (*said the angel*): for thou hast found favour with God. *Lu.* i. 30.

That which is conceived.] See verse 18. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, a woman shall compass a man. *Je.* xxxi. 22.

21 *She shall bring forth.*] Sarah thy wife (*said God to Abraham*) shall bear thee a son indeed, and thou shalt call his name Isaac: my covenant will I establish with Isaac which Sarah shall bear unto thee at this set time in the next year. *Ge.* xvii. 19, 21. I will certainly return unto thee, according to the time of life; and, lo, Sarah thy wife shall have a son. *Gen.* xviii. 10. And the angel of the Lord appeared unto the woman (*the wife of Manoah*), and said unto her, Behold, now thou art barren, and bearest not: but thou shalt conceive and bear a son. *Ju.* xiii. 3. About this season (*said Elisha to the Shunammite woman*), according to the time of life, thou shalt embrace a son. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. 2 *Ki.* iv. 16, 17. Thy wife Elizabeth (*said the angel to Zacharias*) shall bear thee a son, and thou shalt call his name John. The Holy Ghost shall come upon thee (*said the angel to Mary*), and the power of the Highest shall overshadow thee: therefore also that holy thing which shall be born of thee shall be called the Son of God: and, behold, thy cousin Elizabeth, she hath also conceived a son in her old age; and this is the sixth month with her, who was called barren. *Lu.* i. 13, 35, 36.

Thou shalt call his name Jesus.] Behold, thou shalt conceive in thy womb, and bring forth a son, and shalt call his name Jesus. *Lu.* i. 31. When eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named ^{of the} angel before he was conceived in the

u. ii. 21.
shall save his people.] Let Israel
 Lord; for with the Lord there is

mercy, and with him is plenteous redemption. And he shall redeem Israel from all his iniquities. *Ps.* cxxx. 7, 8. In that day thou shalt say, O Lord, I will praise thee, though thou wast angry with me; thine anger is turned away, and thou comfortedst me. Behold, God is my salvation; I will trust and not be afraid: for the Lord Jehovah is my strength, and my song; he also is become my salvation. *Is.* xii. 1, 2. Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? *who* hath told it from that time? *have* not I, the Lord? And there is no God else besides me; a just God, and a Saviour; there is none besides me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. *Is.* xlv. 21, 22. In his days Judah shall be saved, and Israel shall dwell safely; and this is his name whereby he shall be called, The Lord our Righteousness. *Je.* xxiii. 6. *Je.* xxxiii. 15. I will take you (*Israel*) from among the heathen, and gather you out of all countries, and will bring you into your own land. Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and all your idols, will I cleanse you. A new heart also will I give you, and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. And I will put my spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. And ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God. *Ez.* xxxvi. 24—28. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most Holy. *Da.* ix. 24. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy king cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec.* ix. 9. John seeth Jesus coming unto him, and saith, Behold, the Lamb of God, which taketh away the sin of the world. *John* i. 29. Unto you (*the Jews, said Peter*) first, God having raised up his son Jesus, sent him to bless you, in turning away every one of you from his iniquities. *Ac.* iii. 26. Neither is there salvation in any other: for there is none other name under heaven given among men, whereby we must be saved. *Ac.* iv. 12. Him hath God exalted with his right hand to be a Prince

this was done, that it might be fulfilled which was spoken of the

and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. v. 31.* Of this man's (*David's*) seed hath God, according to his promise, raised unto Israel a Saviour, Jesus. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins: and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. xiii. 23, 38, 39.* Christ loved the Church, and gave himself for it; that he might sanctify and cleanse it, with the washing of water, by the word; that he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. *Ep. v. 25, 26, 27.* It pleased the Father, that in him should all fulness dwell, and (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. And you that were sometime alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh, through death, to present you holy, and unblameable, and unreprouvable in his sight: if ye continue in the faith, grounded, and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven. *Col. i. 19—23.* Looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ: who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. ii. 13, 14.* He is able also to save them to the uttermost that come unto God by him, seeing he ever liveth to make intercession for them. *He. vii. 25.* If we walk in the light, as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. *1 John i. 7.* If any man sin, we have an advocate with the Father, Jesus Christ the righteous, and he is the propitiation for our sins; and not for ours only, but also for the sins of the whole world. *1 John ii. 1, 2.* Whosoever abideth in him, sinneth not. And ye know that he was manifested to take away our sins; and in him is no sin. *1 John iii. 6.* Jesus Christ, who is the faithful witness, and the first-begotten of the dead, and the prince of the kings of the earth; unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God, and his Father; to him be glory, and dominion, for ever and ever, Amen. *Re. i. 5, 6.* What are these (*said one of the elders to John*) which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great

tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. vii. 13, 14.*

22 That it might be fulfilled, &c.] And (*Joseph*) was there (*in Egypt*) until the death of Herod; that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my Son. And he came (*having heard that Archelaus did reign in Judea, in the room of his father Herod*), and dwelt in a city called Nazareth; that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. *Mat. ii. 15.* *23.* Think not that I am come to destroy the law, or the prophets: I am not come to destroy, but to fulfil. *Mat. v. 17.* He (*Jesus*) cast out the spirits with his word, and healed all that were sick: that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. *Mat. viii. 16, 17.* And (*Jesus*) charged them (*the multitudes that followed him*) that they should not make him known: that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. A bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. And in his name shall the Gentiles trust. *Mat. xii. 16—21.* Without a parable spake he (*Jesus*) not unto them: that it might be fulfilled which was spoken by the prophet, saying, I will open my mouth in parables, I will utter things which have been kept secret from the foundation of the world. *Mat. xiii. 35.* All this was done (*the disciples finding an ass tied, and a colt with her*) that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold thy king cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Mat. xxi. 4.* And he (*Solomon*) said (*having dedicated the temple and brought the ark into the holy place*), Blessed be the Lord God of Israel, which spake with his mouth unto David my father, and hath with his hand fulfilled it, saying, Since the day that I brought forth my people Israel out of Egypt, I chose no city out of all the tribes of Israel, to build an house, that my name might be therein, but I chose David to be over my people Israel. There is no God like thee, who hast kept with thy servant David my father that thou promisedst him. Thou spakest also with thy mouth, and hast fulfilled it with thine hand, as it is this day. *1 Ki. viii. 15—24.* Now in the first year of Cyrus king of Persia, (that the word of the Lord, by the mouth of Jeremiah, might be

23 Lord by the prophet, saying, Behold, a virgin shall be with child, and shall bring forth a son, and they shall call his name Emmanuel, which being interpreted is, God with us.) Then Joseph

fulfilled,) the Lord stirred up the spirit of Cyrus king of Persia (to make proclamation for building the temple). *Ezr. i. 1.* These are the days of vengeance (when Jerusalem is compassed with armies); that all things which are written may be fulfilled. *Lu. xxi. 22.* And he (Jesus) said unto them (his disciples), These are the words which I spake unto you while I was yet with you: that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. *Lu. xxiv. 44.* If he (in the law) called them Gods (said Jesus) unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? *John x. 35, 36.* Though he (Jesus) had done so many miracles before "them" ("the Jews"), yet they believed not on him: that the saying of Esaias the prophet might be fulfilled, which he spake, Lord, who hath believed our report? and to whom hath the arm of the Lord been revealed? Therefore they could not believe, because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their hearts, and be converted, and I should heal them. *John xii. 37-40.* Now (said Jesus) have "they" ("the Jews") both seen and hated both me and my Father. But this cometh to pass, that the word might be fulfilled that is written in their law, They hated me without a cause. *John xv. 24, 25.* While I was with "them" ("his disciples") in the world (said Jesus), I kept them in thy name (holy Father): those that thou gavest me I have kept, and none of them is lost but the son of perdition; that the Scripture might be fulfilled. *John xvii. 12.* Then asked he "them" ("who came with Judas") again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way: that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none. *John xviii. 7, 8, 9.* Let us not rend "it" ("Jesus's coat"), but cast lots for it (said the soldiers) whose it shall be: that the Scripture might be fulfilled which saith, They parted my raiment among them, and for my vesture they did cast lots. These things were done (that the soldiers brake the legs of the first, and of the other which was crucified with him; but they brake not Jesus's legs) that the Scripture should be fulfilled, A bone of him shall not be broken. And again, another Scripture saith, They shall look on him whom they

pierced. After this, Jesus knowing that all things were now accomplished, that the Scriptures might be fulfilled, saith, I thirst. *John xix. 24, 36, 37, 28.* Those things which God before had shewed by the mouth of all his prophets, that Christ should suffer, he hath so fulfilled. *Ac. iii. 18.* Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day; they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree, and laid him in a sepulchre. *Ac. xiii. 26-29.* God hath put in their hearts (the ten horns of the beast) to fulfil his will, and to agree, and give their kingdom unto the beast, until the words of God shall be fulfilled. *Re. xvii. 17.* See chap. xii. 17.

33 A virgin shall be with child, &c.] The Lord himself shall give you a sign (said the Lord to Ahaz), Behold a virgin shall conceive, and bear a son, and shall call his name Emmanuel. *Is. vii. 14.* And he (the king of Assyria) shall pass through Judah (that re-fuseth the waters of Shiloah that go softly, and rejoice in Rezin and Remaliah's son); he shall overflow and go over; he shall reach, even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. *Is. viii. 8.*

God with us.] Lo, I am with you alway (said Jesus to his disciples), even unto the end of the world. Amen. *Mat. xxviii. 20.* The Lord of hosts is with us; the God of Jacob is our refuge. *Ps. xli. 7, 11.* Unto us a child is born, unto us a son is given; and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, the Mighty God, the Everlasting Father, the Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment, and with justice, from henceforth, even for ever. The zeal of the Lord of hosts will perform this. *Is. ix. 6, 7.* Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. *Is. xii. 2.* And the Word was made flesh, and dwelt among us, (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *John i. 14.* Paul, a servant of Jesus Christ, separated unto

being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife: And knew her not till she 25 had brought forth her first-born son: and he called his name JESUS.

the Gospel of Christ, concerning his Son Jesus Christ, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness by the resurrection from the dead. Ro. i. 1, 3, 4. (*My kinsmen according to the flesh, who are Israelites*) whose are the fathers, and of whom, as concerning the flesh, Christ came; who is over all, God blessed for ever. Amen. Ro. ix. 5. God was in Christ reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. 2 Co. v. 19. Without controversy, great is the mystery of godliness; God was manifest in the flesh, justified in spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Ti. iii. 16. The Lord Jesus Christ be with thy spirit. Grace be with you. Amen. 2 Ti. iv. 22.

24 *Did as the angel, &c.*] Thus did Noah (in preparing the ark), according to all that God commanded him so did he. Ge. vi. 22. And Noah did according unto all that the Lord commanded him. Ge. vii. 5. And he (God) said, Take now thy son, thine only son Isaac, whom thou lovest, and get thee into the land of Moriah, and offer him there for a burnt-offering upon one of the mountains which I will tell thee of. And Abraham rose up early in the morning, and saddled his ass, and took two of his young men with him, and Isaac his son, and clave the wood for the burnt-offering, and rose up and went unto the place of which God had told him. Ge. xxii. 2, 3. Thus did Moses, according to all that the Lord commanded him so did he. And he spread abroad the tent over the tabernacle, and put the covering of the tent above upon it, as the Lord commanded Moses. And he lighted the lamps before the Lord as the Lord commanded Moses. And he burnt sweet incense thereon, as the Lord commanded Moses. When they went into the tent of the congregation, and when they came near unto the altar they washed, as the Lord commanded Moses. Ex. xl. 16, 19, 25, 27, 32. And Naaman was wroth (when ordered to wash seven times in Jordan), and went away, and said, Behold, I thought, he will surely come out to me, and stand, and call on the name of the Lord his God, and strike his hand over the place, and recover the leper. Are not Abana and Pharpar rivers of Damascus better than all the waters of Israel? May I not wash in them and be clean? So he turned and went away in a rage; and his servants came near and spake unto him, and said, My father, if the prophet had bid thee do

some great thing wouldest thou not have done it? How much rather then, when he saith to thee, wash and be clean? Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God, and his flesh came again like unto the flesh of a little child: and he was clean. 2 Ki. v. 11—14. His (Jesus) mother said unto the servants (at the feast of the marriage in Cana of Galilee), Whatsoever he saith unto you do it. Jesus saith unto them, Fill the water pots (which were set there after the manner of the purifying of the Jews) with water. And they filled them up to the brim: and he saith unto them, Draw out now, and bear unto the governor of the feast: and they bare it. John ii. 5—8. By faith, Noe being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. By faith, Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed. By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. By faith "they" ("the Israelites") passed through the Red Sea. By faith the walls of Jericho fell down. By faith the harlot Rahab perished not with them that believed not. The time would fail me to tell of Gedeon, and of Barak, and of Samson, and of Jephthae; of David also and Samuel, and of the prophets, who through faith subdued kingdoms, wrought righteousness, obtained promises, stopped the mouths of lions, quenched the violence of fire, escaped the edge of the sword, out of weakness were made strong, waxed valiant in fight, turned to flight the armies of the aliens. He. xi. 7, 8, 24—34. Was not Abraham our father justified by works when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect. And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also. Ja. ii. 21—26.

25 *She had brought forth.*] Sanctify unto me (said God to Moses) all the first-born, whatsoever openeth the womb among the children

CHAPTER II.

1 Now when Jesus was born in Bethlehem of Judea, in the days of
Herod the king, behold, there came wise men from the east to
2 Jerusalem, Saying, Where is he that is born King of the Jews? for

of Israel, both of man and of beast: it is mine. *Ex.* xiii. 2. Thou shalt not delay to offer the first of thy ripe fruits, and of thy liquors. The first-born of thy sons shalt thou give unto me. *Ex.* xxii. 29. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger; because there was no room for them in the inn. *Lu.* ii. 7. For whom he (God) did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. *Ro.* viii. 29.

And he called his name Jesus.] When eight days were accomplished for the circumcising of the child, his name was called Jesus, which was so named of the angel before he was conceived in the womb. *Lu.* ii. 21.

CHAP. II.—1 *Jesus was born, &c.*] And (Joseph) knew her not till she had brought forth her first-born son: and he called his name Jesus. *Mat.* i. 25. And Joseph also went up from Galilee, out of the city of Nazareth, into Judea, unto the city of David which is called Bethlehem; (because he was of the house and lineage of David) to be taxed, with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered. And she brought forth her first-born son, and wrapped him in swaddling-clothes, and laid him in a manger, because there was no room for them in the inn. *Lu.* ii. 4—7.

Bethlehem of Judea.] See verse 5. Thou Bethlehem Ephrathah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. *Mic.* v. 2. Unto you is born this day (said the angel to the shepherds) in the city of David, a Saviour, which is Christ the Lord. And it came to pass, as the angels were gone away from them into heaven, the shepherds said one to another, Let us now go even unto Bethlehem, and see this thing which is come to pass, which the Lord hath made known unto us. *Lu.* ii. 11. 15. Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *John* vii. 42.

Of Herod the king.] See verse iii. 19. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of

the people be. *Ge.* xlix. 10. Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision and prophecy, and to anoint the most holy; know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem, unto the Messiah, the Prince, shall be seven weeks and threescore and two weeks. The street shall be built again, and the wall, even in troublous times. *Da.* ix. 24, 25. Thus saith the Lord of hosts, Yet once, it is a little while; and I will shake the heavens, and the earth, and the sea, and the dry land; and I will shake all nations; and the Desire of all nations shall come; and I will fill this house with glory, saith the Lord of hosts; the silver is mine and the gold is mine; the glory of this latter house shall be greater than of the former; and in this place will I give peace, saith the Lord of hosts. *Hag.* ii. 6—9.

From the east, &c.] Their dwelling (of the sons of Shem) was from Mesha as thou goest unto Sephar, a mount of the east. *Ge.* x. 30. Unto the sons of the concubines which Abraham had, Abraham gave gifts, and sent them away from Isaac his son (while he yet lived) eastward, unto the east country. *Ge.* xxv. 6. Solomon's wisdom excelled the wisdom of all the children of the east country, and all the wisdom of Egypt. *1 Ki.* iv. 30. This man (Job) was the greatest of all the men of the east. *Job* i. 3. They that dwell in the wilderness shall bow before "him" ("Christ" under the type of "Solomon"), and his enemies shall lick the dust. The kings of Tarshish and of the isles shall bring presents; the kings of Sheba and Seba shall offer gifts; yea all kings shall fall down before him; all nations shall serve him; for he shall deliver the needy when he crieth; the poor also and him that hath no helper. *Ps.* lxxii. 9—12. In that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek, and his rest shall be glorious. *Is.* xi. 10. Arise, shine, for thy light (of the Church) is come, and the glory of the Lord is risen upon thee. *Is.* lx. 1.

2 Born King of the Jews.] Tell ye the daughter of Sion (as was spoken by the prophet Zechariah, saying), Behold, thy King cometh unto thee, meek, and sitting upon an ass and a colt the foal of an ass. *Mat.* xxi. 5. Yet

we have seen his star in the east, and are come to worship him.
When Herod the king had heard *these things*, he was troubled, 3

have I set my king upon my holy hill of Zion. *Ps.* ii. 6. Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of *his* government and peace *there shall be* no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Is.* ix. 6, 7. Behold, a king shall reign in righteousness, and princes shall rule in judgment; and a man shall be as a hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. *Is.* xxxii. 1, 2. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je.* xxiii. 5. Rejoice greatly, O daughter of Zion: shout O daughter of Jerusalem: behold, thy King cometh unto thee; he is just and having salvation; lowly and riding upon an ass, and upon a colt the foal of an ass. *Zec.* ix. 9. Unto you is born this day in the city of David a Saviour, which is Christ the Lord. *Lu.* ii. 11. Blessed be the King (*said the multitude of the disciples*) that cometh in the name of the Lord; peace in heaven and glory in the highest. *Lu.* xix. 38. And Pilate asked him (*Jesus*), saying, Art thou the King of the Jews? And he answered him and said, Thou sayest it. And a superscription was written over him (*on the cross*) in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. *Lu.* xxiii. 3. 38. Nathanael answered and saith unto him (*Jesus*), Rabbi, thou art the Son of God; thou art the King of Israel. *John* i. 49. Much people took branches of palm trees, and went forth to meet him (*Jesus*), and cried, Hosanna: blessed is the King of Israel, that cometh in the name of the Lord. *John* xii. 13. Pilate said unto him (*Jesus*), Art thou a king then? *Jesus* answered, Thou sayest that I am a king; to this end was I born; and for this cause came I into the world, that I should bear witness unto the truth. *John* xviii. 37. If thou let this man go (*cried the Jews to Pilate*) thou art not Cæsar's friend; whosoever maketh himself a king, speaketh against Cæsar. *John* xix. 12. See *xxi.* 5. and *xxvi.* 63.

His star in the east.] There shall come a Star out of Jacob (*said Balaam*), and a Sceptre shall rise out of Israel, and shall smite the corners of Moab, and destroy all the children of Sheth. *Nu.* xxiv. 17. The Gentiles shall come to thy light, and kings to the brightness

of thy rising. *Is.* lx. 3. Thou (*John*) shalt go before the face of the Lord, to prepare his ways; to give knowledge of salvation unto his people by the remission of their sins. Through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. *Lu.* i. 76—78. I, *Jesus*, have sent mine angel to testify unto you these things in the churches; I am the root and the offspring of David, and the bright and morning star. *Re.* xxii. 16.

Worship him.] See *verses* 10, 11. So shall the king greatly desire thy beauty; for he is thy Lord, and worship thou him. *Ps.* xlv. 11. All men should honour the Son even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. *John* v. 23. "He" ("*the blind man*" whom *Jesus* restored to sight) said, Lord, I believe, and he worshipped him. *John* ix. 38. And Thomas (*when his doubts were satisfied*) answered and said unto him (*Jesus*), My Lord, and my God. *John* xx. 28. When he (*God*) bringeth in the first-begotten into the world, he saith, And let all the angels of God worship him. *Ile.* i. 6.

3 *He was troubled, &c.*] And behold "they" ("*the evil spirits*") cried out, saying, What have we to do with thee *Jesus*, thou Son of God? Art thou come hither to torment us before the time? *Mat.* viii. 29. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. *Mat.* xxiii. 37. Ahab said unto him (*Elijah*), Art thou he that troubleth Israel? I have not troubled Israel; but thou, and thy father's house, in that ye have forsaken the commandments of the Lord, and thou hast followed Baalim. *1 Ki.* xviii. 17, 18. Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles; if we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and our nation. *John* xi. 47, 48. The Sadducees being grieved, that "they" ("*Peter and John*") taught the people, and preached through *Jesus*, the resurrection from the dead, laid hands on them, and put them in hold unto the next day. *Ac.* iv. 2. And when they (*the company of the disciples*) heard that (*how Peter and John were let go from prison*), they lifted up their voice to God with one accord, and said, Lord thou art God, which hast made heaven and earth, and the sea and all that in them is; who by the mouth of thy servant

4 and all Jerusalem with him. And when he had gathered all the chief priests and Scribes of the people together, he demanded of

David, hast said, Why do the heathen rage and the people imagine a vain thing? the kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together. *Ac. iv. 24—27.* When the high priest and the captain of the temple, and the chief priests, heard these things (*how the apostles had been released from prison by an angel*), they doubted of them whereunto this would grow. Then came one and told them, saying, Behold, the men whom ye put in prison are standing in the temple and teaching the people; then went the captain with the officers and brought them without violence. And the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? And, behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. *Ac. v. 24—28.* And (*the masters of her out of whom came the spirit of divination at the word of Paul*) brought "them" (*"Paul and Silas"*) to the magistrates, saying, These men, being Jews, do exceedingly trouble our city, and teach customs which are not lawful for us to receive, neither to observe, being Romans. *Ac. xvi. 20, 21.* These (*said the unbelieving Jews*) that have turned the world upside down are come "hither" also (*to "Thessalonica"*); whom Jason hath received: and these all do contrary to the decrees of Cæsar, saying, that there is another king, one Jesus. *Ac. xvii. 6, 7.* 4 The chief priests.] When the chief priests and scribes saw the wonderful things that he did, and the children crying in the temple, and saying, Hosanna to the Son of David, they were sore displeased. And when he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? *Mat. xxi. 15, 23.* Then assembled together the chief priests, and the scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him. Now the chief priests and elders, and all the council, sought false witness against Jesus, to put him to death. *Mat. xxvi. 3, 4, 59.* And while he yet spake, lo, Judas, one of the twelve, came, and with him a great multitude, with swords and staves, from the chief priests and elders of the people. *Mat. xxvi. 47.* When the morning was come (*after Peter denied Christ*), all the chief priests and elders of the people ok counsel against Jesus to put him to death.

Mat. xxvii. 1. And there were more chief men found of the sons of Eleazar than of the sons of Ithamar; and thus were they divided. Among the sons of Eleazar there were sixteen chief men of the house of their fathers, and eight among the sons of Ithamar, according to the house of their fathers, &c. *1 Ch. xxiv. 4, &c.* Moreover (*besides the rebellion of Zedekiah*), all the chief of the priests, and the people, transgressed very much after all the abominations of the heathen, and polluted the house of the Lord, which he had hallowed in Jerusalem. *2 Ch. xxxvi. 14.* Then arose Ezra, and made the chief priests, the Levites, and all Israel, to swear that they should do according to his word (*to reform the abuse of the strange marriages*). *Ezr. x. 5.* These (*above mentioned*) were the chief of the priests and of their brethren in the days of Jeshua. Moreover the Levites (*which came up with Zerubbabel*), Jeshua, Binnui, Kadmiel, Sherebiah, Judah, and Mattaniah, *which was over the thanksgiving (i.e. psalms of thanksgiving)*; he and his brethren. *Ne. xii. 7, 8.* The kings of the earth set themselves, and the rulers take counsel together, against the Lord, and against his anointed. *Ps. ii. 2.* The Pharisees heard that the people murmured such things concerning him (*asking, When Christ cometh, will he do more miracles than these which this man hath done?*), and the Pharisees, and chief priests, sent officers to take him. *John vii. 32.* Judas, having received a band of men and officers from the chief priests and Pharisees, cometh thither (*to Gethsemane*) with lanterns and torches and weapons (*seeking Jesus*). *John xviii. 3.*

Scribes.] He (*Jesus*) taught them as one having authority, and not as the Scribes. *Mat. vii. 29.* Every scribe (*said Jesus to his disciples*) which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. *Mat. xiii. 52.* Of the Levites there were scribes, and officers, and porters. And Hilkiah the priest found a book of the law of the Lord, given by Moses; and said to Shaphan the scribe, I have found the book of the law in the house of the Lord. And Hilkiah delivered the book to Shaphan. *2 Ch. xxxiv. 13—15.* Ezra went up from Babylon, and he was a ready scribe in the law of Moses. Now this is the copy of the letter that the king Artaxerxes gave unto Ezra the priest, the scribe, even a scribe of the words of the commandments of the Lord, and of his statutes to Israel. *Ezr. vii. 6, 11, 12.* How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the scribes is in vain. *Je. viii. 8.* And he (*Jesus*) began to teach them (*his disciples*) that the Son of man must

them where Christ should be born. And they said unto him, In 5
Bethlehem of Judea: for thus it is written by the prophet,
And thou, Bethlehem, ~~is~~ the land of Juda, art not the least among 6
the princes of Juda: for out of thee shall come a Governor, that

suffer many things, and be rejected of the elders and of the chief priests and Scribes, and be killed, and after three days rise again. *Mar. viii. 31.* And the chief priests and the Scribes sought to lay hands on him; and they feared the people, for they perceived that he had spoken the parable (*of the wicked husbandmen*) against them. And they watched him, and sent forth spies, which should feign themselves just men, that they might take hold of his words. And they asked him, saying, Master, we know that thou sayest and teachest rightly; neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Cæsar or no? but he perceived their craftiness, and said unto them, Why tempt ye me? And in the audience of the people he said unto his disciples, Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, which devour widows' houses, and for a shew make long prayers; the same shall receive greater damnation. *Lu. xx. 19—23. 48, 47.* And the chief priests and Scribes stood and vehemently accused "him" ("*Jesus*"). *Lu. xxiii. 10.* And the Scribes and Pharisees brought unto him a woman taken in adultery (*tempting him*). *John viii. 3.* And it came to pass on the morrow, that their rulers and elders and Scribes were gathered together at Jerusalem (*offended with the teaching of Peter and John*). *Ac. iv. 5, 6.* And they (*certain of the synagogues of the libertines, &c.*) stirred up the people and the elders and the Scribes, and came upon "him" ("*Stephen*"), and caught him and brought him to the council, &c. *Ac. vi. 12.* The Scribes *that were of the Pharisees' part (opposed to the Sadducees)* arose and strove, saying, We find no evil in this man (*Paul*); but if a spirit or an angel hath spoken to him, let us not fight against God. *Ac. xxiii. 9.*

He demanded of them, &c.] The priest's lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. *Mal. ii. 7.* Art thou a master of Israel (*said Jesus to Nicodemus*) and knowest not these things? *John iii. 10. viii. 19. and xlii. 52.*

5 In Bethlehem of Judea.] Rachel died, and was buried in the way to Ephrath, which is Bethlehem. *Ge. xxxv. 19.* The outgoings thereof (*of the border of the lot of Zebulun*) are in the valley of Jiphthah-el; and Kattath, and Nahallal, and Shimron, and Idalah, and Bethlehem. *Jos. xix. 14, 15.* A certain man

(*Elimelech*) of Bethlehem-Judah went to sojourn in the country of Moab, he and his wife (*Naomi*), and his two sons (*Mahlon and Chilion*). They two (*Naomi, and Ruth, the wife of Chilion*) went (*after the death of Elimelech and his sons*) until they came to Beth-lehem; and it came to pass, when they were come to Beth-lehem, that all the city was moved about them, and they said, Is not this Naomi? *Ru. i. 1. 19.* And, behold, Boaz came from Beth-lehem, and said unto the reapers (*in the field where Ruth was gleaning*), The Lord be with you, &c. *Ru. ii. 4.* The Lord make the woman that is come into thine house (*said the elders of the people to Boaz, who took Ruth to wife*) like Rachel and like Leah, which two did build the house of Israel; and do thou worthily in Ephrath, and be famous in Bethlehem. *Ru. iv. 11.* Fill thine horn with oil (*said the Lord to Samuel*), and go, and I will send thee to Jesse, the Beth-lehemite; for I have provided me a king among his sons. *1 Sa. 16. 1.*

6 Thou Beth-lehem.] See verse 1.
A Governor.] All power is given unto me in heaven and earth (*said Jesus to his disciples*). *Mat. xxviii. 18.* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come: and unto him shall the gathering of the people be. *Ge. xlix. 10.* Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the city. *Nu. xxiv. 19.* Judah prevailed above his brethren, and of him came the chief ruler; but the birthright was Joseph's. *1 Ch. v. 2.* Why do the heathen rage, and the people imagine a vain thing? He that sitteth in the heavens shall laugh: the Lord shall have them in derision: then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. *Ps. ii. 1. 4, 5, 6.* Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: of the increase of his government and peace there shall be no end, and upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. *Is. ix. 6, 7.* He (*God*) hath put all things under his (*Christ's*) feet, and gave him to be the head over all things to the Church. *Ep. i. 22.* And he is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. *Col. i. 18.* He shall rule them with a rod of iron. *Re. ii. 27.* The kingdoms of this world (*said the*

7 shall rule my people Israel. Then Herod, when he had privily called the wise men, enquired of them diligently what time the star appeared. And he sent them to Bethlehem, and said, Go and

great voices in heaven) are become the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. *Re. xi. 15.*

Rule my people Israel.] From following the ewes great with young, he brought him (David) to feed Jacob his people, and Israel his inheritance: so he fed them according to the integrity of his heart; and guided them by the skilfulness of his hands. *Ps. lxxviii. 71, 72.* With whom took "he" ("the Lord") counsel, and who instructed him in the path of judgment, and taught him knowledge, and shewed to him the way of understanding? *Is. xl. 14.* I will set up shepherds over them which shall feed them: and they shall fear no more, nor be dismayed, neither shall they be lacking, saith the Lord. Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth: in his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. *Je. xxiii. 4, 5, 6.* And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd: and I the Lord will be their God, and my servant David a prince among them: and I will make with them a covenant of peace. *Ez. xxxiv. 23, 24, 25.* And David my servant shall be king over them, and they shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them: my servant David shall be their prince. Moreover, I will make a covenant of peace with them; it shall be an everlasting covenant with them: and I will place them, and multiply them, and will set my sanctuary in the midst of them for evermore. *Ez. xxxvii. 24—26.*

7 *When he had privily called, &c.*] Then assembled together the chief priests, and the Scribes, and the elders of the people unto the palace of the high priest, who was called Caiaphas, and consulted that they might take Jesus by subtilty, and kill him: but they said, Not on the feast-day, lest there be an uproar among the people. *Mat. xxvi. 3, 4, 5.* Come on (said the king of Egypt, which knew not Joseph, to his people), let us deal wisely with "them" ("the children of Israel"); lest they multiply, and it come to pass, that when there falleth out any war, they join also unto our enemies, and fight against us. *Ex. i. 10.* And Saul said (to those who told him that his daughter Michal loved David), I will give him her, that she may be a snare to him, and that the hand of the Philistines may be against

him. *1 Sa. xviii. 18.* He (the wicked man) lieth in wait secretly as a lion in his den: he lieth in wait to catch the poor: he doth catch the poor, when he draweth him into his net: he croucheth, and humbleth himself, that the poor may fall by his strong ones. *Ps. x. 9, 10.* The words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. *Ps. lv. 21.* Hide me from the secret counsel of the wicked; who bend their bows to shoot their arrows; that they may shoot in secret at the perfect: suddenly do they shoot at him, and fear not. They encouraged themselves in an evil matter: they commune of laying snares privily; they say, Who shall see them? they search out iniquities; they accomplish a diligent search. *Ps. lxiv. 2—6.* They have taken crafty counsel against thy people, and consulted against thy hidden ones: They have said, Come, and let us cast them off from being a nation; that the name of Israel may be no more in remembrance. *Ps. lxxxiii. 3, 4.* Because Syria, Ephraim, and the son of Remaliah, have taken evil counsel against thee, saying, Let us go up against Judah, and vex it, and let us make a breach therein for us, and set a king in the midst of it, even the son of Tabeal. Thus saith the Lord God, It shall not stand, neither shall it come to pass. *Is. vii. 5, 6, 7.* Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into thy mind, and thou shalt think an evil thought: and thou shalt say, I will go up to the land of unwallled villages; I will go to them that are at rest, and dwell safely, all of them dwelling without walls, and having neither bars nor gates. *Ez. xxxviii. 10, 11.* And there appeared a great wonder in heaven; a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars: and she, being with child, cried, travailling in birth, and pained to be delivered. And there appeared another wonder in heaven; and, behold, a great red dragon having seven heads, and ten horns, and seven crowns upon his heads: and his tail drew the third part of the stars of heaven, and did cast them to the earth: and the dragon stood before the woman, which was ready to be delivered, for to devour her child as soon as it was born. And she brought forth a man child, who was to rule all nations with a rod of iron: and her child was caught up unto God, and to his throne. And the serpent cast out of his mouth water, as a flood, after the woman, that he might cause her to be carried away of the flood. *Re. xii. 1—5. 15.*

search diligently for the young child; and when ye have found him, bring me word again, that I may come and worship him also.

8 *Go and search diligently, &c.*] Go, I pray you (*said Saul to the Ziphites, who came to discover David to him*), prepare yet, and know and see his place where his haunt is, and who hath seen him there: for it is told me that he dealeth very subtilly: see therefore, and take knowledge of all the lurking places where he hideth himself; and come ye again to me with the certainty, and I will go with you: and it shall come to pass, if he be in the land, that I will search him out throughout all the thousands of Judah. 1 *Sa.* xxiii. 22, 23. And Absalom and all the men of Israel said, The counsel of Hushai the Archite is better than the counsel of Ahithophel: for the Lord had appointed to defeat the good counsel of Ahithophel, to the intent that the Lord might bring evil upon Absalom. 2 *Sa.* xvii. 14. Jezebel sent a messenger unto Elijah, saying, So let the gods do to me, and more also, if I make not thy life as the life of one of "them" (*the "prophets of Baal" whom Elijah had slain*). 1 *Ki.* xix. 2. "He" ("God") disappointeth the devices of the crafty, so that their hands cannot perform *their* enterprise: he taketh the wise in their own craftiness: and the counsel of the froward is carried headlong. *Job* v. 12, 13. The Lord bringeth the counsel of the heathen to nought: he maketh the devices of the people of none effect. The counsel of the Lord standeth for ever, the thoughts of his heart to all generations. *Ps.* xxxiii. 10, 11. *There is no wisdom, nor understanding, nor counsel against the Lord.* *Pr.* xxi. 30. *Who is he that saith, and it cometh to pass, when the Lord commandeth it not?* *La.* iii. 37. For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. And again, the Lord knoweth the thoughts of the wise, that they are vain. 1 *Co.* iii. 19, 20.

That I may come and worship, &c.] He that betrayed him (*Jesus*) gave them a sign, saying, Whosoever I shall kiss, the same is he: hold him fast: and forthwith he came to Jesus, and said, Hail, master, and kissed him. *Mat.* xxvi. 48, 49. And it came to pass after forty years (*i. e. from the time that David was anointed king*), that Absalom said unto the king, I pray thee, let me go in and pay my vow which I have vowed unto the Lord in Hebron: and the king (*David*) said, Go in peace. But Absalom sent spies through all the tribes of Israel, saying, As soon as ye hear the sound of the trumpet, then ye shall say, Absalom reigneth in Hebron. And Absalom sent for Ahithophel the Gilonite, David's counsellor, from his city, *even from Giloh*, while he offered sacrifices: and the conspiracy was strong. 2 *Sa.* xv. 7—12. Jehu gathered

all the people together, and said unto them, Ahab served Baal a little; but Jehu shall serve him much: now therefore call unto me all the prophets of Baal, all his servants, and all his priests; let none be wanting: for I have a great sacrifice to do to Baal: whosoever shall be wanting, he shall not live. But Jehu did it in subtilty, to the intent that he might destroy the worshippers of Baal. 2 *Ki.* x. 18, 19. Now when the adversaries of Judah and Benjamin heard that the children of the captivity builded the temple unto the Lord God of Israel; then they came to Zerubbabel, and to the chief of the fathers, and said unto them, Let us build with you: for we seek your God, as ye do; and we do sacrifice unto him, since the days of Esar-haddon king of Assur, which brought us up hither, &c. *Esr.* iv. 1, 2. They (*the children of men*) speak vanity every one with his neighbour: with flattering lips, and with a double heart do they speak. The Lord shall cut off all flattering lips, and the tongue that speaketh proud things. *Ps.* xii. 2, 3. It was not an enemy that reproached me (*said David*); then I could have borne it: neither was it he that hated me, that did magnify himself against me; then I would have hid myself from him: but it was thou, a man, mine equal, my guide, and mine acquaintance. We took sweet counsel together, and walked unto the house of God in company. *Ps.* lv. 12, 13, 14. He that hateth, dissembleth with his lips, and layeth up deceit within him: when he speaketh fair, believe him not: for there are seven abominations in his heart. *Pr.* xxvi. 24, 25. The second day after he (*Ishmael*) had slain Gedaliah, there came certain from Shechem, from Shiloh, and from Samaria, *even* fourscore men, having their beards shaven, and their clothes rent, and having cut themselves, with offerings and incense in their hand, to bring them to the house of the Lord: and Ishmael the son of Nethaniah went forth from Mizpah to meet them, weeping all along as he went: and it came to pass, as he met them, he said unto them, Come to Gedaliah. And it was so, when they came into the midst of the city, that Ishmael slew them, and cast them into the midst of the pit, he and the men that were with him. *Je.* xli. 5, 6, 7. And they (*the chief priests*) watched him (*Jesus*), and sent forth spies, which should feign themselves just men, that they might take hold of his words, so that they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. *Lu.* xx. 20, 21.

9 When they had heard the king, they departed; and, lo, the star, which they saw in the east, went before them, till it came and stood over where the young child was. When they saw the star, 11 they rejoiced with exceeding great joy. And when they were come into the house, they saw the young child with Mary his mother, and fell down, and worshipped him: and when they had

9 *The star.*] See verse 2. What man is he that feareth the Lord? him shall he teach in the way that he shall choose. Ps. xxv. 12. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; if thou seek her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God: for the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. Pr. ii. 1-6. I love them that love me; and those that seek me early shall find me. Pr. viii. 17. We have a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day-star arise in your hearts. 2 Pe. i. 19.

10 *They rejoiced.*] See verse 2. O let the nations be glad, and sing for joy; for thou shalt judge the people righteously, and govern the nations upon earth. Ps. lxxvii. 4. He made him (*Jacob*) ride on the high places of the earth, that he might eat the increase of the fields; and he made him to suck honey out of the rock, and oil out of the flinty rock. De. xxxii. 13. Glory ye in his holy name: let the heart of them rejoice that seek the Lord. Ps. cv. 3. The angel said unto them (*the shepherds abiding in the fields*), Fear not: for, behold, I bring you good tidings of great joy, which shall be to all people. And the shepherds returned, glorifying and praising God for all the things that they had heard and seen, as it was told unto them. Lu. ii. 10. 20. Then (*when almost the whole city came together to hear the word of God*) Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting salvation, lo, we turn to the Gentiles: for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord. Ac. xiii. 46, 47, 48. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among

the Gentiles, and sing unto thy name. And again he saith, Rejoice ye Gentiles, with his people. And again *Esaias* saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust." Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. Ro. xv. 9-13.

11 *They saw the young child.*] And they (*the shepherds*) came with haste, and found Mary and Joseph, and the babe lying in a manger. And it was revealed unto him (*Simeon, a devout man of Jerusalem*) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ: and he came by the Spirit into the temple: and when the parents brought in the child Jesus, to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace, according to thy word: for mine eyes have seen thy salvation, which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. And she (*Anna, a prophetess*) coming in that instant gave thanks likewise, unto the Lord, and spake of him to all them that looked for redemption in Jerusalem. Lu. ii. 16. 26-32. 38.

Worshipped him.] See verse 2. The devil taketh him (*Jesus*) up into an exceeding high mountain, and shewed him all the kingdoms of the world, and the glory of them; and saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Mat. iv. 9, 10. They that were in the ship (*when Jesus walked on the sea*) came and worshipped him, saying, Of a truth thou art the Son of God. Mat. xiv. 33. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him. Ps. ii. 12. O come, let us worship and bow down: let us kneel before the Lord our Maker. Ps. xc. 6. The Father judgeth no man, but hath committed all judgment unto the Son; that all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. John v. 22, 23. As Peter was coming in Cornelius met him, and fell down at his feet,

opened their treasures, they presented unto him gifts; gold, and frankincense, and myrrh. And being warned of God in a dream, 12

and worshipped him: but Peter took him up, saying, *Stand up; I myself also am a man.* *Ac. x. 25, 26.* And I fell at his *(the angel's)* feet *(said John)* to worship him: and he said unto me, *See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus: worship God.* *Re. xix. 10.* And I John saw these things *(the blessed state of God's servants)*, and heard them: and when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things *(the glorious state of the servants of God)*. Then saith he unto me, *See thou do it not: for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God.* And he saith unto me, *Seal not the sayings of the prophecy of this book, for the time is at hand.* *Re. xxii. 8, 9, 10.*

They presented unto him.] See chap. xiv. 33. And their father Israel said unto them *(his sons)*, *If it must be so now (that I send Benjamin)*, do this: take of the best fruits in the land in your vessels, and carry down the man a present, a little balm, and a little honey, spices and myrrh, nuts and almonds. *Ge. xliii. 11.* The children of Belial said, *How shall this "man" ("Saul") save us? And they despised him, and brought him no presents: but he held his peace (he was as though he had been deaf).* *1 Sa. x. 27.* And she *(the queen of Sheba)* came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon she communed with him of all that was in her heart. And she gave the king an hundred and twenty talents of gold, and of spices very great store, and precious stones; there came no more such abundance of spices as these which the queen of Sheba gave to king Solomon. *1 Ki. x. 2, 10.* The kings of Tarshish and of the Isles shall bring presents, the kings of Sheba and Seba shall offer gifts. And he *(Solomon as a type of Christ)* shall live, and to him shall be given of the gold of Sheba. *Ps. lxxii. 10, 15.* The multitude of camels shall cover "thee" *("the Church of Christ")*, the dromedaries of Midian and Ephah. All they from Sheba shall come, they shall bring gold and incense, and they shall shew forth the praises of the Lord. *Is. lx. 6.*

And frankincense.] Take thou also unto thee *(said the Lord to Moses)* of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus two hundred and fifty shekels. And thou shalt make it a perfume, a confection after the art of the apothecary, tempered together, pure and holy. *Ex. xxx. 23, 35.* When any will offer a meat

offering unto the Lord, his offering shall be of fine flour, and he shall pour oil upon it, and put frankincense thereon, and he shall bring it to Aaron's sons, the priests, and he shall take thereout his handful of the flour thereof, and the priest shall burn the memorial of it upon the altar, to be an offering made by fire of a sweet savour unto the Lord. *Le. ii. 1, 2.* And he *(the priest)* shall take of it *(the meat offering)* his handful of the flour of the meat offering, and of the oil thereof, and all the frankincense which is upon the meat offering, and shall burn it upon the altar for a sweet savour, even the memorial of it, unto the Lord. *Le. vi. 15.* One spoon of ten shekels of gold, full of incense *(part of the offering of Nishon for the tabernacle, &c.)*. The golden spoons were twelve full of incense; all the gold of the spoons was an hundred and twenty shekels. *Nu. vii. 14, 86.* All thy garments *(applied to Christ and his kingdom)* smell of myrrh, aloes, and cassia, out of the ivory palaces whereby they have made thee glad. *Ps. xlv. 8.* From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered unto my name, and a pure offering. *Mal. i. 11.* And when he *(the Lamb in the midst of the throne)* had taken the book *(which was in the right hand of him that sat upon the throne)*, the four beasts, and four and twenty elders, fell down before the Lamb, having every one of them harps, and golden vials, full of odours, which are the prayers of saints. *Re. v. 8.*

12 Warned of God.] See verse 22. Behold, the angel of the Lord appeared unto "him" *("Joseph" minding to put away Mary privily)*, saying, Joseph, thou son of David fear not to take unto thee Mary thy wife, &c. *Mat. i. 20.* When "he" *("Pilate")* was set down on the judgment seat, his wife sent unto him, saying, Have thou nothing to do with that just man *(Jesus)*, for I have suffered many things this day in a dream because of him. *Mat. xxvii. 19.* And God said unto "him" *("Abimelech")* in a dream, Yea, I know that thou didst this *(taking Sarah)* in the integrity of thy heart: for I also withheld thee from sinning against me: now therefore restore the "man" *("Abraham")* his wife, &c. *Ge. xx. 6, 7.* And God came to Laban the Syrian in a dream by night, and said unto him, Take heed that thou speak not to Jacob either good or bad. *Ge. xxxi. 34.* For God speaketh in a dream, in a vision of the night, when deep sleep falleth upon men, and slumberings upon the bed, when he openeth the ears of men, and sealeth their instruction, that he may withdraw man from his purpose, and hide pride from man. *Job xxxiii. 15,*

that they should not return to Herod, they departed into their own
13 country another way. And when they were departed, behold, the
angel of the Lord appeareth to Joseph in a dream, saying, Arise,
and take the young child and his mother, and flee into Egypt, and
be thou there until I bring thee word: for Herod will seek the

16, 17. Then was the secret (of *Nebuchadnezzar's dream*) revealed unto Daniel in a night vision. *Da. ii. 19.*

They departed into their own country.] The midwives feared God, and did not as the king of Egypt commanded them, but saved the men children alive. *Ex. i. 17.* Peter and John answered and said (unto the council of the Jews), Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac. iv. 19.* Peter and the other apostles answered (the high priest) and said, We ought to obey God rather than man. *Ac. v. 29.* For the wisdom of this world is foolishness with God: for it is written, He taketh the wise in their own craftiness. *1 Co. iii. 19.*

13 *The angel of the Lord.]* See verse 19. *Mat. i. 20.* The angel of the Lord by night opened the prison doors, and brought "them" ("the apostles") forth (who had been imprisoned by the high priest and Sadducees). *Ac. v. 19.* And when the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually, and he sent them to Joppa. And they said (unto Peter), Cornelius the centurion, a just man, and one that feareth God, and of good report among all the nation of the Jews, was warned from God by an holy angel to send for thee into his house, and to hear words of thee. *Ac. x. 7. 22.* And when Peter was come to himself (for he thought he saw a vision) he said, Now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ac. xii. 11.* To which of the angels said he (the Lord) at any time, Sit on my right hand until I make thine enemies thy footstool? Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. i. 13, 14.*

Arise, and take the young child, &c.] When they persecute you in this city, flee ye into another. *Mat. x. 23.* And the woman (who brought forth the man child, who was to rule all nations with a rod of iron) fled into the wilderness, where she hath a place prepared of God; that they should feed her there a thousand two hundred and threescore days. And to the woman were given two great wings of a great eagle, that she might fly into the wilderness, where she is nourished for a time and times and a half time, from the face of the serpent. *Re. xii. 7. 14.*

Until I bring thee word.] See verse 19, 20.

Hereby shall ye know (said Joshua to the people of Israel) that the living God is among you. As soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon a heap. And the priests, that bare the ark of the covenant of the Lord, stood firm on dry ground in the midst of Jordan, and all the Israelites passed over on dry ground, until all the people were passed clean over Jordan. *Jos. iii. 13. 17.* For the priests which bare the ark stood in the midst of Jordan, until every thing was finished that the Lord commanded Joshua to speak unto the people. And it came to pass, when the priests that bare the ark of the covenant of the Lord were come up out of the midst of Jordan, and the soles of the priests' feet were lifted up unto the dry land, that the waters of Jordan returned unto their place, and flowed over all his banks, as they did before. *Jos. iv. 10. 18.* Lo, I see four men loose, walking in the midst of the fire (said Nebuchadnezzar), and they have no hurt, and the form of the fourth is like the Son of God. Then Nebuchadnezzar came near to the mouth of the burning fiery furnace, and spake and said, Shadrach, Meshach, and Abed-nego, ye servants of the most high God, come forth, and come hither. Then Shadrach, Meshach, and Abed-nego came forth of the midst of the fire. *Da. iii. 25, 26.* And the keeper of the prison told this saying to Paul, The magistrates have sent to let you go: now therefore depart, and go in peace. *Ac. xvi. 36.*

For Herod will seek, &c.] See verse 16. And Pharaoh charged all his people, saying, Every son that is born ye shall cast into the river. *Ex. i. 22.* And the woman (a daughter of Levi, married to a man of the house of Levi) conceived, and bare a son, and when she saw him that he was a goodly child, she hid him three months; and when she could no longer hide him, she took for him an ark of bulrushes, and daubed it with slime and with pitch, and put the child therein, and she laid it in the flags by the river's brink. *Ex. ii. 2, 3.* Therefore am I troubled at his presence, when I consider I am afraid of him; because I was not cut off before the darkness, neither hath he covered the darkness from my face. *Job xxiii. 15. 17.* The same (the king who succeeded Pharaoh king of Egypt) dealt subtilly with our kindred, and evil entreated our fathers, so that they cast out their young

young child to destroy him. When he arose, he took the young 14 child and his mother by night, and departed into Egypt: And 15 was there until the death of Herod: that it might be fulfilled which was spoken of the Lord by the prophet, saying, Out of Egypt have I called my son. Then Herod, when he saw that he was mocked 16

children, to the end that they might not live. *Ac. vii. 19.* And the dragon stood before the woman (*travailing in birth and pained to be delivered*) which was ready to be delivered, for to devour her child, as soon as it was born. *Re. xii. 4.*

14 *He took the young child.*] See verses 20, 21. Then Joseph being raised from sleep, did as the angel of the Lord had bidden him, and took unto him his wife. *Mat. i. 24.* Whereupon (*said Paul, declaring his wonderful conversion*), O king Agrippa, I was not disobedient unto the heavenly vision, &c. *Ac. xxvi. 19.*

15 *Until the death of Herod.*] See verse 19. About that time (*when Agabus prophesied a dearth*) Herod the king stretched forth his hands to vex certain of the Church. *Ac. xii. 1.* And when he (*Herod*) had apprehended him (*Peter*), he put him in prison, and delivered him to four quaternions of soldiers to keep him; intending, after Easter, to bring him forth to the people. And the angel of the Lord smote him (*Herod*) because he gave not God the glory. And he was eaten of worms, and gave up the ghost; but the word of God grew and multiplied. *Ac. xii. 4. 23, 24.*

That it might be fulfilled.] See verses 17, 23. Now all this was done (*the angel of the Lord appearing unto Joseph, &c.*) that it might be fulfilled, which was spoken of the Lord by the prophet (*Isaiah*). *Mat. i. 22.* He (*Jesus*) came (*leaving Nazareth*) and dwelt in Capernaum, that it might be fulfilled which was spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Naphthali, &c. *Mat. iv. 13, 14, 15, 16.* He (*Jesus*) healed all that were sick, that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. *Mat. viii. 17.* And (*Jesus*) charged them, that they should not make him known, that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold, my servant whom I have chosen; my beloved, in whom my soul is well pleased; I will put my spirit upon him, and he shall shew judgment to the Gentiles. *Mat. xii. 16, 17, 18.* All this was done (*the sending to Bethphage for the ass, &c.*) that it might be fulfilled, which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Mat. xxi. 4, 6.* Thinkest thou that I cannot now pray to my Father (*said Jesus to Peter, who struck the servant of the high priest*), and

he shall presently give me more than twelve legions of angels; but how then shall the Scriptures be fulfilled: that thus it must be. Are ye come out as against a thief, with swords and staves to take me? &c. But all this was done, that the Scriptures of the prophets might be fulfilled. *Mat. xxvi. 53—56.* And they crucified him, and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, they parted my garments among them, and upon my vesture did they cast lots. *Mat. xxvii. 35.* And he said unto them (*his apostles before whom he did eat of a broiled fish, and of an honeycomb*), These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the psalms concerning me. *Lu. xxiv. 44.* After this (*commending his mother to John*) Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him, but when they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there-out blood and water. These things were done that the Scripture should be fulfilled; A bone of him shall not be broken, and again another Scripture saith, They shall look on him whom they pierced. *John xix. 32, 33—37.* Men and brethren (*said Peter to the disciples*) this Scripture must needs be fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. *Ac. i. 16.*

Out of Egypt have I called my son.] Thou shalt say unto Pharaoh (*said God to Moses*), Thus saith the Lord, Israel is my son, &c. *Ex. iv. 22.* God brought him forth out of Egypt, he hath as it were the strength of an unicorn. He shall eat up the nations, his enemies, and shall break their bones, and pierce them through with his arrows. *Nu. xxiv. 8.* When Israel was a child, then I loved him, and called my son out of Egypt. *Ho. xi. 1.*

16 *When he saw that he was mocked.*] See (*said Potiphar's wife to her attendants*) he hath brought in an Hebrew unto us to mock us. And she spake unto him (*Potiphar*) according to these words, saying, The Hebrew servant which thou hast brought unto us came in unto me to mock me. *Ge. xxxix. 14, 17.* And Balaam said unto the ass (*which had*

of the wise men, was exceeding wroth, and sent forth, and slew all the children that were in Bethlehem, and in all the coasts thereof, from two years old, and under, according to the time which he 17 had diligently enquired of the wise men. Then was fulfilled that 18 which was spoken by Jeremy the prophet, saying, In Rama was there a voice heard, lamentation, and weeping, and great mourning, Rachel weeping for her children, and would not be comforted,

fallen down under him at the sight of the angel of the Lord, Because thou hast mocked me (*I smote thee*), I would there were a sword in mine hand, for now would I kill thee. Nu. xxii. 29. And Delilah said unto Samson, Behold, thou hast mocked me, and told me lies, now tell me I pray thee wherewith thou mightest be bound. Ju. xvi. 10. I am as one mocked of his neighbour. Job xii. 4.

Was exceeding wroth.] A stone is heavy, and the sand weighty, but a fool's wrath is heavier than them both. Wrath is cruel, and anger is outrageous. Pr. xxvii. 3, 4. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abednego, &c. Da. iii. 13. Then (*when they, Shadrach, Meshach, and Abednego, refused to worship his golden image*) was Nebuchadnezzar full of fury, and the form of his visage was changed, and he commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abednego, and to cast them into the burning fiery furnace. Da. iii. 19, 20.

And slew all the children.] Cursed be their anger (*Simeon and Levi's*) for it was fierce, and their wrath, for it was cruel (*against the Shechemites*). Ge. xlix. 7. Hazael (*the messenger of Benhadad, king of Syria*) went to meet "him" (*"Elisha"*): and Hazael said, Why weepeth my lord? And he answered, Because I know the evil that thou wilt do unto the children of Israel; their strong holds wilt thou set on fire, and their young men wilt thou slay with the sword, and wilt dash their children, and rip up their women with child. 2 Ki. viii. 12. As a roaring lion, and a ranging bear, so is a wicked ruler over the poor people. A man that doeth violence to the blood of any person shall flee to the pit, let no man stay him. Pr. xxviii. 15. 17. Behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. Is. xxvi. 21. Their feet run to evil; and they (*the Jews*) make haste to shed innocent blood; their thoughts are thoughts of iniquity: wasting and destruction are in their paths. Is. lix. 7. Therefore (*because ye have ploughed wickedness, because thou didst trust in thy way, in the multitude of thy mighty men*) shall a tumult arise among thy people, and all thy fortresses shall be spoiled, as Shalmon spoiled Betharbal in the day of battle; the mother

was dashed in pieces upon her children. Ho. x. 14. I saw the woman (*the mother of harlots*) drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her I wondered with great admiration. Re. xvii. 6.

According to the time.] See verse 7.

18 Rama.] Thus saith the Lord; A voice was heard in Ramah; lamentation, and bitter weeping; Rachel weeping for her children, refused to be comforted for her children, because they were not. Je. xxxi. 15.

Lamentation.] I have heard a voice as of a woman in travail, and the anguish as of her that bringeth forth her first child; the voice of the daughter of Zion, that bewalleth herself, that spreadeth her hands, saying, Woe is me now; for my soul is wearied because of murderers. Je. iv. 31. Thus saith the Lord God of hosts, Consider ye, and call for the mourning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters; for a voice of wailing is heard out of Zion. How are we spoiled; we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Yet hear the word of the Lord, O ye women, and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation. For death is come up into our windows, and is entered into our palaces to cut off the children from without, and the young men from the streets. Je. ix. 17—21. And he (*the Lord*) spread "it" (*"the roll of a book"*) before me; and it was written within and without: and there was written therein, lamentations, and mourning, and woe. Ez. ii. 10. I beheld and heard an angel flying through the midst of heaven, saying with a loud voice, Woe, woe, woe, to the inhabitants of the earth, by reason of the other voices of the trumpet of the three angels, which are yet to sound. Re. viii. 13.

Rachel.] They (*Jacob and family*) journeyed from Bethel; and there was but a little way to come to Ephrath, and Rachel travailed, and she had hard labour. And it came to pass, when she was in hard labour, that the midwife said unto her, Fear not; thou shalt have this son also. And it came to pass as her soul was in departing (*for she died*), that she called his name Benoni, but his father called him Benjamin. And

because they are not. But when Herod was dead, behold, an 19 angel of the Lord appeareth in a dream to Joseph in Egypt, Saying, Arise, and take the young child and his mother, and go 20 into the land of Israel: for they are dead which sought the young child's life. And he arose, and took the young child and his 21 mother, and came into the land of Israel. But when he heard that 22 Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in

Rachel died and was buried in the way to Ephrath which is Bethlehem. And Jacob set a pillar upon her grave, that is the pillar of Rachel's grave unto this day. *Ge. xxxv. 16—20.*

Would not be comforted.] And he (*Reuben*) returned unto his brethren, and said, The child is not; and I, whither shall I go? And they (*Joseph's brethren*), sent the coat of many colours. And he (*Jacob*) knew it, and said, *It is my son's coat; an evil beast hath devoured him; Joseph is without doubt rent in pieces.* And Jacob rent his clothes, and put sackcloth upon his loins, and mourned for his son many days. And all his sons and all his daughters rose up to comfort him; but he refused to be comforted: and he said, For I will go down into the grave unto my son mourning. Thus his father wept for him. *Ge. xxxvii. 30. 33—35.* And Jacob their father said unto them, *Me have ye bereaved of my children; Joseph is not, and Simeon is not, and ye will take Benjamin away: all these things are against me.* *Ge. xlii. 36.* Man dieth and wasteth away; yea, man giveth up the ghost, and where is he? *Job xiv. 10.*

19 *Herod was dead.]* Surely the wrath of man shall praise thee; the remainder of wrath shalt thou restrain. *Ps. lxxvi. 10.* I, *even I am* he that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man which shall be made as grass. *Is. li. 12.* And through his policy (*of the king of fierce countenance*) also he shall cause craft to prosper in his hand; and he shall magnify himself in his heart, and by peace shall destroy many; he shall also stand up against the Prince of princes, but he shall be broken without hand. *Da. viii. 25.* He shall come to his end, and none shall help him. *Da. xi. 46.*

An angel of the Lord.] See verse 13. and *com.* Whither shall I go from thy spirit, or whither shall I flee from thy presence? *Ps. cxxxix. 7.* Therefore fear thou not, O my servant Jacob, saith the Lord; neither be dismayed, O Israel: for lo, I will save thee from afar, and thy seed from the land of their captivity; and Jacob shall return, and shall be in rest, and be quiet, and none shall make him afraid. *Je. xxx. 10.* Thus saith the Lord God; Although I have cast them far

off among the heathen, and although I have scattered them among the countries, yet will I be to them a little sanctuary in the countries where they shall come. *Ex. xi. 16.*

20 *Arise, and take the young child, &c.]* See verse 13. and *com.* Trust in the Lord with all thine heart, and lean not unto thine own understanding. In all thy ways acknowledge him, and he shall direct thy paths. *Pr. iii. 5, 6.*

For they are dead, &c.] And the Lord said unto Moses in Midian, Go, return into Egypt: for all the men are dead that sought thy life. *Ex. iv. 19.* And when Hadad (*the Edomite*) heard in Egypt that David slept with his fathers, and that Joab the captain of the host was dead, Hadad said to Pharaoh, Let me depart, that I may go to mine own country. *1 Ki. xi. 21.* Solomon sought to kill Jeroboam, and Jeroboam arose and fled into Egypt until the death of Solomon. *1 Ki. xi. 40.* And Rehoboam went to Shechem: for all Israel were come to Shechem to make him king; and it came to pass, when Jeroboam the son of Nebat, who was yet in Egypt, heard of it (for he was fled from the presence of king Solomon, and Jeroboam dwelt in Egypt;) that they sent and called him, and Jeroboam and all the congregation of Israel came, &c. *1 Ki. xii. 1, 2, 3.*

21 *He arose, &c.]* Thus did Noah, according to all that God commanded him, so did he. *Ge. vi. 22.* By faith Abraham, when he was called to go out into a place which he should after receive for an inheritance, obeyed; and he went out, not knowing whither he went. *He. xi. 8.*

22 *He was afraid.]* And it came to pass, when they (*the angels*) had brought them (*Lot and his family*) forth abroad, that he said, Escape for thy life; look not behind thee, neither stay thou in all the plain; escape to the mountain lest thou be consumed. And Lot said unto them, Oh, not so, my lord, behold, now thy servant hath found grace in thy sight, and thou hast magnified thy mercy which thou hast shewed unto me in saving my life, and I cannot escape to the mountain, lest some evil take me, and I die. Behold, now this city is near to flee unto, and it is a little one. Oh, let me escape thither (*is it not a little one?*) and my soul shall live. And he said unto him, See, I have accepted thee

23 a dream, he turned aside into the parts of Galilee: And he came and dwelt in a city called Nazareth: that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene.

concerning this thing also, that I will not overthrow this city for the which thou hast spoken. *Ge. xix. 17-21.* Samuel said (to the Lord), How can I go (to Jesse the Bethlehemite)? if Saul hear it, he will kill me. *1 Sa. xvi. 2.* Ananias (who was sent to restore Saul's sight) answered, Lord, I have heard by many of this man, how much evil he hath done to thy saints at Jerusalem. *Ac. ix. 13.*

Being warned, &c.] See verse 12. and com. This God is our God for ever and ever; he will be our guide even unto death. *Ps. xlviii. 14.* Thou shalt guide me with thy counsel, and afterward receive me to glory. *Ps. lxxiii. 24.* "They" ("the redeemed") cried unto the Lord in their trouble, and he delivered them out of their distresses; and he led them forth by the right way, that they might go to a city of habitation. *Ps. cvii. 6, 7.* The Lord shall preserve thy going out and thy coming in from this time forth, and even for evermore. *Ps. cxxi. 8.* Thine ears shall hear a word behind thee, saying, This is the way, walk ye in it, when ye turn to the right hand, and when ye turn to the left. *Is. xxx. 21.* Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption, for thou hast cast all my sins behind thy back. *Is. xxxviii. 17.*

Into the parts of Galilee.] Then cometh Jesus from Galilee to Jordan unto John, to be baptized of him. *Mat. iii. 13.* And when they (Mary and Joseph) had performed all things according to the law of the Lord, they returned into Galilee, to their own city Nazareth. *Lu. ii. 39.* Some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem where David was? They answered and said unto him, Art thou also of Galilee? Search and look: for out of Galilee ariseth no prophet. *John vii. 41, 42. 52.*

23 Nazareth.] Whom seek ye (said Jesus to Judas and his followers): they answered him, Jesus of Nazareth; Jesus saith unto them, I am he; then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. *John xviii. 4, 5, 7.* Pilate wrote a title and put it on the cross; and the writing was, Jesus of Nazareth, the King of the Jews. *John xix. 19.* Ye men of Israel, hear these words: Jesus of Nazareth, a man approved of God among you by miracles, and wonders, and

signs, which God did by him in the midst of you, as ye yourselves also know; him ye have crucified and slain. *Ac. ii. 22, 23.*

He shall be called a Nazarene.] When he (Peter) was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth. *Mat. xxvi. 71.* This is the law of the Nazarite; when the days of his separation are fulfilled, he shall be brought unto the door of the tabernacle of the congregation, &c. &c. *Nu. vi. 13.* Thou shalt conceive (said the angel of the Lord to the wife of Manoah), and bear a son, and no razor shall come on his head; for the child shall be a Nazarite unto God from the womb. *Ju. xiii. 5.* And she (Hannah) vowed a vow, and said, O Lord of hosts, if thou wilt indeed look on the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man child; then I will give him unto the Lord all the days of his life, and there shall no razor come upon his head. *1 Sa. i. 11.* The zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept, and chastened my soul with fasting, that was to my reproach. *Ps. lxxix. 9, 10.* Who hath believed our report, and to whom is the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness, and when we shall see him, there is no beauty that we should desire him. *Is. liii. 1, 2.* I brought you (said the Lord to Israel) up from the land of Egypt, and led you forty years through the wilderness, to possess the land of the Amorite. And I raised up of your sons for prophets, and of your young men for Nazarites. But ye gave the Nazarites wine to drink, and commanded the prophets, saying, Prophesy not. *Am. ii. 10-12.* Philip (one of Jesus' disciples) findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets did write, Jesus of Nazareth, the son of Joseph: and Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. *John i. 45, 46.* We have found this man (said Tertullus to Felix), a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of the Nazarenes. *Ac. xxiv. 5.*

CHAPTER III.

IN those days came John the Baptist, preaching in the wilderness 1

CHAP. III.—1 *Those days.*] Now in the fifteenth year of the reign of Tiberius Cæsar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness. *Lu. iii. 1, 2.*

John the Baptist.] Verily, I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of heaven is greater than he. *Mat. xi. 11.* This is John the Baptist (*said Herod the tetrarch*), he is risen from the dead, and therefore mighty works do shew forth themselves in him. *Mat. xiv. 2, &c.* And they (*the disciples*) said unto "him" ("*Jesus*"), *Some say that thou art John the Baptist. Mat. xvi. 14.* I say unto you (*said Jesus to his disciples*), that Elias is come already, and they knew him not, but have done unto him whatsoever they listed, likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. *Mat. xvii. 12, 13.* The baptism of John whence was it? From heaven or of men? (*said Jesus to the chief priests and elders*). And they reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? But if we shall say of men, we fear the people, for all hold John as a prophet. *Mat. xxi. 25, 26.* John came unto you (*said Jesus*) in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen *it*, repented not afterward that ye might believe him. *Mat. xxi. 32.* John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. And there went out unto him all the land of Judea, &c. And John was clothed with camel's hair, and with a girdle of a skin about his loins, and he did eat locusts and wild honey. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. Now after that John was put in prison, Jesus came into Galilee preaching the Gospel of the kingdom of God, and saying, The time is fulfilled, and the kingdom of God is at hand: repent ye, and believe the Gospel. *Mar. i. 4—15.* When Herod heard thereof (*of Jesus' miracles*) he said, it is John whom I beheaded, he is risen from the dead. For Herod himself had sent forth, and laid hold upon John, and

bound him in prison; for John had said unto Herod, It is not lawful for thee to have thy brother's "wife" ("*Herodias*"). Therefore Herodias had a quarrel against him, and the king sent an executioner (*at the request of Herodias' daughter, who danced and pleased the king*), and commanded his head to be brought, and the damsel gave it to her mother. And when his disciples heard of *it*, they came and took up his corpse and laid it in a tomb. *Mar. vi. 16—20.* The angel of the Lord said unto him, Fear not Zacharias, for thy prayer is heard; and thy wife Elizabeth shall bear thee a son, and thou shalt call his name John. And thou shalt have joy and gladness, and many shall rejoice at his birth. For he shall be great in the sight of the Lord, and he shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Thou, child (*said Zacharias*), shall be called the prophet of the Highest: for thou shalt go before the face of the Lord to prepare his ways. *Lu. i. 13—17. 76.* Annas and Caiaphas being the high priests, the word of God came unto John the son of Zacharias in the wilderness, and he came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. As it is written in the book of the words of Esaias, saying, The voice of one crying in the wilderness, prepare ye the way of the Lord, make his paths straight. And as the people were in expectation, and all men mused in their hearts of John, whether he were the Christ or not, John answered, saying unto them all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose; he shall baptize you with the Holy Ghost and with fire. But Herod the tetrarch being reproved by him for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. *Lu. iii. 2—20.* There was a man sent from God, whose name was John; the same came for a witness, to bear witness of the light, that all men through him might believe. He was not that light, but was sent to bear witness of that light. John bare witness of "him" (*the only begotten of the father*), and cried, saying, This was he of whom I spake. He that cometh after me is preferred before me; for he was before me. And this

2 of Judea, And saying, Repent ye; for the kingdom of heaven is at

is the record of John: when the Jews sent priests and Levites from Jerusalem to ask him, who art thou? And he confessed and denied not; but confessed, I am not the Christ; I am the voice of one crying in the wilderness: make straight the way of the Lord, as said the prophet Esaias. I baptize with water; but there standeth one among you whom ye know not. The next day John seeth Jesus coming unto him, and saith, Behold the Lamb of God, which taketh away the sin of the world. And John bare record, saying, I saw the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. Again, the next day after, John stood, and two of his disciples, and looking upon Jesus as he walked, he saith, Behold, the Lamb of God. *John i. 6—8, 15—36* John said (*also*), A man can receive nothing except it be given him from heaven: ye yourselves bear me witness, that I said, I am not the Christ, but that I am sent before him. He must increase, but I must decrease. *John iii. 27—30.* Beginning from the baptism of John (*said Peter*), unto that same day that he (*Jesus*) was taken up from us, must one be ordained to be a witness with us of his resurrection. *Ac. i. 22.* Of this man's (*David's*) seed hath God according to his promise raised unto Israel a Saviour, Jesus: when John had first preached before his coming the baptism of repentance to all the people of Israel. And as John fulfilled his course he said, Whom think ye that I am? I am not he: but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. *Ac. xiii. 23—25.* And he (*Paul*) said unto them (*the disciples at Ephesus*), Unto what then were ye baptized? And they said, Unto John's baptism. Then said Paul, John verily baptized with the baptism of repentance, saying unto the people, that they should believe on him which should come after him, that is on Christ Jesus. When they heard *this*, they were baptized in the name of the Lord Jesus. *Ac. xix. 3—5, xi. 7.*

Preaching.] The voice of him that crieth in the wilderness: Prepare ye the way of the Lord; make straight in the desert a highway for our God. Every valley shall be exalted, and every mountain and hill shall be made low; and the crooked shall be made straight, and the rough places plain. And the glory of the Lord shall be revealed, and all flesh shall see *it* together, for the mouth of the Lord hath spoken *it*. The voice said, Cry; and he said, What shall I cry? All flesh is grass, and all the goodness thereof is as the flower of the field. *Is. xl. 3—6.* And (*John*) preached, saying, There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose.

Mar. i. 7. And he (*John*) shall go before him (*Jesus*) in the spirit and power of Elias; to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just: to make ready a people prepared for the Lord. *Lu. i. 17.*

The wilderness.] And as "they" (*"John's disciples"*) departed, Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? &c. *Mat. xi. 7.* And now, behold (*said Caleb to Joshua*), the Lord hath kept me alive, as he said, these forty and five years, even since the Lord spake this word unto Moses, while the children of Israel wandered in the wilderness. *Jos. xiv. 10.* In the wilderness, Beth-arabah, Middin, and Secacah (*of the cities of Judah*). *Jos. xv. 61.* And when the messengers of John were departed, he (*Jesus*) began to speak unto the people concerning John; What went ye out into the wilderness to see? A reed shaken with the wind? &c. *Lu. vii. 24.*

2 Repent ye.] From that time (*when Jesus leaving Nazareth came and dwelt in Capernaum*) Jesus began to preach, and to say, Repent, for the kingdom of heaven is at hand. *Mat. iv. 17.* Then began he (*Jesus*) to upbraid the cities wherein most of his mighty works were done, because they repented not. *Mat. xi. 20.* The men of Nineveh shall rise in judgment with this generation, and shall condemn it, because they repented at the preaching of Jonas; and behold, a greater than Jonas is here. *Mat. xii. 41.* A certain man had two sons (*said Jesus, in the parable*), and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered, and said, I go, Sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily, I say unto you, that the publicans and the harlots go into the kingdom of God before "you" (*"the chief priests and elders"*): for John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him: and ye, when ye had seen *it*, repented not afterward that ye might believe him. *Mat. xxi. 28—32.* If they (*the people, said Solomon in his prayer*) shall bethink themselves in the land whither they were carried captives, and repent, and make supplication unto thee in the land of them that carried them captives, saying, We have sinned, and have done perversely; we have committed wickedness. Then hear thou their prayer, and their supplication in heaven thy dwelling-place, and maintain their cause. *1 Ki. viii. 47, 49.* I abhor myself (*said Job*), and repent in dust and ashes. *Job xlii. 6.*

hand. For this is he that was spoken of by the prophet Esaias, 3

Repent, and turn *yourselves* (*O house of Israel*) from all your transgressions; so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel? For I have no pleasure in the death of him that dieth, saith the Lord God: wherefore turn *yourselves* and live ye. *Ex.* xviii. 30, 31, 32. *As* I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way, and live. Turn ye, turn ye, from your evil ways: for why will ye die, O house of Israel? *Ex.* xxxiii. 11. John did baptize in the wilderness, and preach the baptism of repentance for the remission of sins. *Mar.* i. 4. And they (*Jesus' disciples*) went out and preached that men should repent. *Mar.* vi. 12. Except ye repent (*said Jesus unto those who told him of the Galileans, whose blood Pilate had mingled with their sacrifices*) ye shall all likewise perish. *Lu.* xiii. 3. 5. I say unto you (*said Jesus*), that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. Likewise I say unto you, there is joy in the presence of the angels of God over one sinner that repenteth. *Lu.* xv. 7. 10. And he (*the rich man in the parable*) said, Nay, father Abraham, but if one went unto them from the dead, they will repent. *Lu.* xvi. 30. Thus it is written; That repentance and remission of sins should be preached in his (*Jesus'*) name among all nations, beginning at Jerusalem. *Lu.* xxiv. 47. Then Peter said unto them (*of Jerusalem*), Repent, and be baptized, every one of you, in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac.* ii. 38. Repent ye therefore, and be converted, that your sins may be blotted out when the times of refreshing shall come from the presence of the Lord. *Ac.* iii. 19. When they (*of the circumcision*) heard these things (*of the Gospel preached unto Phenice, &c.*), they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *Ac.* xi. 18. The times of this ignorance (*the Gentiles worshipping the unknown God*) God winked at, but now commandeth all men every where to repent. *Ac.* xvii. 30. I (*Paul*) have shewed "you" (*"the elders of Ephesus"*), and have taught you publicly, and from house to house, testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. *Ac.* xx. 21. I (*Paul*) shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet

for repentance. *Ac.* xxvi. 20. Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. *2 Co.* vii. 10. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. *2 Ti.* ii. 24, 25. Leaving the principles of the doctrine of Christ, let us go on unto perfection, not laying again the foundation of repentance from dead works, and of faith toward God. *He.* vi. 1. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe.* iii. 9. Remember from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. I gave her (*the woman Jezebel, which calleth herself a prophetess, and has taught and seduced my servants to commit fornication, &c.*) space to repent of her fornication, and she repented not. *Re.* ii. 5. 21. xxi. 20.

For the kingdom of heaven, &c.] Blessed are the poor in spirit, for their's is the kingdom of heaven; blessed are they which are persecuted for righteousness' sake, for their's is the kingdom of heaven. *Mat.* v. 3. 10. Whosoever shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven. But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Mat.* v. 19, 20. Thy kingdom come. Seek ye first the kingdom of God and his righteousness, and all these things shall be added unto you. *Mat.* vi. 10. 33. And as ye go (*said Jesus to his twelve apostles*), preach, saying, The kingdom of heaven is at hand. *Mat.* x. 7. From the days of John the Baptist until now, the kingdom of heaven suffereth violence, and the violent take it by force. Verily, I say unto you, among them that are born of women there hath not arisen a greater than John the Baptist, notwithstanding, he that is least in the kingdom of God is greater than he. *Mat.* xi. 12. 11. (*Said Jesus to his disciples*), it is given unto you to know the mysteries of the kingdom of heaven, but to them (*the multitude*) it is not given. Another parable put he forth unto them, saying, The kingdom of heaven is likened unto a man which sowed good seed in his field. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard-seed,

saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. And the same John had his raiment of camel's hair, and a leathern girdle about his

which a man took and sowed in his field. Another *parable* spake he unto them, The kingdom of heaven is like unto leaven, which a woman took and hid in three measures of meal till the whole was leavened. Again, the kingdom of heaven is like unto treasure hid in a field; the which when a man hath found, he hideth, and for joy thereof goeth and selleth all that he hath and buyeth that field. Again, the kingdom of heaven is like unto a merchant man seeking goodly pearls. Again, the kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind. Then said he unto them, Therefore every Scribe *which* is instructed unto the kingdom of heaven, is like unto a man *that is* an householder, which bringeth forth out of his treasure *things* new and old. *Mat. xiii. 11. 24. 31. 33. 44. 45. 47. 52.* At the same time, the disciples came unto Jesus, saying, Who is the greatest in the kingdom of heaven? Whosoever shall humble himself as this little child (*whom Jesus had set in the midst of them*), the same is greatest in the kingdom of heaven. Therefore is the kingdom of heaven likened unto a certain king who would take account of his servants. *Mat. xviii. 1—4. 23.* The kingdom of heaven is like unto a man *that is* an householder, which went out early in the morning to hire labourers into his vineyard. *Mat. xx. 1.* The kingdom of heaven is like unto a certain king which made a marriage for his son. *Mat. xxii. 2.* Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in *yourselves*, neither suffer ye them that are entering to go in. *Mat. xxiii. 13.* The kingdom of heaven is as a man travelling into a far country, *who* called his own servants, and delivered unto them his goods. *Mat. xxv. 14.* In the days of these kings shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, *but* it shall break in pieces, and consume all these kingdoms; and it shall stand for ever. *Da. ii. 44.* Blessed be ye poor (*said Jesus*), for your's is the kingdom of God. *Lu. vi. 20.* He (*Jesus*) sent them (*his twelve disciples*) to preach the kingdom of God. *Lu. ix. 2.* Heal the sick (*said Jesus to his seventy disciples*), and say unto them, The kingdom of God is come nigh unto you. *Lu. x. 9. 11.* Except a man be born again, he cannot see the kingdom of God. Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *John iii. 3. 5.* We (*Paul and Timotheus*) give thanks to God; giving thanks unto the Father, who hath delivered us from the power of darkness, and hath

translated us into the kingdom of his dear Son. *Col. i. 13.*

3 *By the prophet Esaias.*] The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. *Is. xl. 3.* The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mar. i. 3.* He (*John*) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins; as it is written in the book of the words of Esaias the prophet, saying, The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. Every valley shall be filled, and every mountain and hill shall be brought low; and the crooked shall be made straight, and the rough ways shall be made smooth. And all flesh shall see the salvation of God. *Lu. iii. 3—6.* He (*John*) said, I am the voice of one crying in the wilderness, Make straight the way of the Lord, as said the prophet Esaias. *John i. 23.*

Prepare ye the way of the Lord.] Cast ye up, cast ye up; prepare the way, take up the stumbling-block out of the way: for thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also *that is* of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is. lvii. 14, 15.* Behold, I will send my messenger, and he shall prepare the way before me; and the Lord whom ye seek shall suddenly come to his temple, even the Messenger of the Covenant whom ye delight in; behold, he shall come saith the Lord of hosts. *Mal. iii. 1.* "He" (*"John"*) shall go before him (*Jesus*), in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And thou, child (*said Zacharias to John*), shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord, to prepare his ways. *Lu. i. 17. 76.*

4 *His raiment.*] What went ye out for to see? (*said Jesus to the multitudes*), a reed shaken with the wind? But what went ye out for to see? a man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. *Mat. xi. 7. 8.* And he (*Athaziah*) said unto them (*his messengers, whom he had sent to enquire of Baal-zebub, the god of Ekron*), What manner of man was he which came up to meet you, and told you these words? (*Is it not because there is not a god in Israel that thou sendest to enquire of Baal-*

loins; and his meat was locusts and wild honey. Then went out 5
to him Jerusalem, and all Judea, and all the region round about
Jordan, And were baptized of him in Jordan, confessing their 6

seab?) And they answered him, *He was* an hairy man, and girt with a girdle of leather about his loins. And he said, *It is Elijah the Tishbite.* 2 *Ki.* i. 7, 8. *It shall come to pass on that day (on the extirpation of false prophecy) that the prophets shall be ashamed every one of his vision, when he hath prophesied; neither shall they wear a rough garment to deceive.* *Zec.* xiii. 4. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal.* iv. 6. And John was clothed with camel's hair, and with a girdle of a skin about his loins; and he did eat locusts and wild honey. *Mar.* i. 6. And "he" ("John") shall go before "him" ("Jesus") in the spirit and power of Elias. *Lu.* i. 17. I will give power unto my two witnesses, and they shall prophesy, a thousand and two hundred and threescore days, clothed in sackcloth. *Re.* xi. 3.

And his meat was locusts, &c.] John came neither eating or drinking (*said Jesus to the multitudes*), and they say, He hath a devil. *Mat.* xi. 18. Even these of "them" ("the flying creeping things") ye may eat; the locust after his kind, and the beetle after his kind, and the grasshopper after his kind. *Le.* xi. 22.

Wild honey.] He (*the Lord*) found him (*Jacob*) in a desert; he made him ride on the high places of the earth, that he might eat the increase of his fields; and he made him to suck honey out of the rock, and oil out of the flinty rock. *De.* xxxii. 13. And all *they* of the land came to a wood, and there was honey upon the ground. And when the people came into the wood, behold, the honey dropped; but no man put his hand to his mouth, for the people feared the oath (*for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening*). But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that *was* in his hand, and dipped it into an honeycomb, and put his hand to his mouth, and his eyes were enlightened. 1 *Sa.* xiv. 25, 26, 27.

5 Went out to him.] And there followed him great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. *Mat.* iv. 25. Jesus began to say unto the multitudes concerning John, What went ye out into the wilderness to see? a reed shaken with the wind? But what went ye out for to see? a prophet? Yea, I say unto you, and more than a prophet. For this is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Mat.* xi. 7—10. And there went out

unto "him" ("John") all the land of Judea, and they of Jerusalem, and were all baptized of him in the river Jordan, confessing their sins. *Mar.* i. 5. Then said "he" ("John") to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come! *Lu.* iii. 7. The law and the prophets *were* until John; since that time the kingdom of God is preached, and every man presseth into it. *Lu.* xvi. 16. And John was baptizing in Enon, near to Salem, because there was much water there; and they came and were baptized. *John* iii. 23. He was a burning and a shining light (*said Jesus of John*), and ye were willing for a season to rejoice in his light. *John* v. 35.

6 Were baptized.] See verse 11. 13. 16. Then will I sprinkle clean water upon you, and ye shall be clean. From all your filthiness, and from all your idols will I cleanse you. *Ex.* xxxvi. 25. I indeed baptize you with water (*said John*), but he (*that cometh after me*) shall baptize you with the Holy Ghost. And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. *Mar.* i. 8, 9. John answered, saying unto *them* all, I indeed baptize you with water, but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose. He shall baptize you with the Holy Ghost and with fire. *Lu.* iii. 16. And "they" ("the Pharisees") asked him and said unto him, Why baptizest thou then, if thou be not that Christ, nor Elias, neither that prophet? John answered them saying, I baptize with water, but there standeth one among you whom ye know not, &c. These things were done in Bethabara beyond Jordan, where John was baptizing; that he (*Jesus*) should be made manifest to Israel, therefore am I (*John*) come, baptizing with water; and John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him; and I knew him not. But he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. *John* i. 25—28. 31—33. John also was baptizing in Enon near to Salem; and they came and were baptized; for John was not yet cast into prison. Then there arose a question between *some* of John's disciples and the Jews about purifying. *John* iii. 23—25. John truly baptizeth with water, but "ye" (*the "apostles"*) shall be baptized with the Holy Ghost not many days hence. *Ac.* i. 5. Repent and be baptized every one of you (*said*

7 sins. But when he saw many of the Pharisees and Sadducees

Peter on the day of Pentecost) in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. Then they that gladly received his word were baptized, and the same day there were added unto them about three thousand souls. *Ac. ii. 38. 41.* That word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all:) that word I say, ye know, which was published throughout all Judea, and began from Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good and healing all that were oppressed of the devil, for God was with him. *Ac. x. 36—38.* Then remembered I (*said Peter in his defence before the apostles and brethren, in Judea, for going in unto men uncircumcised*) the word of the Lord; how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. *Ac. xi. 16.* Then said Paul (*to the disciples at Ephesus, who said they were baptized unto John's baptism*), John verily baptized with the baptism of repentance, saying unto the people that they should believe on him which should come after him, that is, on Christ Jesus. When they heard this they were baptized in the name of the Lord Jesus. And many that believed came, and confessed, and shewed their deeds. *Ac. xix. 4. 5. 18.* Brethren (*said Paul to the Jews*) I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea, and were all baptized unto Moses in the cloud and in the sea. *1 Co. x. 1, 2.* (*Ye are*) buried with "him" ("Jesus") in baptism, wherein also ye are risen with him through the faith of the operation of God, who hath raised him from the dead. *Col. ii. 12.* Not by works of righteousness which we have done, but according to his mercy he saved us by the washing of regeneration and renewing of the Holy Ghost; which he shed on us abundantly, through Jesus Christ our Saviour. *Tit. iii. 5, 6.* Let us go on unto perfection, not laying again the foundation of repentance; of the doctrine of baptism, and of laying on of hands, &c. *He. vi. 1, 2.* (*The law sacrifices, &c.*) could not make him that did the service perfect; which stood only in meats and drinks and divers washings, and carnal ordinances imposed on them until the time of reformation. *He. ix. 9, 10.* See chap. xxviii. 19.

Confessing their sins.] And Aaron shall lay both his hands upon the head of the "live goat" (*the "scape goat"*), and confess over him all the iniquities of the children of Israel, and all their transgressions, and all their sins, putting them upon the head of the goat, and shall send him away by the hand of a fit man, into the wilderness. *Le. xvi. 21.* If they shall confess their iniquity, and the iniquity

of their fathers, with their trespass which they trespassed against me; and that also they have walked contrary unto me, then will I (*the Lord*) remember my covenant with Jacob. *Le. xxvi. 40, &c.* Then they shall confess their sins which they have done (*a trespass against the Lord*), and he (*trespassing*) shall recompense his trespass with the principal thereof, and add unto it the fifth part thereof, and give it unto him against whom he hath trespassed. *Nu. v. 7.* And Joshua said unto Achan, My son, give, I pray thee, glory to the Lord God of Israel, and make confession unto him; and tell me now what thou hast done? hide it not from me. And Achan answered Joshua and said, Indeed I have sinned against the Lord God of Israel, and thus have I done. *Jos. vii. 19, 20.* He (*God*) looketh upon men; and if any say, I have sinned, and perverted that which was right, and it profited me not; he will deliver his soul from going into the pit. *Job xxxiii. 27, 28.* I acknowledge my sin unto thee, and mine iniquity have I not hid. I said I will confess my transgressions unto the Lord, and thou forgavest the iniquity of my sin. *Ps. xxxii. 5.* He that covereth his sins shall not prosper; but whoso confesseth and forsaketh them shall have mercy. *Pr. xxviii. 13.* I prayed unto the Lord my God, and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. *Da. ix. 4.* And (*they*) were all baptized of him in Jordan, confessing their sins. *Mar. i. 5.* I will arise (*said the prodigal in the parable*) and go to my father, and will say unto him, Father, I have sinned against heaven and before thee, and am no more worthy to be called thy son; make me as one of thy hired servants. And he arose and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran and fell on his neck, and kissed him. *Lu. xv. 18—20.* Repent and be baptized every one of you in the name of Jesus Christ (*said Peter to those assembled on the day of Pentecost*). *Ac. ii. 38.* Many that believed came, and confessed, and shewed their deeds. *Ac. xix. 18.* And now, why tarriest thou? (*said Ananias to Paul*). Arise, and be baptized, and wash away thy sins, calling on the name of the Lord. *Ac. xxii. 16.* Confess your faults one to another, and pray one for another, that ye may be healed. *Ja. v. 16.* If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. *1 John i. 9.*

7 *The Pharisees, &c.*] I say unto you, that except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Mat. v. 20.* When the Pharisees

come to his baptism, he said unto them, O generation of vipers,

heard it (*that Jesus healed a man blind and dumb*), they said, This fellow doth not cast out devils but by Beelzebub, the prince of the devils. *Mat. xii. 24.* Knowest thou (*said his disciples to Jesus*) that the Pharisees were offended after they heard this saying (*not that which goeth into the mouth defleth a man, but that which cometh out of the mouth, this defleth a man*). *Mat. xv. 12. 11.* Take heed and beware of the leaven of the Pharisees and of the Sadducees. How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and of the Sadducees. *Mat. xvi. 6. 11, 12.* Then went the Pharisees and took counsel how they might entangle him in his talk, saying, Master, Moses said, If a man die having no children, his brother shall marry his wife and raise up seed unto his brother. But when the Pharisees had heard that he had put the Sadducees to silence, they were gathered together. *Mat. xxii. 15. 24. 34.* Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. *Mat. xxiii. 13, 14.* The Pharisees and all the Jews, except they wash their hands oft eat not, holding the tradition of the elders. And when they come from the market, except they wash they eat not. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? *Mar. vii. 3. 5.* And he charged them, saying, Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. *Mar. viii. 15.* And they sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words. Then came unto him the Sadducees, which say there is no resurrection, &c. *Mar. xii. 13. 18.* The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. *Lu. vii. 30.* Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. But woe unto you, Pharisees, for ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God. These ought ye to have done and not to leave the other undone. Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues and greetings in the markets. Woe unto you Scribes and Pharisees, hypocrites! for ye are as graves which appear not, and the men that walk over them are not aware of them. *Lu. xi. 39—44.* And the Pharisees, who were covetous; heard all these things, and they derided him. *Lu. xvi. 14.* The Pharisee stood

and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. *Lu. xviii. 11.* And they which were sent (*to ask John, Who art thou?*) were of the Pharisees. *John i. 24.* Then came the officers of the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? Have any of the rulers, or of the Pharisees believed on him? But this people who knoweth not the law are cursed. *John vii. 45—49.* Some of the Pharisees which were with "him" ("Jesus") heard these words (*I am come into this world, that they which see might not see*), and said unto him, Are we blind? *John ix. 40.* As "they" ("Peter and John") spake unto the people, the priests, and the captain of the temple, and the Sadducees came upon them; being grieved that they taught the people, and preached through Jesus the resurrection from the dead. And it came to pass, on the morrow, that their rulers and elders, and Scribes, &c. were gathered together at Jerusalem, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. *Ac. iv. 1. 2. 5. 16, 17.* There rose up certain of the sect of the Pharisees which believed, saying, That it was needful to circumcise them, and to command them to keep the law of Moses. *Ac. xv. 5.* When Paul perceived that the one part (*of the council*) were Sadducees, and the other Pharisees, he cried out in the council, Men and brethren, I am a Pharisee, the son of a Pharisee: of the hope and resurrection of the dead I am called in question. And when he had so said, there arose a dissension between the Pharisees and the Sadducees, and the multitude was divided; for the Sadducees say that there is no resurrection, neither angel, nor spirit; but the Pharisees confess both. And there arose a great cry, and the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man: but if a spirit or an angel hath spoken to him, let us not fight against God. *Ac. xxiii. 6—9.* My manner of life (*said Paul*) from my youth know all the Jews; which knew me from the beginning (if they would testify), that after the most straitest sect of our religion, I lived a Pharisee. *Ac. xxvi. 5.* See *chap. xvi. 6. and xxii. 23.*

O generation of vipers.] O generation of vipers, how can ye, being evil, speak good things; for out of the abundance of the heart the mouth speaketh. *Mat. xii. 34.* Ye ser-

8 who hath warned you to flee from the wrath to come? Bring

pents, ye generation of vipers, how can ye escape the damnation of hell? *Mat. xxiii. 33.* I will put enmity between thee (*the serpent*) and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* The wicked are estranged from the womb; they go astray as soon as they be born, speaking lies; their poison is like the poison of a serpent; they are like the deaf adder that stoppeth her ear, which will not hearken to the voice of charmers, charming never so wisely. Break their teeth, O God, in their mouth; break out the great teeth of the young lions, O Lord. *Ps. lviii. 3-6.* Draw near hither, ye sons of the sorceress, the seed of the adulterer, and the whore. Against whom do ye sport yourselves? Against whom make ye a wide mouth, and draw out the tongue? Are ye not children of transgression, a seed of falsehood? *Is. lvii. 3, 4.* They (*the sinful Jews*) hatch cockatrice' eggs, and weave the spider's web; he that eateth of their eggs dieth, and that which is crushed breaketh out into a viper. *Is. lix. 5.* O generation of vipers (*said John to the multitude that came forth to be baptized of him*), who hath warned you to flee from the wrath to come? Bring forth, therefore, fruits worthy of repentance. Every tree which bringeth not forth good fruit is hewn down and cast into the fire. *Lu. iii. 7-9.* Ye are of your father the devil (*said Jesus to the Jews*), and the lusts of your father ye will do. He was a murderer from the beginning; and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. *John viii. 44.* In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. *1 John iii. 10.* The great dragon was cast out, that old serpent called the devil and Satan, which deceiveth the whole world; and he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ; for the accuser of our brethren is cast down, which accused them before our God, day and night. *Re. xii. 9, 10.*

Who hath warned you? To whom shall I speak and give warning, that they may hear? Behold their ear is uncircumcised, and they cannot hearken; behold, the word of the Lord is unto them a reproach; they have no delight in it. *Je. vi. 10.* Flee out of the midst of Babylon, and deliver every man his soul; be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompence. *Je. li. 6.* When I say unto the wicked, Thou shalt

surely die; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity; but his blood will I require at thine hand. Yet if thou warn the wicked, and he turn not from his wickedness, nor from his wicked way, he shall die in his iniquity, but thou hast delivered thy soul. Again, when a righteous man doth turn from his righteousness, and commit iniquity, and I lay a stumbling block before him, he shall die; because thou hast not given him warning, he shall die in his sin, and his righteousness which he hath done shall not be remembered; but his blood will I require at thine hand. Nevertheless, if thou warn the righteous man, that the righteous sin not, and he doth not sin, he shall surely live, because he is warned; also thou hast delivered thy soul. *Ez. iii. 18-21.* If when "he" (*the "watchman"*) seeth the sword come upon the land, he blow the trumpet and warn the people; then whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come and take him away, his blood shall be upon his own head; he heard the sound of the trumpet and took not warning; his blood shall be upon him, but he that taketh warning shall deliver his soul. But if the watchman see the sword come and blow not the trumpet, and the people be not warned, if the sword come and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman's hand. So thou, O son of man, I have set thee a watchman unto the house of Israel; therefore thou shalt hear the word at my mouth, and warn them from me. *Ez. xxxiii. 3-7.* Therefore watch (*said Paul to the elders of Ephesus*), and remember, that by the space of three years I ceased not to warn every one night and day with tears. *Ac. xx. 31.* For the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, who hold the truth in unrighteousness. *Ro. i. 18.* By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house. *He. xi. 7.*

Flee from the wrath to come. Being now justified by his blood we shall be saved from wrath through him. *Ro. v. 9.* Ye turned to God from idols to serve the living and true God; and to wait for his Son from heaven, whom he raised from the dead, even Jesus, which delivered us from the wrath to come. *1 The. i. 10.* Who (*the enemies of the righteous*) shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that

forth therefore fruits meet for repentance: And think not to say 9
within yourselves, We have Abraham to *our* father: for I say unto

day. 2 *The.* i. 9, 10. (*God confirmed his promise by an oath*) that by two immutable things in which it was impossible for God to lie, we might have a strong consolation who have fled for refuge, to lay hold upon the hope set before us. *He.* vi. 18. And (*the kings of the earth, and the great men, and the rich men, &c.*) said to the mountains and rocks, Fall on us and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb. For the great day of his wrath is come, and who shall be able to stand? *Re.* vi. 16, 17.

8 *Bring forth, &c.*] See chap. iii. 2. Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Is.* i. 16, 17. Bring forth (*therefore*) fruits worthy of repentance; now the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. And the people asked him saying, What shall we do? And he said unto them, Exact no more than that which is appointed you; do violence to no man: neither accuse *any* falsely, and be content with your wages. *Lu.* iii. 8. 10—14. Despisest thou the riches of his goodness, and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness, and impenitent heart treasurest up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God; who will render to every man according to his deeds: to them who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life; but unto them that are contentious, and do not obey the truth, but obey unrighteousness, indignation, and wrath, tribulation, and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile. *Ro.* ii. 4—7. For behold, this selfsame thing, that ye sorrowed after a godly sort, what carefulness it wrought in you, yea, *what* clearing of yourselves, yea, *what* indignation, yea, *what* fear, yea, *what* vehement desire, yea, *what* zeal, yea, *what* revenge! In all *things* ye have approved yourselves to be clear in this matter. 2 *Co.* vii. 11. Whereby (*by Christ's divine power*) are given unto us exceeding great and precious promises; that by these ye might be partakers of the divine nature, having escaped the corruption that is in the world through lust. And besides this, giving diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity. 2 *Pe.* i. 3—7. For if these things be in you and abound, they make *you that ye*

shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. 2 *Pe.* iii. 8.

Fruits meet for repentance.] The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. *Gal.* v. 22, 24. The fruit of the Spirit is in all goodness and righteousness, and truth. *Eph.* v. 9. Being filled with the fruits of righteousness, which are by Jesus Christ unto the glory and praise of God. *Phi.* i. 11.

Meet, &c.] Thus saith the Lord of hosts, the God of Israel, Amend your ways, and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord are these. For if ye thoroughly amend your ways, and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt: then will I cause you to dwell in this place, in the land that I gave to your fathers for ever and ever. *Je.* vii. 3—7. Therefore now amend your ways, and your doings, and obey the voice of the Lord your God; and the Lord will repent him of the evil that he hath pronounced against you. *Je.* xxvi. 13. It may be, that the house of Judah will hear all the evil which I purpose to do unto them; that they may return every man from his evil way, that I may forgive their iniquity and their sin. *Je.* xxxvi. 3.

9 *Think not to say.*] From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, &c. *Mar.* vii. 21. Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father: for I say unto you, That God is able of these stones to raise up children unto Abraham. *Lu.* iii. 8. When Jesus perceived their thoughts (*respecting his forgiving sins*), he answered and said unto them, What reason ye in your hearts? *Lu.* v. 22. Now when the Pharisee which had bidden "him" ("*Jesus*") saw *it*, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman *this* is that toucheth him: for she is a sinner. *Lu.* vii. 30. And he (*the rich man in the parable*) thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? *Lu.* xii. 17.

We have Abraham, &c.] Son of man, they that inhabit those wastes of the land of Israel speak, saying, Abraham was one, and he inherited the land: but we are many, the land is given us for inheritance. *Ez.* xxxiii. 24. And he (*the rich man, being in torment*)

you, That God is able of these stones to raise up children unto 10 Abraham. And now also the ax is laid unto the root of the trees:

cried and said, Father Abraham have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. *Lu. xvi. 24.* They (*the Jews*) answered "him" ("Jesus"), We be Abraham's seed, and were never in bondage to any man. How sayest thou, Ye shall be made free? Abraham is our father. Jesus saith unto them, If ye were Abraham's children, ye would do the works of Abraham; but now ye seek to kill me, a man that hath told you the truth which I have heard of God; this did not Abraham. Art thou (*said the Jews*) greater than our father Abraham which is dead? And the prophets are dead, whom makest thou thyself? *John viii. 33, 39, 40, 53.* Men and brethren (*said Paul at Antioch*), children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. *Ac. xiii. 26.* What shall we then say, that Abraham our father as pertaining to the flesh, hath found? He received the sign of circumcision, a seal of the righteousness of the faith, which he *had yet* being uncircumcised: that he might be the father of all them that believe, though they be not circumcised; that righteousness might be imputed unto them also. For the promise that he should be the heir of the world *was* not to Abraham, or to his seed, through the law; but through the righteousness of faith. Therefore *it is* of faith, that *it might* be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law, but to that also which is of the faith of Abraham, who is the father of us all. *Ro. iv. 1, 11, 13, 16.* Neither because they are the seed of Abraham, *are they* all children; but in Isaac shall thy seed be called. That is, they which are the children of the flesh, these *are* not the children of God. But the children of promise are counted for the seed. *Ro. ix. 7, 8.* It is written that Abraham had two sons, the one by a bondmaid, the other by a free woman. But he *who was* of the bondwoman was born after the flesh; but he of the free woman *was* by promise. For it is written, Rejoice thou barren that bearest not: break forth and cry, thou that travailest not: for the desolate hath many more children than she which hath an husband. Now we, brethren, as Isaac was, are the children of promise: but as then, he that was born after the flesh persecuted him that *was born* after the Spirit: even so *it is* now. Nevertheless what saith the Scripture? Cast out the bondwoman and her son, for the son of the bondwoman shall not be heir with the son of the free woman. So then, brethren, we are not children of the bondwoman, but of the free. *Gal. iv. 22, 23, 27—31.*

[*God is able of these stones, &c.*] Many shall come (*said Jesus*) from the east and west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of heaven; but the children of the kingdom shall be cast out into outer darkness; there shall be weeping, and gnashing of teeth. *Mat. viii. 11, 12.* And Jesus answered, and said unto them (*the Pharisees*), I tell you, that if these (*the disciples*) should hold their peace, the stones would immediately cry out. *Lu. xix. 40.* Simeon hath declared (*said James to the multitudes of the Jews*) how God at the first did visit the Gentiles to take out of them a people for his name. *Ac. xv. 14.* As it is written, I have made "thee" ("Abraham") a father of many nations; before him whom he believed, even God, who quickeneth the dead, and calleth those things which be not as though they were. *Ro. iv. 17.* God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. *1 Cor. i. 27, 28.* As many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond, nor free: there is neither male nor female, for ye are all one in Christ Jesus. And if ye *be* Christ's, then are ye Abraham's seed, and heirs according to the promise. *Gal. iii. 27, 28, 29.* At that time (*when Gentiles in the flesh*) ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenant of promise, having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were afar off, are made nigh by the blood of Christ. *Eph. ii. 12, 13.*

10 Now also, &c.] Behold, I will send my messenger, and he shall prepare the way before me. And the Lord whom ye seek shall suddenly come to his temple, even the messenger of his covenant whom ye delight in; behold, he shall come saith the Lord of hosts: but who may abide the day of his coming? And who shall stand when he appeareth? For he *is* like a refiner's fire, and like fullers' soap, and he shall sit as a refiner and purifier of silver, and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness. *Mal. iii. 1, 2, 3.* For behold the day cometh which shall burn as an oven, and all the proud, yea, and all that do wickedly shall be stubble, and the day that cometh shall burn them up, saith the Lord of hosts: that it shall leave them neither root nor branch. *Mal. iv. 1.* Wherefore holy brethren, partakers of the heavenly calling, consider the apostle, and high priest of our profession, Jesus Christ, who was faithful to him that appointed him, as also Moses *was faithful* in

therefore every tree which bringeth not forth good fruit is hewn

all his house. For this *man* was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house. *He* iii. 1, 2, 3. He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense saith the Lord. And again, the Lord shall judge his people. *It is* a fearful thing to fall into the hands of the living God. *He* x. 28—31. See that ye refuse not him that speaketh. For if they escaped not who refused him that spake on earth, much more shall not we *escape* if we turn away from him that *speaketh* from heaven. *He* xii. 25.

The ax is laid.] And now also the ax is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down, and cast into the fire. *Lu* iii. 9. If they do these things in a green tree (*the Romans*), what shall be done in the dry? (*the Jews*.) *Lu* xxiii. 31.

Therefore every tree, &c.] "He" (*the godly man*) shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season. *Ps* i. 3. Those that be planted in the house of the Lord shall flourish in the house of our God. The righteous shall flourish like the palm tree: he shall grow like a cedar in Lebanon. *Ps* xcii. 12, 13. The Lord hath anointed me (*saith Christ by the prophet*) to appoint unto them that mourn in Zion, to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the Planting of the Lord, that he might be glorified. *Is* lxi. 3. For he (*that trusteth in the Lord*) shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh, but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. *Je* xvii. 8. Every branch in me (*saith Christ*) that beareth not fruit, he taketh away; and every branch that beareth fruit he purgeth it; that it may bring forth more fruit. *John* xv. 2.

Is hewn down.] Every tree that bringeth not forth good fruit is hewn down, and cast into the fire. *Mat* vii. 19. And when he (*Jesus*) saw a fig tree in the way, he came to it, and said unto it, Let no fruit grow on thee henceforward for ever. And presently the fig tree withered away. *Mat* xxi. 19. Behold, and visit this vine (*O God of hosts*), and the vineyard which thy right hand hath

planted, and the branch *that* thou madest strong for thyself: *it is* burnt with fire: *it is* cut down, they perish at the rebuke of thy countenance. *Ps* lxxx. 15, 16. He (*God*) fenced it (*his vineyard*), and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a wine press, and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up, and break down the wall thereof, and it shall be trodden down. And I will lay it waste: it shall not be pruned nor digged, but there shall come up briers and thorns; I will command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant. And he looked for judgment, but behold, oppression; for righteousness, but behold a cry. *Is* v. 2—7. The fenced city shall be desolate, and the habitation forsaken, and left like a wilderness; there shall the calf feed, and there shall he lie down, and consume the branches thereof (*of the vineyard*); when the boughs thereof are withered they shall be broken off: the women come and set them on fire. *Is* xxvii. 10, 11. What is the vine tree more than any tree, or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? Or will *men* take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel. The fire devoureth both the ends of it, and the midst of it is burnt: is it meet for *any* work? Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for *any* work when the fire hath devoured it, and it is burned? Therefore, thus saith the Lord God, As the vine tree among the trees of the forest, which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them: they shall go out from *one* fire, and *another* fire shall devour them: and ye shall know that I *am* the Lord, I set my face against them. *Ez* xv. 1—7. A certain *man* (*said Jesus in a parable*) had a fig tree planted in his vineyard, and he came, and sought fruit thereon, and found none. Then said he to the dresser of his vineyard, Behold these three years I come, seeking fruit on this fig tree, and find none, cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone

11 down, and cast into the fire. I indeed baptize you with water unto repentance: but he that cometh after me is mightier than I, whose shoes I am not worthy to bear: he shall baptize you with the

this year also, till I shall dig about it and dung it, and if it bear fruit, *well*: and if not, then after that thou shalt cut it down. *Lu. xiii. 6-9.* If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *John xv. 6.* That which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. *He. vi. 8.* The time is come that judgment must begin at the house of God, and if it first begin at us, what shall the end be of them that obey not the Gospel of God. *1 Pe. iv. 17.* And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? *1 Pe. iv. 18.*

[11 *Baptize you.*] See verse 6, and *com.* Of this man's (*David's*) seed hath God, according to his promise, raised unto Israel a Saviour, Jesus, when John had first preached before his coming, the baptism of repentance to all the people of Israel. *Ac. xiii. 23, 24.*

[But he that cometh.] See *Mat. iii. 1,* and *com.* John bare witness of "him" ("*Jesus*") and cried, saying, This was he of whom I spake, he that cometh after me is preferred before me: for he was before me. He it is who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. These things were done in Bethabara beyond Jordan, where John was baptizing. This is he of whom I said, After me cometh a man which is preferred before me, for he was before me. And I saw and bare record that this is the Son of God. *John i. 15, 27, 28, 30, 34.* John also was baptizing in *Ænon*, near to *Salem*, because there was much water there; and they came and were baptized; for John was not yet cast into prison. I am not the Christ (*said John*), but I am sent before him; he that cometh from above is above all; he that is of the earth is earthly, and speaketh of the earth; he that cometh from heaven is above all; he whom God hath sent speaketh the words of God, for God giveth not the Spirit by measure unto him. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life, and he that believeth not the Son shall not see life; but the wrath of God abideth on him. *John iii. 23-36.*

[Whose shoes I am not worthy.] There cometh one mightier than I after me, the latchet of whose shoes I am not worthy to stoop down and unloose. *Mar. i. 7.* And when "he" ("*Jesus*") was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof: where-
neither thought I myself worthy to come

unto thee, but say in a word and my servant shall be healed. *Lu. vii. 6, 7.* As John fulfilled his course he said, Whom think ye that I am? I am not *he*. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. *Ac. xiii. 25.* Unto me (*said Paul*) who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Ep. iii. 8.* Ye younger, submit yourselves unto the elder, yea, all of you be subject one to another, and be clothed with humility: for God resisteth the proud, and giveth grace to the humble. *1 Pe. v. 5.*

[He shall baptize you, &c.] He that is left in Zion shall be called holy; when the Lord shall have washed away the filth of the daughters of Zion, and shall have purged the blood of Jerusalem from the midst thereof, by the spirit of judgment, and by the spirit of burning. *Is. iv. 4.* For I will pour water upon him that is thirsty, and floods upon the dry ground. I will pour my spirit upon thy seed, and my blessing upon thine offspring. *Is. xlv. 3.* The Redeemer shall come to Zion, and unto them that turn from transgression in Jacob, saith the Lord. As for me, this is my covenant with them, saith the Lord: My spirit that is upon thee, and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. *Is. lix. 20, 21.* I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. *Zec. xiii. 9.* But who may abide the day of his coming? and who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver, that they may offer unto the Lord an offering in righteousness: then shall the offering of Judah and Jerusalem be pleasant unto the Lord, as in the days of old, as in former years. *Mal. iii. 2, 3, 4.* I indeed have baptized you with water: but he shall baptize you with the Holy Ghost. *Mar. i. 8.* John answered, saying unto them all, I indeed baptize you with water; but one mightier than I cometh, the latchet of whose shoes I am not worthy to unloose: he shall baptize you with the Holy Ghost and with fire. *Lu. iii. 16.* And I (*John*) knew him not: but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending and remaining on him, the same is he which baptizeth with the Holy Ghost. *John i. 33.* For John truly

Holy Ghost, and with fire: Whose fan is in his hand, and he will 12 thoroughly purge his floor, and gather his wheat into the garner; but he will burn up the chaff with unquenchable fire. Then 18

baptized with water; but ye shall be baptized with the Holy Ghost not many days hence. *Ac. i. 5.* And suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. And there appeared unto them cloven tongues like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. ii. 2, 3, 4.* And as I (*Peter*) began to speak, the Holy Ghost fell on them, as on us at the beginning. Then remembered I the word of the Lord, how that he said, John indeed baptized with water; but ye shall be baptized with the Holy Ghost. *Ac. xi. 15, 16.* For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free; and have been all made to drink into one Spirit. *1 Co. xii. 13.* For as many of you as have been baptized into Christ have put on Christ. There is neither Jew nor Greek, there is neither bond nor free, there is neither male nor female: for ye are all one in Christ Jesus. *Gal. iii. 27, 28.*

12 Fan is in his hand, &c.] The oxen and the young asses that ear the ground shall eat clean provender, which hath been winnowed with the shovel and with the fan. *Is. xxx. 24.* Thou (*Jacob*) shalt fan them (*the mountains*), and the wind shall carry them away, and the whirlwind shall scatter them, and thou shalt rejoice in the Lord, and shalt glory in the holy One of Israel. *Is. xli. 16.* At that time shall it be said to this people, and to Jerusalem, A dry wind of the high places in the wilderness, toward the daughter of my people, not to fan nor to cleanse: even a full wind from those places shall come unto me. *Is. iv. 11, 12.* I will fan "them" (*"the Jews," saith God*) with a fan in the gates of the land; I will bereave them of children. I will destroy my people, since they return not from their ways. *Is. xv. 7.* And I will send unto Babylon fanners that shall fan her, and shall empty her land; for in the day of trouble they shall be against her round about. *Is. li. 2.* Whose (*Christ's*) fan is in his hand, and he will thoroughly purge his floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. *La. iii. 17.*

He will thoroughly purge his floor.] See verse 10. and com. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. So shall it be at the end of the world: the angels shall come forth, and sever the wicked from among the just; and shall cast them into the furnace of fire,

there shall be weeping and gnashing of teeth. *Mat. xiii. 41, 42, 50.* Every branch in me that beareth not fruit he taketh away; and every branch that beareth fruit, he purgeth it that it may bring forth more fruit. *John xv. 2.*

And gather his wheat.] Let both grow together until the harvest; and in the time of harvest I will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them; but gather the wheat into my barn. Then shall the righteous shine forth as the sun in the kingdom of their Father. *Mat. xiii. 30, 43.* Lo (*saith God*), I will command, and I will sift the house of Israel among all nations; like as corn is sifted in a sieve, yet shall not the least grain fall upon the earth. *Am. ix. 9.* See chap. xiii. 30.

But he will burn up the chaff.] "They" (*"the wicked"*) are as stubble before the wind, and as chaff that the storm carrieth away. *Job xxi. 18.* The ungodly are like the chaff which the wind driveth away. *Ps. i. 4.* Let "them" (*"the enemies of the Lord"*) be as chaff before the wind, and let the angel of the Lord chase them. *Ps. xxxv. 5.* As the fire devoureth the stubble, and the flame consumeth the chaff, so their root shall be as rottenness, and their blossom shall go up as the dust, because they have cast away the law of the Lord, and despised the word of the holy One of Israel. *Is. v. 24.* The nations shall rush like the rushing of many waters, but God shall rebuke them, and they shall flee far off, and shall be chased as chaff of the mountains before the wind, and like a rolling thing before the whirlwind. *Is. xvi. 13.* Therefore (*because Ephraim offended in Baal*) they shall be as the morning cloud, and as the early dew that passeth away; as the chaff that is driven with the whirlwind out of the floor, and as the smoke out of the chimney. *Ho. xiii. 3.* All the proud, yea, and all that do wickedly shall be as stubble. *Mal. iv. 1.* See verse 12. "Fan is in his hand," and chap. xxi. 41.

With unquenchable fire.] The strong shall be as tow, and the maker of it as a spark, and they shall both burn together, and none shall quench them. *Is. i. 31.* Who among us shall dwell with the devouring fire? who among us shall dwell with everlasting burnings? *Is. xxxiii. 14.* And "they" (*"the believing Jews and Gentiles"*) shall go forth, and look upon the carcases of the men that have transgressed against me; for their worm shall not die, neither shall their fire be quenched; and they shall be an abhorring unto all flesh. *Is. lxvi. 24.* Behold, mine anger and my fury shall be poured out (*saith God*) upon this place (*Jerusalem*), upon man, and upon beast, and

cometh Jesus from Galilee to Jordan unto John, to be baptized
14 of him. But John forbad him, saying, I have need to be baptized
15 of thee, and comest thou to me? And Jesus answering said unto

upon the trees of the field, and upon the fruit of the ground; and it shall burn, and shall not be quenched. *Je. vii. 20.* But if ye will not hearken unto me to hallow the Sabbath day, and not to bear a burden, even entering in at the gates of Jerusalem on the Sabbath day, then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. *Je. xvii. 27.* Say to the forest of the south, Hear the word of the Lord: Thus saith the Lord God; Behold, I will kindle a fire in thee, and it shall devour every green tree in thee, and every dry tree: the flaming flame shall not be quenched, and all faces from the south to the north shall be burnt therein. And all flesh shall see that I the Lord have kindled it: it shall not be quenched. *Ez. xx. 47, 48.* Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. *Mat. xxv. 41.* If thy hand offend thee (*said Jesus*), cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: where their worm dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out, &c. *Mar. ix. 43—49.* See chap. xiii. 42; xxv. 41.

13 *From Galilee to Jordan.*] When "he" (*"Joseph"*) heard that Archelaus did reign in Judea, in the room of his father Herod, he was afraid to go thither; notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. *Mat. ii. 22.* And it came to pass in those days, that Jesus came from Nazareth of Galilee, and was baptized of John in Jordan. *Mar. i. 9.* Now when all the people were baptized, it came to pass, that Jesus also being baptized, and praying, the heaven was opened, and the Holy Ghost descended in a bodily shape like a dove, and a voice came from heaven which said, Thou art my beloved Son, in thee I am well pleased. *Lu. iii. 21, 22.*

14 *John forbad him.*] And whence is this to me? (*said Elizabeth*), that the mother of my Lord should come to me? *Lu. i. 43.* Peter said unto "him" (*"Jesus"*), Lord, dost thou wash my feet? Jesus answered and said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. *John xiii. 6, 7, 8.*

I have need to be baptized.] See chap. iii. 6. Of his fulness have all we received, and grace for grace. *John i. 16.* Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter the second time into

his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. That which is born of the flesh is flesh, and that which is born of the Spirit is spirit. Marvel not that I said unto thee, Ye must be born again. *John iii. 3—7.* Abide in me, and I in you, as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. Without me ye can do nothing. *John xv. 4, 5.* John truly baptized with water; but ye (*said Jesus to his disciples*) shall be baptized with the Holy Ghost not many days hence. When they therefore were come together, they asked of him, saying, Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost parts of the earth. *Ac. i. 5—8.* The God of our fathers raised up Jesus, whom ye slew and hanged on a tree. Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. v. 30, 31.* The word which God sent unto the children of Israel, preaching peace by Jesus Christ: (he is Lord of all.) *Ac. x. 36.* All have sinned, and come short of the glory of God; being justified freely by his grace through the redemption that is in Christ Jesus: whom God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of God. *Ro. iii. 23, 24, 25.* The Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe: for as many of you as have been baptized into Christ have put on Christ. And if ye be Christ's, then are ye Abraham's seed, and heirs according to the promise. *Ga. iii. 22, 27, 29.* And because ye are sons, God hath sent forth the spirit of his Son into your hearts, crying, Abba, Father. *Ga. iv. 6.* Among "whom" (*"the children of disobedience"*) also we all had our conversation in times past in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. But God, who is rich in mercy, for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ. (By grace are ye saved.) *Ep. ii. 3, 4, 5.* After this, I beheld,

him, Suffer it to be so now: for thus it becometh us to fulfil all righteousness. Then he suffered him. And Jesus, when he was 16 baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God

and lo, a great multitude which no man could number, of all nations, and kindreds, and people, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands; and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb. And one of the elders answered, saying unto me, What are these which are arrayed in white robes? and whence came they? And I said unto him, Sir, thou knowest. And he said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple; and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of them shall feed them, and lead them unto living fountains of waters: and God shall wipe away all tears from their eyes. *Re. vii. 9, 10, 13—17.*

15 *Suffer it to be so now.*] Jesus answered and said unto him (*Peter*), What I do (*in washing thy feet*) thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. Jesus answered him, If I wash thee not, thou hast no part with me. Simon Peter saith unto him, Not my feet only, but also my hands, and my head. *John xiii. 7, 8, 9.*

For thus it becometh us.] Then said I, Lo, I come: in the volume of the book it is written of me, I delight to do thy will, O my God; yea, thy law is within my heart. *Ps. xl. 7, 8.* The Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. *Is. xlii. 21.* They were both righteous (*to wit, Zacharias and Elizabeth*) before God, walking in all the commandments and ordinances of the Lord blameless. *Lu. i. 6.* Jesus saith unto them, My meat is to do the will of him that sent me, and to finish his work. *John iv. 34.* He that sent me (*said Jesus*) is with me: the Father hath not left me alone, for I do always those things that please him. *John viii. 29.* I have given you an example, that ye should do as I have done to you. *John xiii. 15.* If ye keep my commandments, ye shall abide in my love: even as I have kept my Father's commandments, and abide in his love. *John xv. 10.* But (*Christ*) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he hum-

bled himself, and became obedient unto death, even the death of the cross. *Phi. ii. 7, 8.* Such an High Priest became us, *who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. He. vii. 26.* Because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously; who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed. *1 Pe. ii. 21—24.* He that saith he abideth in him, ought himself also so to walk as he walked. *1 John ii. 6.*

16 *Jesus when he was baptized, &c.*] And straightway (*Jesus*) coming up out of the water, he saw the heavens opened, and the Spirit like a dove descending upon him, &c. *Mar. i. 10.*

And, lo, the heavens, &c.] It came to pass in the thirtieth year (*said Ezekiel*), in the fourth month, in the fifth day of the month, as I was among the captives, by the river Chebar, that the heavens were opened, and I saw visions of God. *Ezek. i. 1.* When all the people were baptized (*by John*), it came to pass, that Jesus also being baptized, and praying, the heaven was opened. *Lu. iii. 21.* But he (*Stephen*) being full of the Holy Ghost, said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac. vii. 56.*

And he saw the Spirit, &c.] The spirit of the Lord shall rest upon him; the spirit of wisdom and understanding; the spirit of counsel and might; the spirit of knowledge and of the fear of the Lord. *Is. xi. 2.* Behold my servant whom I uphold; mine elect in whom my soul delighteth. I have put my spirit upon him, he shall bring forth judgment to the Gentiles. *Is. xlii. 1.* As for me, this is my covenant with "them" (*"that turn from transgression in Jacob"*), saith the Lord; My spirit that is upon thee (*the Redeemer*), and my words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed's seed, saith the Lord, from henceforth and for ever. *Is. lix. 21.* The spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is. lxi. 1.* The Holy Ghost descended in a bodily shape,

17 descending like a dove, and lighting upon him: And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased.

CHAPTER IV.

1 THEN was Jesus led up of the spirit into the wilderness to be

like a dove upon "him" (*Jesus*), and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased. *Lu. iii. 22.* I knew him not (*said John of Jesus*), but that he should be made manifest to Israel: therefore am I come baptizing with water. And John bare record, saying, I saw the Spirit descending from heaven like a dove, and it abode upon him. And I knew him not; but he that sent me to baptize with water, the same said unto me, Upon whom thou shalt see the Spirit descending, and remaining on him, the same is he which baptizeth with the Holy Ghost. And I saw and bare record that this is the Son of God. *John i. 31-34.* He whom God hath sent speaketh the words of God; for God giveth not the Spirit by measure unto him. *John iii. 34.* He (*Jesus*) is the head of the body, the Church: who is the beginning, the firstborn from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell. *Col. i. 18, 19.*

[*Lo a voice from heaven.*] The Father himself (*said Jesus*), which hath sent me, hath borne witness of me. Ye have neither heard his voice at any time nor seen his shape. *John v. 37.* Father, glorify thy name (*said Jesus*): Then came there a voice from heaven saying, I have glorified it, and will glorify it again. The people therefore, that stood by, and heard it, said that it thundered; others said, An angel spake to him: Jesus answered and said, This voice came not because of me, but for your sakes. *John xii. 28, 29, 30.* I heard a voice from heaven (*said St. John*) as the voice of many waters, and as the voice of a great thunder, and I heard the voice of harpers harping with their harps (*as the Lamb stood on the mount of Zion*). *Re. xiv. 2.*

[*This is my beloved Son.*] Behold, my servant whom I have chosen: my beloved in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. *Mat. xii. 18.* Whilst he (*Jesus*) yet spake (*in the transfiguration*), behold, a bright cloud overshadowed them; and behold a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. *Mat. xvii. 5.* I will declare the decree: the Lord hath said unto me, Thou art my son, this day have I begotten thee. *Ps. ii. 7.* Behold, my servant whom I uphold, mine elect in whom my soul delighteth; I have put my spirit upon him, he shall bring forth judgment to the Gentiles. The Lord is well

pleased for his righteousness' sake, he will magnify the law and make it honourable. *Is. xlii. 1. 21.* And there came a voice from heaven, saying, Thou art my beloved Son, in whom I am well pleased. *Mar. i. 11.* And there was a cloud which overshadowed "them" (*Jesus, Peter, James, and John*," at the transfiguration), and a voice came out of the cloud, saying, This is my beloved Son: hear him. *Mar. ix. 7.* And the Holy Ghost descended in a bodily shape like a dove upon him, and a voice came from heaven, which said, Thou art my beloved Son, in thee I am well pleased. *Lu. iii. 22.* And there came a voice out of the cloud (*on the mount of transfiguration*), saying, This is my beloved Son: hear him. *Lu. ix. 35.* Blessed be the God and Father of our Lord Jesus Christ, who hath chosen us, &c. to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. *Ep. i. 6.* Who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. i. 13.* For "he" (*Jesus*) received from God the Father, honour and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. *2 Pe. i. 17.* See chap. xxi. 37.

CHAP. IV.—[*I Was Jesus, &c.*] And immediately the spirit driveth him into the wilderness; and he was there in the wilderness forty days, tempted of Satan; and was with the wild beasts; and the angels ministered unto him. *Mar. i. 12, 13.* Jesus being full of the Holy Ghost, returned from Jordan, and was led by the Spirit into the wilderness. *Lu. iv. 1.* For as many as are led by the Spirit of God, they are the sons of God. *Ro. viii. 14.*

[*Of the spirit.*] And it shall come to pass, as soon as I am gone from thee (*said Obadiah to Elijah*), that the spirit of the Lord shall carry thee whither I know not: and so when I come and tell Ahab, and he cannot find thee, he shall slay me: but I thy servant fear the Lord from my youth. *1 Ki. xviii. 12.* And "they" (*"the sons of the prophets"*) said unto him (*Elisha*), Behold, now there be with thy servants fifty strong men; let them go, we pray thee, and seek thy "master" (*Elijah*): lest peradventure the Spirit of the Lord hath taken him up, and cast him upon some mountain, or into some valley. *2 Ki. ii. 16.* Then the spirit took me up,

tempted of the devil. And when he had fasted forty days and 2
 forty nights, he was afterward an hungred. And when the 3
 tempter came to him, he said, If thou be the Son of God, com-

and I heard behind me a voice of a great rushing, saying, Blessed be the glory of the Lord from his place. So the spirit lifted me up, and took me away, and I went in bitterness in the heat of my spirit; but the hand of the Lord was strong upon me. *Ex. iii. 12. 14.* And he (*the vision of God*) put forth the form of an hand, and took me by a lock of mine head: and the spirit lifted me up between the earth and the heaven, and brought me in the visions of God to Jerusalem. *Ex. viii. 3.* Moreover, the spirit lifted me up, and brought me unto the east gate of the Lord's house, which looketh eastward. Afterwards the spirit took me up, and brought me in a vision by the Spirit of God into Chaldaea, to them of the captivity. *Ez. xi. 24.* In the visions of God brought he me into the land of Israel, and set me upon a very high mountain, by which was as the frame of a city on the south. *Ez. xl. 2.* So the spirit took me up, and brought me into the inner court; and, behold, the glory of the Lord filled the house. *Ez. xlii. 5.* And when they (*Philip and the eunuch*) were come up out of the water, the Spirit of the Lord caught away Philip, that the eunuch saw him no more: and he went on his way rejoicing. *Ac. viii. 39.*

To be tempted of the devil.] I will put enmity between thee and the woman, and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. *John xiv. 30.* For in that he himself (*Christ*) hath suffered, being tempted, he is able to succour them that are tempted. *He. ii. 18.* We have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He. iv. 15, 16.*

2 Fasted forty days, &c.] Moses went into the midst of the cloud (*on mount Sinai*), and gat him up into the mount: and Moses was in the mount forty days and forty nights. *Ex. xxiv. 18.* And Moses was there with the Lord forty days and forty nights; he did neither eat bread nor drink water. *Ex. xxxiv. 28.* When I was gone up into the mount (*said Moses*), to receive the tables of stone, even the tables of the covenant which the Lord made with you (*Israel*), then I abode in the mount forty days and forty nights, I neither did eat bread nor drink water. And I fell down before the Lord, as at the first, forty days and forty nights; I did neither eat bread nor drink water, because of all your sins which ye sinned. Thus I fell

down before the Lord forty days and forty nights, as I fell down at the first; because the Lord had said he would destroy you. *De. ix. 9. 18. 25.* I will raise them up a prophet from among their brethren like unto thee (*Moses*), and will put my words in his mouth, and he shall speak unto them all that I shall command him. *De. xviii. 18.* And he (*Elijah*) arose, and did eat and drink, and went (*being threatened by Jezebel*) in the strength of that meat forty days and forty nights unto Horeb the mount of God. *1 Ki. xix. 8.* And (*Jesus*) was led by the spirit into the wilderness, being forty days tempted of the devil: and in those days he did eat nothing. *Lu. iv. 2.*

He was afterward an hungred.] Now in the morning, as he (*Jesus*) returned unto the city (*of Bethany*), he hungered. *Mat. xxi. 18.* And on the morrow, when they were come from Bethany, he was hungry. *Mar. xi. 12.* Now Jacob's well was there (*at Sychar*): *Jesus* therefore, being wearied with his journey, sat thus on the well. *John iv. 6.* Forasmuch then as the children are partakers of flesh and blood, he also "himself" ("*Jesus*") likewise took part of the same; that, through death, he might destroy him that had the power of death, that is the devil. Wherefore in all things it behoved him to be made like unto his brethren; that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people: for in that he himself had suffered, being tempted, he is able to succour them that are tempted. *He. ii. 14. 17. 18.*

3 The tempter came to him.] Then Satan answered the Lord, and said, Doth Job fear God for nought? hast thou not made an hedge about him, and about his house, and about all that he hath on every side, &c.? But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. *Job i. 9—12.* And Satan answered the Lord, and said, Skin for skin, yea, all that a man hath will he give for his life: but put forth thine hand now, and touch his bone, and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand; but save his life. So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his feet unto his crown. *Job ii. 4—7.* And the Lord said (*unto Peter*), Simon, Simon, behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. *Lu. xxii. 31, 32.* For this cause,

4 mand that these stones be made bread. But he answered and said, It is written, Man shall not live by bread alone, but by every

when I could no longer forbear, I sent to know your faith (*by sending Timothy*), lest by some means the tempter have tempted you, and our labour be in vain. 1 Th. iii. 5. Fear none of those things which thou shalt suffer (*said John to the churches of Ephesus*): behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. Re. ii. 10. And the great dragon was cast out, that old serpent, called the devil and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice, saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto the death. Re. xii. 9, 10, 11.

[*If thou be the Son of God.*] And lo a voice (*was heard*) from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. iii. 17. And the devil said unto him, If thou be the Son of God, command this stone that it be made bread. And he brought him to Jerusalem, and set him on a pinnacle of the temple; and said unto him, If thou be the Son of God, cast thyself down from hence. Lu. iv. 3. 9.

[*Command that these stones.*] Now the serpent was more subtle than any beast of the field which the Lord God had made: and he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? ye shall not surely die (*though ye eat of it, the tree in the midst of the garden*): for God doth know, that in the day ye eat thereof, then your eyes shall be opened: and ye shall be as gods, knowing good and evil. Ge. iii. 1—5. And Jacob sod pottage; and Esau came from the field, and *was* faint: and Esau said to Jacob, Feed me, I pray thee, with that same red pottage; for I am faint: therefore was his name called Edom. And Jacob said, Sell me this day thy birth-right. And Esau said, Behold, I am at the point to die; and what profit shall this birth-right do to me? And Jacob said, Swear to me this day; and he swore unto him: and he sold his birth-right unto Jacob. Then Jacob gave Esau bread and pottage of lentiles; thus Esau despised his birth-right. Ge. xxv. 29—34. And the children of Israel said unto "them" (*"Moses and Aaron"*), Would to God we had died by the hand of the Lord in the land of Egypt, when we sat by the flesh-pots, and when we did eat bread to the full; for ye have brought us forth

into this wilderness to kill this whole assembly with hunger. Ex. xvi. 3. And the mixed multitude that *was* among them fell a lusting: and the children of Israel also wept again, and said, Who shall give us flesh to eat? Now our soul is dried away; there is nothing at all, besides this manna, before our eyes. Nu. xi. 4. 6. And they sinned yet more against him, by provoking the most high in the wilderness. And they tempted God in their heart, by asking meat for their lust; yea, they spake against God: they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed. Can he give bread also? can he provide flesh for his people? Ps. lxxviii. 17—20. Follow peace with all men, and holiness, without which no man shall see the Lord; lest there be any fornicator or profane person, as Esau, who, for one morsel of meat, sold his birth-right. He. xii. 14. 16.

[*4 It is written.*] See verses 7. 10. And Jesus answered him (*Satan*), saying, It is written, that man shall not live by bread alone, but by every word of God. Get thee behind me, Satan: for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. Thou shalt not tempt the Lord thy God. Lu. iv. 4. 8. 12. Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. Ra. xv. 4. Take the helmet of salvation, and the sword of the spirit, which is the word of God. Ep. vi. 17.

[*Man shall not live, &c.*] And he humbled thee (*said Moses to Israel*), and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know, that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. De. viii. 3. It is written, That man shall not live by bread alone, but by every word of God. Lu. iv. 4.

[*But by every word, &c.*] Jesus said (*unto his disciples*), They need not depart; give ye them to eat. And they say unto him, We have here but five loaves and two fishes (*to feed such a multitude*). He said, Bring them hither to me; and he commanded the multitude to sit down on the grass, and took the five loaves and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude; and they did all eat, and were filled; and they took up of the fragments that remained twelve baskets full; and they that had eaten were about five thousand men, besides women and children. Mat. xiv. 16—21. And Moses said, *This shall be*, when the Lord

word that proceedeth out of the mouth of God. Then the devil 5

shall give you in the evening flesh to eat; and in the morning bread to the full: for that the Lord heareth your murmurings which ye murmur against him: and what are we (*Moses and Aaron*)? your murmurings are not against us, but against the Lord. And when the children of Israel saw it (*the small round thing which lay upon the face of the wilderness*), they said, It is manna, for they wist not what it was. And Moses said unto them, This is the bread which the Lord hath given you to eat. And the children of Israel did eat manna forty years, until they came to a land inhabited: they did eat manna, until they came unto the borders of the land of Canaan. *Ex. xvi. 8. 15. 36.* Thou shalt keep the feast of unleavened bread seven days, as I commanded thee, in the time appointed of the month Abib; for in it thou camest out from Egypt, and none shall appear before me empty. *Ex. xxiii. 15.* As the Lord thy God liveth (*said the widow of Zarephath to Elijah*), I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and, behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it, and die. And Elijah said unto her, Fear not: go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son: for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah. *1 Ki. xvii. 12, 13, 14. 16.* And there came a man from Baal-shalsha, and brought the man of God (*Elisha*) bread of the first fruits, twenty loaves of barley, and full ears of corn in the husk thereof: and he (*Elisha*) said, Give unto the people, that they may eat. And his servitor said, What, should I set this before an hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat, and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of God. *2 Ki. iv. 42, 43, 44.* Elisha said (*prophesying incredible plenty in Samaria*), Hear ye the word of the Lord: thus saith the Lord, Tomorrow about this time shall a measure of fine flour be sold for a shekel, in the gate of Samaria. Then a lord, on whose hand the king (*Jehoram*) leaned, answered the man of God, and said, Behold, if the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. *2 Ki. vii. 1, 2.* Is the seed yet in the barn? yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive tree hath not

brought forth: from this day will I bless you. *Hag. ii. 19.* Ye are cursed with a curse; for ye have robbed me, *even* this whole nation. Bring ye all the tithes into the storehouse, that there may be meat in mine house, and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that there shall not be room enough to receive it: and I will rebuke the devourer for your sakes, and he shall not destroy the fruits of your ground: neither shall your vine cast her fruit before the time in the field, saith the Lord of hosts. *Mal. iii. 9, 10, 11.* How many loaves have ye? go and see (*said Jesus to his disciples*): and when they knew, they say, Five loaves and two fishes. And he commanded them to make all sit down by companies upon the green grass; and they sat down in ranks, by hundreds and by fifties. And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all: and they did all eat and were filled. And they took up twelve baskets full of the fragments, and of the fishes. And they that did eat of the loaves were about five thousand men. *Mar. vi. 38—44.* And his disciples answered him, From whence can a man satisfy these men with bread here in the wilderness? And he asked them, How many loaves have ye? And they said, Seven. And he commanded the people to sit down on the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them; and they did set them before the people. And they had a few small fishes: and he blessed, and commanded to set them also before them. So they did eat, and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand; and he sent them away. *Mar. viii. 4—9.* When Jesus then lifted up his eyes, and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread, that these may eat? (and this he said to prove him; for he himself knew what he would do). Philip answered him, Two hundred penny-worth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley loaves and two small fishes; but what are they among so many? And Jesus said, Make the men sit down. Now there was much grass in the place; so the men sat down, in number about five thousand. And Jesus took the loaves; and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down; and likewise of the fishes as much as they would.

taketh him up into the holy city, and setteth him on a pinnacle of the temple, And saith unto him, If thou be the Son of God, cast thyself down: for it is written, He shall give his angels charge concerning thee: and in *their* hands they shall bear thee up,

When they were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost: therefore they gathered them together, and filled twelve baskets with the fragments of the five barley loaves, which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that Prophet that should come into the world. Verily, verily, I say unto you (*said Jesus to those who came to Capernaum seeking him*), ye seek me, not because ye saw the miracles, but because ye did eat of the loaves and were filled: labour not for the meat that perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. They said therefore unto him, What sign shewest thou then, that we may see and believe thee? what dost thou work? Our fathers did eat manna in the desert; as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven; but my Father giveth you the true bread from heaven: for the bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, Lord, evermore give us this bread. And Jesus said unto them, I am the bread of life: he that cometh to me shall never hunger, and he that believeth on me shall never thirst; I am that bread of life: your fathers did eat manna in the wilderness, and are dead. This is the bread which cometh down from heaven; if any man eat of this bread he shall live for ever: and the bread that I will give is my flesh, which I will give for the life of the world. The Jews therefore strove among themselves, saying, How can this man give us *his* flesh to eat. Then Jesus said unto them, Verily, verily, I say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day: for my flesh is meat indeed, and my blood is drink indeed; he that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. He that eateth me, even he shall live by me: this is that bread which came down from heaven; not as your fathers did eat manna, and are dead; he that eateth of this bread shall live for ever, *John vi. 5-14. 26-33. 48-58.*

5 *Taketh him up.*] And he (*the devil*) brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down

from-hence. *Lu. iv. 9.* Thou couldst have no power at all against me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. *John xix. 11.*

The holy city.] And many bodies of the saints which slept arose, and came out of the graves after his resurrection, and went into the holy city, and appeared unto many. *Mat. xxvii. 53.* And the rulers of the people dwell at Jerusalem: the rest of the people also cast lots to bring one of ten to dwell in Jerusalem, the holy city, and nine parts to dwell in other cities. *Ne. xi. 1.* They (*the obstinate house of Jacob*) call themselves of the holy city, and stay themselves upon the God of Israel: the Lord of hosts is his name. *Is. xlviii. 2.* Awake, awake, put on thy strength, O Zion, put on thy beautiful garments, O Jerusalem, the holy city, for henceforth there shall no more come into thee the uncircumcised and the unclean. *Is. lii. 1.* O Lord, according to all thy righteousness I beseech thee, let thine anger and thy fury be turned away from thy city Jerusalem, thy holy mountain. Because for our sins and for the iniquities of our fathers, Jerusalem and thy people are become a reproach to all that are about us. *Is. li. 16.* The court which is without the temple leave out, and measure it not, for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. *Re. xi. 2.*

On a pinnacle.] The porch that was in the front of the house, the length of it was according to the breadth of the house, twenty cubits, and the height was an hundred and twenty: and he overlaid it within with pure gold. *2 Ch. iii. 4.*

6 *For it is written.*] See verse 4. Satan himself is transformed into an angel of light. *2 Co. xi. 14.*

He shall give his angels.] He shall give his angels charge over thee to keep thee in all thy ways. They shall bear thee up in their hands lest thou dash thy foot against a stone. *Ps. xci. 11, 12.* And he (*Satan*), brought him to Jerusalem, and set him on a pinnacle of the temple, and said unto him, If thou be the Son of God, cast thyself down from hence: for it is written, He shall give his angels charge over thee to keep thee: and in their hands they shall bear thee up, lest at any time thou dash thy foot against a stone; and Jesus answering, said unto him, It is said, thou shalt not tempt the Lord thy God. *Lu. iv. 9-12.* Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. i. 14.*

lest at any time thou dash thy foot against a stone. Jesus said unto him, It is written again, Thou shalt not tempt the Lord thy God. Again, the devil taketh him up into an exceeding high mountain, 8 and sheweth him all the kingdoms of the world, and the glory of

Lest at any time.] Hast not thou made an hedge about him, and about his house, and about all that he hath on every side; thou hast blessed the work of his hands, and his substance is increased in the land. *Job i. 10.* Thou shalt be in league with the stones of the field, and the beasts of the field shall be at peace with thee. *Job v. 23.* The angel of the Lord encampeth round about them that fear him, and delivereth them. He keepeth all his bones, not one of them is broken. *Ps. xxxiv. 7. 20.*

It is written again.] See verse 4. 10. and con. And (the priests and scribes) said unto him (Jesus), Hearest thou what these (the children crying Hosanna to the son of David in the temple) say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise? Jesus saith unto them (again), Did ye never read in the Scriptures, the stone which the builders rejected, the same is become the head of the corner? this is the Lord's doing, and it is marvellous in our eyes. *Mat. xxi. 16. 42.* As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. *Mat. xxii. 31. 32.* (Seek) to the law and the testimony, if "they" ("the familiar spirits") speak not according to this word, it is because there is no light in them. *Is. viii. 20.*

Thou shalt not tempt the Lord.] The people did chide with Moses, and said, Give us water, that we may drink. And Moses said unto them, Why chide ye with me? Wherefore do ye tempt the Lord? And he called the name of the place "Massah" (i. e. "temptation"), and "Meribah" (i. e. "chiding or strife"), because of the chiding of the children of Israel, and because they tempted the Lord, saying, Is the Lord among us or not? *Ex. xvii. 2. 7.* Because all those men which have seen my glory (said the Lord to Moses), and my miracles which I did in Egypt and in the wilderness, have tempted me now these ten times, and have not hearkened to my voice; surely they shall not see the land. *Nu. xiv. 22.* Ye shall not tempt the Lord your God as ye tempted him in Massah. *De. vi. 16.* They tempted God in their heart by asking meat for their lust; yea, they turned back and tempted God, and limited the Holy One of Israel. They tempted and provoked the most high God, and kept not his testimonies. *Ps. lxxviii. 13. 41. 56.* Harden not your hearts as in the provocation,

and as in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my work. *Ps. xcv. 8. 9.* (The Israelites) lusted exceedingly in the wilderness, and tempted God in the desert. *Ps. cvi. 14.* Now we call the proud happy; yea, they that work wickedness are set up; yea, they that tempt God are even delivered. *Mal. iii. 15.* Then Peter said unto her (*Sapphira*), How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. *Ac. v. 9.* Neither let us tempt Christ, as some of them also tempted, and were destroyed of the destroyer. *1 Co. x. 9.* Harden not your hearts, as in the provocation, when your fathers tempted me, proved me, and saw my works forty years. *He. iii. 9.*

The devil taketh him, &c.] See verse 5. The devil taking him up into an high mountain, shewed unto him all the kingdoms of the world in a moment of time: and the devil said unto him, All this power will I give thee, and the glory of them, for that is delivered unto me, and to whomsoever I will give it; if thou therefore wilt worship me, all shall be thine. *Lu. iv. 5-7.*

And sheweth him all the kingdoms, &c.] What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Mat. xvi. 26.* "He" ("king Ahasuerus") shewed the riches of his glorious kingdom, and the honour of his excellent majesty, many days, even an hundred and fourscore days. *Es. i. 4.* And Haman told "them" ("his friends") of the glory of his riches, and the multitude of his children, and all the things wherein the king (*Ahasuerus*) had promoted him, and how he had advanced him above the princes and servants of the king. *Es. v. 11.* Be not thou afraid when one is made rich, when the glory of his house is increased: for when he dieth he shall carry nothing away. His glory shall not descend after him. *Ps. xlix. 16, 17.* The king (*Nebuchadnezzar*) spake and said, Is not this great Babylon, that I have built for the house of the kingdom, by the might of my power, and for the honour of my majesty. *Da. iv. 30.* By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of the reward. *He. xi. 24-26.*

9 them; And saith unto him, All these things will I give thee, if thou wilt fall down and worship me. Then saith Jesus unto him, Get thee hence, Satan: for it is written, Thou shalt worship the

All flesh is as grass, and all the glory of man as the flower of grass. The grass withereth, and the flower thereof falleth away. 1 *Pe.* i. 24. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 *John* ii. 15, 16. The kingdoms of this world are become (said the voices in heaven) the kingdoms of our Lord, and of his Christ, and he shall reign for ever and ever. *Re.* xi. 15.

9 All these things, &c.] What will ye give me (said Judas unto the chief priests), and I will deliver him unto you? *Mat.* xxvi. 15. Jesus knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, &c. *John* xiii. 3.

I give thee.] The Lord maketh poor and maketh rich; he bringeth low and lifteth up; he raiseth up the poor out of the dust, and lifteth up the beggar from the dunghill, to set them among princes, and to make them inherit the throne of glory: for the pillars of the earth are the Lord's, and he hath set the world upon them. 1 *Sa.* ii. 7, 8. Yea, all kings shall fall down before him, and his enemies shall lick the dust. *Ps.* lxxii. 11. He raiseth up the poor out of the dust, and lifteth the needy out of the dunghill, that he may set him with princes, even with the princes of his people. *Ps.* cxlvi. 7, 8. By me kings reign, and princes decree justice. *Pr.* viii. 15. I have made the earth, the man and the beast that are upon the ground, by my great power and by my outstretched arm, and have given it unto whom it seemed meet unto me. And now have I given all these lands into the hands of Nebuchadnezzar, the king of Babylon, my servant; and the beasts of the field have I given him also to serve him. *Je.* xxvii. 5, 6. Thou, O king, art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. And wheresoever the children of men dwell, the beasts of the field, and the fowls of heaven hath he given into thine hand, and hath made thee ruler over them all; thou art this head of gold (said Daniel to Nebuchadnezzar). *Da.* ii. 37, 38. And they shall drive thee from men, and thy dwelling shall be with the beasts of the field; they shall make thee to eat grass as oxen, and seven times shall pass over thee, until thou know that the Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. *Da.* iv. 32. O thou king (Belshazzar), the Most High God gave Nebuchad-

nezzar thy father a kingdom, and majesty, and glory, and honour; and for the majesty that he gave him, all people, nations, and languages, trembled and feared before him; whom he would, he slew, and whom he would, he kept alive, and whom he would, he set up, and whom he would, he put down. This (said Daniel) is the interpretation of the thing (the writing on the plaster): Mene; God hath numbered thy kingdom, and finished it. Tekel; thou art weighed in the balance, and art found wanting. Peres; the kingdom is divided, and given to the Medes and Persians. *Da.* v. 18, 19, 26-28. Now is the judgment of this world, now shall the prince of this world be cast out. *John* xii. 31. Hereafter I will not talk much with you, for the prince of this world cometh, and hath nothing in me. *John* xiv. 30. And when he (the Comforter) is come, he will reprove the world of judgment, because the prince of this world is judged. *John* xvi. 11. He (the Word of God) hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. *Re.* xix. 16.

If thou wilt fall down, &c.] I say that the things which the Gentiles sacrifice, they sacrifice to devils, and not to God; and I would not that ye should have fellowship with devils: ye cannot drink the cup of the Lord, and the cup of devils; ye cannot be partakers of the Lord's table and of the table of devils. 1 *Co.* x. 20, 21. If our Gospel be hid, it is hid to them that are lost. In whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. 2 *Co.* iv. 4. A bishop must be blameless, not a novice, lest being lifted up with pride, he fall into condemnation of the devil. 1 *Ti.* iii. 6. And I fell at his (the angel's) feet to worship him: and he said unto me, See thou do it not; I am thy fellow servant, and of thy brethren that have the testimony of Jesus; worship God, for the testimony of Jesus is the spirit of prophecy. *Re.* xix. 10. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not; for I am thy fellow servant, and of thy brethren the prophets, and of them which keep the sayings of this book: worship God. *Re.* xxii. 8, 9.

10 Get thee hence, Satan.] But he (Jesus) turned, and said unto Peter, Get thee behind me, Satan; thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men. *Mat.* xvi. 23. Submit yourselves therefore to God, resist the

Lord thy God, and him only shalt thou serve. Then the devil 11
leaveth him, and, behold, angels came and ministered unto him.
Now when Jesus had heard that John was cast into prison, he 12
departed into Galilee; And leaving Nazareth, he came and 13

devil, and he will flee from you. *Ja. iv. 7.*
Your adversary the devil, as a roaring lion, walketh about, seeking whom he may devour; whom resist, steadfast in the faith, knowing that the same afflictions are accomplished in your brethren that are in the world. *1 Pe. v. 8, 9.*

Satan.] Satan stood up against Israel, and provoked David to number Israel. *1 Ch. xxi. 1.* Now there was a day when the sons of God came to present themselves before the Lord, and Satan came also among them. And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand; so Satan went forth from the presence of the Lord. *Job i. 6, 12; ii. 1.* Set thou a wicked man over him, and let Satan stand at his right hand. *Ps. cix. 6.* And he shewed me Joshua the high priest (as the type of Christ), standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? *Zec. iii. 1, 2.*

Thou shalt worship the Lord, &c.] Thou shalt fear the Lord thy God, and serve him, and shalt swear by his name. Ye shall not go after other gods, of the gods of the people which are round about you. *De. vi. 13, 14.* Thou shalt fear the Lord thy God: him shalt thou serve, and to him shalt thou cleave, and swear by his name. *De. x. 20.* Now therefore, fear the Lord and serve him in sincerity, and in truth. And put away the gods which your fathers served on the other side of the flood, and in Egypt, and serve ye the Lord. *Jos. xxiv. 14.* And Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, then put away the strange gods and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only. *1 Sa. vii. 3.* And Jesus answered and said unto him (*Satan*), Get thee behind me Satan, for it is written, thou shalt worship the Lord thy God, and him only shalt thou serve. *Lu. iv. 8. See chap. xxii. 21.*

11 The devil leaveth him.] And when the devil had ended all his temptations, he departed from him for a season. *Lu. iv. 13.* When I was daily with you in the temple, ye stretched forth no hands against me; but this is your hour (*said Jesus to the high priests, &c.*), and the power of darkness. *Lu. xxii. 53.* The prince of this world cometh, and hath nothing in me. *John xiv.*

30. Resist the devil, and he will flee from thee. *Ja. iv. 7.*

Behold, angels came, &c.] See verse 6. Thinkest thou (*said Jesus to the high priest*) that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels. *Mat. xxvi. 53.* And behold, there was a great earthquake (*at Jesus' resurrection*): for the angel of the Lord descended from heaven, and came and rolled back the stone from the door (*of the sepulchre*), and sat upon it. His countenance was like lightning, and his raiment white as snow. And for fear of him the keepers did shake and became as dead men. And the angel answered and said unto the women, Fear not ye; for I know that ye seek Jesus which was crucified. *Mat. xxviii. 2-5.* And he (*Jesus*) was there in the wilderness forty days, tempted of Satan, and was with the wild beasts, and the angels ministered unto him. *Mar. i. 13.* And there appeared an angel unto him from heaven, strengthening him (*whilst praying on the mount of Olives*). *Lu. xxii. 43.* And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Ti. iii. 16.* When he bringeth in the firstborn into the world, he saith, And let all the angels of God worship him. Are they not all ministering spirits, sent forth to minister for them who shall be the heirs of salvation? *He. i. 6, 14.* And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Re. v. 11, 12.*

12 When Jesus had heard.] After that John was put into prison, Jesus came into Galilee, preaching the Gospel of the kingdom of God. *Mar. i. 14.* For Herod himself had sent forth and laid hold upon John, and bound him in prison, for Herodias' sake, his brother Philip's wife, for he had married her. *Mar. vi. 17.* And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him through all the region round about. And (*he*) came down to Capernaum, a city of Galilee, and taught them on the Sabbath days. *Lu. iv. 31.* Now after two days he departed thence (*from Samaria*), and went into Galilee (*and healed the*

dwelt in Capernaum, which is upon the sea-coast, in the borders 14 of Zabulon and Nephthalim: That it might be fulfilled which was 15 spoken by Esaias the prophet, saying, The land of Zabulon, and the land of Nephthalim, *by the way of the sea, beyond Jordan,* 16 Galilee of the Gentiles: The people which sat in darkness saw

nobleman's son who lay sick at Capernaum). This is again the second miracle that Jesus did when he was come out of Judea into Galilee. *John iv. 43. 54. See chap. xiv. 3.*

13 *Leaving Nazareth, &c.*] He (*Jesus*) passing through the midst of "them" ("of Nazareth," who were about to kill him), went his way, and came down to Capernaum. *Lu. iv. 30, 31.*

Capernaum.] And thou Capernaum which art exalted unto heaven, shall be brought down to hell: for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. *Mat. xi. 23.* And when they (*Jesus and his disciples*) were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? *Mat. xvii. 24.* And they (*Jesus and his disciples*) went into Capernaum, and straightway on the Sabbath day he entered into the Synagogue, and taught. *Mar. i. 21.* Jesus came again into Cana of Galilee, where he made the water wine; and there was a certain nobleman whose son was sick at Capernaum (*whom Christ healed*). *John iv. 46. &c.* And (*the disciples*) entered into a ship, and went over the sea toward Capernaum, and it was now dark, and Jesus was not come to them (*but they afterwards saw him walking on the sea towards them, &c.*). When the people therefore saw that Jesus was not there (*on the other side of the sea of Tiberias*), neither his disciples, they also took shipping, and came to Capernaum (*where Jesus reproved their carnal views, and declared himself the bread of life*). These things said he in the synagogue as he taught in Capernaum. *John vi. 17. 24. 52.*

Zabulon.] The third lot came up (*in the division of the promised land*) for the children of Zebulun, according to their families, and the border of their inheritance was unto Sarid, &c. *Jos. xix. 10. &c.*

Nephthalim.] The sixth lot came out to the children of Naphtali, according to their families. And their coast was from Heleph, from Allon to Zaanannim, and Adami, Nekeb, and Jabneel, unto Lakum, &c. *Jos. xix. 32, 33.*

14 *It might be fulfilled, &c.*] *See chap. i. 22; ii. 15. 23. with com.* For I say unto you (*said Jesus to his disciples*), That this that is written must yet be accomplished in me. And he was reckoned among the transgressors. *Lu. xxii. 37.*

Saying.] Nevertheless the dimness shall not be such as was in her vexation, when, at

the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her *by the way of the sea beyond Jordan, in Galilee of the nations.* The people that walked in darkness have seen a great light. They that dwell in the land of the shadow of death, upon them hath the light shined. *Is. ix. 1, 2.*

15 *Galilee of the Gentiles.*] And (*of the cities of refuge*) they appointed Kedesh in Galilee in mount Naphtali, and Shechem in mount Ephraim, and Kirjath-arba (*which is Hebron*) in the mountain of Judah. *Jos. xx. 7.* And out of the tribe of Naphtali (*they gave*), Kedesh in Galilee with her suburbs *to be a city of refuge for the slayer.* *Jos. xxi. 32.* King Solomon gave Hiram (*king of Tyre, who furnished him with Cedar trees, and fir trees, and with gold*) twenty cities in the land of Galilee. *1 Ki. ix. 11.* In the days of Pekah king of Israel came Tiglath-pileser king of Assyria, and took Ijon, &c. and Galilee, and all the land of Naphtali, and carried them captive to Assyria. *2 Ki. xv. 29.*

16 *Which sat in darkness.*] Such as sit in darkness, and in the shadow of death, being bound in affliction and iron, because they rebelled against the words of God, and contemned the counsel of the Most High; therefore he brought down their heart with labour, they fell down and there was none to help. Then they cried unto the Lord in their trouble, and he saved them out of their distresses. He brought them out of the darkness and the shadow of death, and brake their bands in sunder. *Ps. cvii. 10—14.* I the Lord have called thee (*Christ*) in righteousness, and will hold thine hand and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. *Is. xlii. 6, 7.* Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. *Is. lx. 1, 2, 3.* Rejoice not against me, O mine enemy, when I fall I shall arise; when I sit in darkness the Lord shall be a light unto me. *Mt. vii. 8.* Thou (*child Jesus*) shalt go before the face of the Lord, to prepare his ways, to give knowledge of salvation unto his people by the remission of their sin, through the tender mercy of our God, whereby the day spring from on high hath visited us, to give light to them that sit in darkness and in the shadow of death, to guide our feet in the way of peace. *Lu. i.*

great light: and to them which sat in the region and shadow of death light is sprung up. From that time Jesus began to preach, 17 and to say, Repent: for the kingdom of heaven is at hand. And 18 Jesus, walking by the sea of Galilee, saw two brethren, Simon

76—79. A light (*Christ was*) to lighten the Gentiles, and the glory of thy people Israel (*said Simeon*). *Lu. ii. 32.*

And shadow of death.] Let darkness and the shadow of death stain it (*said Job, of the day of his birth*), let a cloud dwell upon it. *Job iii. 5.* Let me alone (*said Job to his Maker*), that I may take comfort a little, before I go whence I shall not return, even to the land of darkness, and the shadow of death: a land of darkness, as darkness itself, and of the shadow of death, without any order, and where the light is as darkness. *Job x. 20, 21, 22.* There is no darkness, nor shadow of death where the workers of iniquity may hide themselves. *Job xxxiv. 22.* Our heart (*said David*) is not turned back, neither have our steps declined from thy way, though thou hast sore broken us, in the place of dragons, and covered us with the shadow of death. *Ps. xlv. 18, 19.* Give glory to the Lord your God, before he cause darkness, and before your feet stumble upon the dark mountains, and while ye look for light, he turn it into the shadow of death, and make it gross darkness. *Je. xiii. 16.* Seek him that maketh the seven stars, and Orion, and turneth the shadow of death into the morning, and maketh the day dark with night. *Am. v. 8.*

17 *That time.*] Now after that John was put in prison, Jesus came into Galilee, preaching the gospel of the kingdom of God. *Mar. i. 14.*

Repent, &c.] See chap. iii. 2. and com. I am not come (*said Jesus to the Pharisees*) to call the righteous, but sinners to repentance. *Mat. ix. 13.* As ye go (*said Christ to his disciples*) preach, saying, The kingdom of heaven is at hand. *Mat. x. 7.* Repent ye, and believe the gospel. *Mar. i. 15.* I came not to call the righteous, but sinners to repentance. *Lu. v. 32.* And he (*Jesus*) sent "them" ("his disciples") to preach the kingdom of God. *Lu. ix. 2.* Even the very dust of your city which cleaveth on us, we do wipe off against you; notwithstanding be ye sure of this, that the kingdom of God is come nigh unto you. But I say unto you, that it shall be more tolerable in that day for Sodom, than for that city. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works had been done in Tyre and Sidon which have been done in you, they had a great while ago repented, in sackcloth and ashes; but it shall be more tolerable for Tyre and Sidon at the judgment, than for you. *Lu. x. 11—14.*

Kingdom of heaven is at hand.] From the days of John the Baptist until now, the king-

dom of heaven suffereth violence, and the violent take it by force. *Mat. xi. 12.* It is given unto you (*said Jesus to his disciples*) to know the mysteries of the kingdom of heaven, but to them it is not given; when any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. The kingdom of heaven (*said Jesus*) is likened unto a man which sowed good seed in his field. *Mat. xiii. 11. 19. 24.* Again, the kingdom of heaven is likened unto a net that was cast into the sea, and gathered of every kind. *Mat. xiii. 47.* Then (*at the coming of the Lord*) shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. *Mat. xxv. 1.*

18 *Walking by the sea of Galilee.*] Now as he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, for they were fishers. And Jesus said unto them, Come ye after me, and I will make you to become fishers of men, and straightway they forsook their nets and followed him. *Mar. i. 16, 17, 18.* And (*Jesus*) saw two ships standing by the lake: but the fishermen were gone out of them, and were washing their nets. *Lu. v. 2.*

Sea of Galilee.] Jesus departed from "thence" ("Tyre, and Sidon"), and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there (*where multitudes came to be healed*). *Mat. xv. 29.* And the coast (*of the land of Canaan*) shall go down from Shepham to Riblah, on the east side of Ain; and the border shall descend, and shall reach unto the side of the sea of Chinnereth eastward. *Nu. xxxiv. 11.* And unto the Reubenites, and unto the Gadites, I gave from Gilead, even unto the river Arnon, &c. The plain also, and Jordan, and the coast thereof from Chinnereth, even unto the sea of the plain, even the salt sea, &c. *De. iii. 16, 17.* And it came to pass as the people pressed upon him, to hear the word of God, he stood by the lake of Gennesaret. *Lu. v. 1.* After these things (*after justifying himself for curing the impotent man at the pool of Bethesda*) Jesus went over the sea of Galilee, which is the sea of Tiberias. *John vi. 1.* After these things (*having satisfied the doubts of Thomas*) Jesus shewed himself (*after his resurrection*) again to the disciples at the sea of Tiberias. *John xxi. 1.*

Two brethren.] Now the names of the twelve apostles are these, the first Simon,

called Peter, and Andrew his brother, casting a net into the sea: 19 for they were fishers. And he saith unto them, Follow me, and I 20 will make you fishers of men, And they straightway left *their* nets,

who is called Peter, and Andrew his brother, &c. &c. *Mat. x. 2.* And he (*Jesus*) called unto him his disciples, and of them he chose twelve, whom also he named apostles, Simon (*whom he also named Peter*), and Andrew his brother, James, and John, Philip, and Bartholomew, Matthew, and Thomas, James the son of Alphaeus, and Simon, called Zelotes, and Judas, the brother of James, and Judas Iscariot, who also was the traitor. *Lu. vi. 14, 15, 16.* One of the two which heard John speak (*of Christ's superior dignity*) and followed him, was Andrew, Simon Peter's brother. He first findeth his own brother Simon, and saith unto him, We have found the Messiah, which is, being interpreted, the Christ. And he brought him to Jesus, and when Jesus beheld him he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, a stone. *John i. 40, 41, 42.* One of his disciples, Andrew, Simon Peter's brother, saith unto him: There is a lad here (*he who had the five barley loaves and two small fishes, with which Jesus fed five thousand men*). *John vi. 8. &c.*

For they were fishers.] Now Moses kept the flock of Jethro his father in law, the priest of Midian. Come now, and I will send thee unto Pharaoh (*said God to Moses*), that thou mayest bring forth my people the children of Israel out of Egypt. *Ex. iii. 1. 10.* There came an angel of the Lord, and sat under an oak which was in Ophrah that pertained unto Joash the Abi-ezrite. And his son Gideon thrashed wheat by the wine-press. And the angel of the Lord appeared unto him, and said unto him, The Lord is with thee, thou mighty man of valour. *Ju. vi. 11, 12.* So "he" (*"Elijah"*) departed thence (*from the cave where the word of the Lord came to him*), and found Elisha, the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth; and Elijah passed by him, and cast his mantle upon him. *1 Ki. xix. 19.* And he left the oxen and ran after Elijah, and said, Let me, I pray thee, kiss my father, and my mother, and then I will follow thee. And he said unto him, Go back again, for what have I done unto thee. And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat: then he arose and went after Elijah, and ministered unto him. *1 Ki. xix. 20, 21.* He chose David also his servant, and took him from the sheepfolds, from following the ewes great with young, he brought him to feed Jacob his people, and Israel his inheritance. So he fed them according to the integrity of

his heart, and guided them by the skilfulness of his hands. *Ps. lxxviii. 70, 71, 72.* Then answered Amos, and said to Amaziah (*the priest of Bethel*), I was no prophet, neither was I a prophet's son, but I was an herdsman, and a gatherer of Sycamore fruit. And the Lord took me, as I followed the flock, and the Lord said unto me, Go, prophesy unto my people Israel. *Am. vii. 14, 15.* God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought things that are. That no flesh should glory in his presence. *1 Co. i. 27. 28, 29.*

19 Follow me.] Jesus said unto him (*his disciple who asked leave to go and bury his father*), Follow me, and let the dead bury their dead. *Mat. viii. 22.* And as Jesus passed forth from thence (*where he cured the man sick of the palsy*), he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose and followed him. *Mat. ix. 9.* If any man will come after me, let him deny himself, and take up his cross and follow me. *Mat. xvi. 24.* Jesus said unto him (*the young man who asked, What good thing shall I do, that I may have eternal life*), If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. *Mat. xix. 21.* And as he (*Jesus*) passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose and followed him. *Mar. ii. 14.* And after these things he went forth, and saw a publican named Levi, sitting at the receipt of custom, and he said unto him, Follow me. *Lu. v. 27.* And he (*Jesus*) said unto another, Follow me. But he said, Lord, suffer me first to go and bury my father. *Lu. ix. 59.* The day following (*that on which Jesus called Simon*) Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. *John i. 43.* If any man serve me let him follow me. *John xii. 26.* Jesus saith unto him (*Peter*), If I will that he (*John*) tarry till I come, what is that to thee: follow thou me. *John xxi. 22.*

I will make you fishers of men.] And it shall come to pass (*said the Lord to Ezekiel, in the vision of the holy waters*), that every thing that liveth, which moveth, whithersoever the rivers shall come, shall live, and there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed, and every thing shall

and followed him. And going on from thence, he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them. And they immediately left the ship, and their father, and

came whither the river cometh. And it shall come to pass, that the fishers shall stand upon it, from En-gedi, even unto En-eqlaim. They shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. *Ex. lvi. 9, 10.* And Jesus said unto "them" (*"Simon and Andrew"*), Come ye after me, and I will make you to become fishers of men, and straightway they forsook their nets, and followed him. *Mar. i. 17, 18.* And so was also James, and John (as well as Peter astonished), the sons of Zebedee, which were partners with Simon (at the draught of fishes). And Jesus said unto Simon, Fear not: from henceforth thou shalt catch men; and when they had brought their ships to land, they forsook all and followed him. *Lu. v. 10, 11.* Unto the Jews I became as a Jew, that I might gain the Jews: to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might win the weak; I am made all things to all men, that I might by all means save some.

Co. ix. 20, 21, 22. Though the more abundantly I love you, the less I be loved; at be it so, I did not burden you; nevertheless being crafty, I caught you with guile. *Co. xii. 15, 16.*

20 They straightway.] He that loveth father or mother more than me, is not worthy of me, and he that loveth son or daughter more than me, is not worthy of me. *Mat. x. 37.* Behold, we have forsaken all (said Peter to Jesus) and followed thee, what shall we have therefore? *Mat. xix. 27.* Then he (*Elisha*) arose, and went after Elijah, and ministered unto him. *1 Ki. xix. 21.* I made haste, and delayed not to keep thy commandments. *Ps. cxix. 60.* Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the gospel's, at he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life, but many that are first shall be last, and the last first. *Mar. x. 28—31.* Peter said to Jesus, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or

children, for the kingdom of God's sake, who shall not receive manifold more, in this present time, and in the world to come, life everlasting. *Lu. xviii. 28, 30.* When it pleased God to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood, &c. *Gal. i. 16.*

21 Other two brethren.] See com. on Two Brethren, at verse 18. And after six days, Jesus taketh Peter, James, and John his brother, and bringeth them up into an high mountain apart. *Mat. xvii. 1.* Then came to "him" (*"Jesus"*) the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him; and he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand and the other on thy left in thy kingdom. *Mat. xx. 20, 21.* And he (*Jesus*) took with him Peter and the two sons of Zebedee, and began to be sorrowful and very heavy. *Mat. xxvi. 37.* And when he had gone a little farther thence (after calling Simon and Andrew) he saw James the son of Zebedee, and John his brother, who also were in the ship mending their nets. And straightway he called them: and they left their father Zebedee in the ship, with the hired servants, and went after him. *Mar. i. 19, 20.* James the son of Zebedee, and John the brother of James; and he surnamed them Boanerges, which is, The sons of thunder (were of the number of the apostles). *Mar. iii. 17.* And he (*Jesus*) suffered no man to follow him, save Peter, and James, and John the brother of James. *Mar. v. 37.* So was also James, and John (as well as Simon), the sons of Zebedee, which were partners with Simon (astonished at the miraculous draught of fishes). And Jesus said unto Simon, Fear not; from henceforth thou shalt catch men. And when they had brought their ships to land, they forsook all and followed him. *Lu. v. 10, 11.* There were together (when Jesus shewed himself to the disciples) Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples, &c. *John xxi. 2.* And he (*Herod*) killed James the brother of John with the sword. *Ac. xii. 2.*

22 They immediately left the ship.] He that loveth father or mother more than me is not worthy of me; and he that loveth son or daughter more than me is not worthy of me. *Mat. x. 37.* (*Levi*) who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have ob-

23 followed him. And Jesus went about all Galilee, teaching in their synagogues, and preaching the gospel of the kingdom, and healing

served thy word (*O Lord*) and kept thy covenant (*said Moses*). They shall teach Jacob thy judgments, and Israel thy law; they shall put incense before thee, and whole burnt-sacrifice upon thine altar. *De. xxxiii. 9, 10.* And straightway they (*Simon and Andrew*) forsook their nets and followed him. And they (*James and John*) left their father Zebedee in the ship with the hired servants, and went after him. *Mar. i. 18, 20.* And he (*Jesus*) said unto another (*who proposed to follow him*), Follow me. But he said, Lord, suffer me first to go and bury my father; Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. *Lu. ix. 59, 60.* If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters; yea, and his own life also, he cannot be my disciple. So likewise, whosoever he be of you, that forsaketh not all that he hath, he cannot be my disciple. *Lu. xiv. 26, 33.* Wherefore, henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. *2 Co. v. 16.*

23 *Jesus went about all Galilee, &c.]* And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the Gospel of the kingdom, and healing every sickness and every disease among the people. *Mat. ix. 35.* And he (*Jesus*) went round about the villages teaching. *Mar. vi. 6.* After these things Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him. *John vii. 1.* That word (which God sent unto the children of Israel) ye know, which was published throughout all Judea, and began from Galilee; how God anointed Jesus Christ of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil. *Ac. x. 37, 38.*

Teaching in their synagogues.] And when he (*Jesus*) was departed thence (*where he excuses his disciples for plucking the ears of corn on the sabbath day*), he went into their synagogue. *Mat. xii. 9.* And when he was come into his own country, he taught them in their synagogues, insomuch that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? *Mat. xiii. 54.* Remember thy congregation which thou hast purchased of old. They (*the enemy*) said in their hearts, Let us destroy them together; they have burned up all the synagogues of God in the land. *Ps. lxxiv. 2, 8.* On the sabbath day "he" (*"Jesus"*) entered into their synagogues and taught; and he preached in their synagogues throughout all Galilee, and cast out devils. *Mar. i. 21, 39.* And when

the sabbath day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? *Mar. vi. 2.* And he taught in their synagogues, being glorified of all. *Lu. iv. 15.* And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the sabbath day, and stood up for to read. And he preached in the synagogues of Galilee. *Lu. iv. 16, 44.* And he was teaching in one of the synagogues on the sabbath day (*when he healed the woman bowed together*). *Lu. xiii. 10.* Then was Saul certain days with the disciples; which were at Damascus; and straightway he preached Christ in the synagogues; that he is the Son of God. *Ac. ix. 19, 20.* When "they" (*"Paul and his company"*) departed from Perga, they came to Antioch in Pisidia, and went into the synagogue on the sabbath day, and sat down (*where Paul preached the necessity of faith in Christ for justification*). *Ac. xiii. 14, &c.* And he reasoned in the synagogue every sabbath, and persuaded the Jews, and the Greeks. *Ac. xviii. 4.*

The gospel of the kingdom.] See chap. xxiv. 14. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart; this is he which received seed by the way side. *Mat. xiii. 19.* And this gospel of the kingdom (*said Jesus*) shall be preached in all the world for a witness unto all nations; and then shall the end come. *Mat. xxiv. 14.* And there was delivered unto him (*in the synagogue in Nazareth*) the book of the prophet *Isaias*; and when he had opened the book, he found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted; to preach deliverance to the captives, and recovering of sight to the blind, and to set at liberty them that are bruised; to preach the acceptable year of the Lord. *Lu. iv. 17, 18.* And it came to pass afterward, that he went throughout every city and village, preaching and shewing the glad tidings of the kingdom of God. *Lu. viii. 1.* And on one of these, as he taught the people and preached the Gospel, the chief priests and the scribes came upon him with the elders. *Lu. xx. 1.* And how shall they preach except they be sent? As it is written, How beautiful are the feet of them that preach the gospel of peace, and bring glad tidings of good things. *Ro. x. 15.*

The gospel of the kingdom shall be preached in all the world.

all manner of sickness and all manner of disease among the people.
And his fame went throughout all Syria: and they brought unto 24

And healing all manner of sickness.] When the even was come they brought unto him many that were possessed with devils, and he cast out the spirits with his word, and healed all that were sick; that it might be fulfilled which was spoken by Esaias the prophet, saying, Himself took our infirmities, and bare our sicknesses. *Mat. viii. 16, 17.* And as ye go *(said Jesus to the twelve)*, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers; raise the dead; cast out devils; freely ye have received, freely give. *Mat. x. 7, 8.* Go and shew John again those things *(said Jesus to John's disciples)* which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear; the dead are raised up, and the poor have the Gospel preached to them. *Mat. xi. 5.* Great multitudes came unto him *(Jesus)*, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them; insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. *Mat. xv. 30, 31.* Bless the Lord, O my soul, who forgiveth all thine iniquities, who healeth all thy diseases. *Ps. ciii. 3.* And he *(Jesus)* came and took her *(Simon's wife's mother, sick of fever)* by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils; and all the city was gathered together at the door. And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him. *Mar. i. 31—34.* He healed many; insomuch that they pressed upon him for to touch him, as many as had plagues. *Mar. iii. 10.* Now when the sun was setting, all they that had any sick with divers diseases, brought them unto him, and he laid his hands on every one of them, and healed them. And devils also came out of many of them, crying out and saying, Thou art Christ, the Son of God. And he rebuking them suffered them not to speak, for they knew that he was Christ. *Lu. iv. 40, 41.* And it came to pass on a certain day, as he was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was present to heal them. *Lu. v. 17.* And he *(Jesus)* came down with them *(the twelve disciples)*, and stood in the plain, and the company of his disciples, and a great multitude of people out of all Judea, and

Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. *Lu. vi. 17.* Go your way *(said Jesus to John's disciples)*, and tell John what things ye have seen and heard, how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached; and blessed is he whosoever shall not be offended in me. *Lu. vii. 22, 23.* And the people when they knew it *(that he went aside privately into a desert place near Bethsaida)* followed him; and he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. *Lu. ix. 11.* Heal the sick *(said Jesus to the seventy disciples)* that are therein, and say unto them, The kingdom of God is come nigh unto you. *Lu. x. 9.* And by the hands of the apostles were many signs and wonders wrought among the people, insomuch that they brought forth the sick in the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. *Ac. v. 15, 16.*

24 *His fame went throughout, &c.]* And the fame hereof *(of having raised the ruler's daughter)* went abroad into all that land. *(Having cured two blind men, Jesus charged them, saying, See that no man know it)*, but they, when they were departed, spread abroad his fame in all that country. *Mat. ix. 26, 31.* At that time Herod the tetrarch heard of the fame of Jesus. *Mat. xiv. 1.* The Lord was with Joshua; and his fame was noised throughout all the country. *Jos. vi. 27.* He *(Solomon)* was wiser than all men, than Ethan the Ezrahite, and Heman, and Chalcol, and Darda, the sons of Mahol; and his fame was in all nations round about. *1 Ki. iv. 31.* And when the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions. *1 Ki. x. 1.* The fame of David went out into all lands; and the Lord brought the fear of him upon all nations. *1 Ch. xiv. 17.* Immediately his *(Jesus')* fame spread abroad throughout all the region round about Galilee. *Mar. i. 28.* And Jesus returned in the power of the Spirit into Galilee; and there went out a fame of him through all the region round about. *Lu. iv. 14.* And he charged "him" *(the "leper")* to tell no man; but so much the more went there a fame abroad of him, and great multitudes came together to hear, and to be healed by him of their infirmities. *Lu. v. 15.* *Syria.]* David put garrisons in Syria of

him all sick people that were taken with divers diseases and torments, and those which were possessed with devils, and those which were lunatick, and those that had the palsy; and he healed

Damascus, and the Syrians became servants to David, and brought gifts. 2 *Sa.* viii. 6. This taxing (by a decree from *Cæsar Augustus*) was first made when *Cyrenius* was governor of Syria. *Lu.* ii. 2. "They" (the "apostles and elders, with the whole Church") wrote letters by them (*Paul and Barnabas, &c.*) after this manner: The apostles and elders and brethren send greeting unto the brethren which are of the Gentiles in Antioch, and Syria, and Cilicia. *Ac.* xv. 23. And he (*Paul*) went through Syria and Cilicia confirming the churches. *Ac.* xv. 41.

All sick people.] See verse 23. And when Jesus was come into Peter's house, he saw his wife's mother laid, and sick of a fever; and he touched her hand, and the fever left her; and she arose and ministered unto them. *Mat.* viii. 14, 15. And Jesus went about all the cities and villages, healing every sickness and every disease among the people. *Mat.* ix. 35. If thou wilt diligently hearken to the voice of the Lord thy God (*said Moses*), and wilt do that which is right, and wilt give ear unto his commandments, and keep all his statutes, I will put none of those diseases upon thee which I have brought upon the Egyptians. For I am the Lord that healeth thee. *Ex.* xv. 26.

Possessed with devils.] As "they" (the "blind men" restored to sight) went out, behold, they brought to him a dumb man possessed with a devil. *Mat.* ix. 32. Then was brought unto him one possessed with a devil, blind and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. *Mat.* xii. 22. And behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou son of David: my daughter is grievously vexed with a devil. *Mat.* xv. 22. And Jesus rebuked the devil (that possessed the lunatic whom his father brought, saying, I brought him to thy disciples, and they could not cure him), and he departed out of him, and the child was cured from that very hour. *Mat.* xvii. 18. And when he (*Jesus*) was come out of the ship (into the country of the *Gergesenes*), immediately there met him, out of the tombs, a man with an unclean spirit. And he (the unclean spirit) cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of God? I adjure thee by God that thou torment me not! And he (*Jesus*) asked him, - thy name? And he answered, saying, My name is Legion, for we are many: devils besought him, saying, Send us hence (a herd of which was feeding in mountains), and forthwith Jesus leave. And the unclean spirits

went out and entered into the swine, and the herd ran violently down a steep place into the sea (they were about two thousand), and were choked in the sea. And they (of the city having heard it) came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid. *Mar.* v. 2. 7, 9, 12, 13, 15. And in the synagogue (at *Caper-naum*) there was a man which had a spirit of an unclean devil, and cried out with a loud voice, saying, Let us alone; what have we to do with thee, thou Jesus of Nazareth; art thou come to destroy us. I know thee who thou art, the Holy One of God! And Jesus rebuked him, saying, Hold thy peace, and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not. *Lu.* iv. 33-35. And when he (*Jesus*) went forth to land, there met him out of the city a certain man, which had devils long time, and wore no clothes, neither abode in any house but in the tombs. When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God, Most High? I beseech thee, torment me not (for he had commanded the unclean spirit to come out of the man). And Jesus asked him, saying, What is thy name? And he said, Legion, because many devils were entered into him. And there was there a herd of many swine feeding on the mountain, and they besought him that he would suffer them to enter into them, and he suffered them. Then went the devils out of the man and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked. Then they (of the city and country having heard it) went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid. *Lu.* viii. 27-35. That word I say ye know, which was published throughout all Judæa, and began from Galilee, after the baptism which John preached. How God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him. *Ac.* x. 37, 38.

Lunatick.] Lord, have mercy on my son (said the father of the lunatick), for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water. *Mat.* xvii. 15.

Those that had the palsy.] Lord, my servant (says the centurion) lieth at home sick of the palsy, grievously tormented. And Jesus

them. And there followed him great multitudes of people from 25 Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan.

CHAPTER V.

AND seeing the multitudes, he went up into a mountain: and 1 when he was set, his disciples came unto him: And he opened his 2

said unto the centurion, Go thy way, and as thou hast believed, so be it done unto thee. And his servant was healed in the selfsame hour. *Mat. viii. 6. 13.* Behold, they brought to "him" ("Jesus") a man sick of the palsy, lying on a bed; and Jesus, seeing their faith, said unto the sick of the palsy, Son, be of good cheer; thy sins be forgiven thee. And behold, certain of the scribes said within themselves, This man blasphemeth. And Jesus, knowing their thoughts, said, Wherefore think ye evil in your hearts? for whether is easier to say, *Thy sins be forgiven thee*, or to say, *Arise, and walk*: but that ye may know that the Son of man hath power on earth to forgive sins (then saith he to the sick of the palsy), *Arise, take up thy bed, and go unto thine house*. And he arose, and departed to his house. But when the multitude saw it, they marvelled, and glorified God, which had given such power unto men. *Mat. ix. 2-8.*

25 *Followed him.*] And (*Jesus*) seeing the multitudes, he went up into a mountain; and when he was set, his disciples came unto him. *Mat. v. 1.* When he was come down from the mountain, great multitudes followed him. *Mat. viii. 1.* When Jesus knew it (*that the Pharisees held a council against him*), he withdrew himself from thence, and great multitudes followed him, and he healed them all. *Mat. xii. 15.* Great multitudes followed him (*Jesus*), and he healed them there (*in the coasts of Judea*). *Mat. xix. 2.* But Jesus withdrew himself with his disciples to the sea; and a great multitude from Galilee followed him, and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan. *Mar. iii. 7, 8.* And when the sabbath-day was come, he began to teach in the synagogue; and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? *Mar. vi. 2.* And he (*Jesus*) came down with "them" ("his twelve apostles"), and stood in the plain, and the company of his apostles, and a great multitude of people out of all Judea and Jerusalem, and from the sea coast of Tyre and Sidon, which came to hear him, and to be healed of their diseases. *Lu. vi. 17.*

Decapolis.] And he (*who had been possessed*)

departed, and began to publish in Decapolis how great things Jesus had done for him; and all men did marvel. *Mar. v. 20.* And again, departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. *Mar. vii. 31.*

CHAP. V.—1 *Seeing the multitudes.*] There followed "him" ("Jesus") great multitudes of people from Galilee, and from Decapolis, and from Jerusalem, and from Judea, and from beyond Jordan. *Mat. iv. 25.* Great multitudes were gathered together unto him (*Jesus*), so that he went into a ship and sat; and the whole multitude stood on the shore. *Mat. xiii. 2.* And he began again to teach by the sea side; and the whole multitude was by the sea on the land. *Mar. iv. 1.*

He went up into a mountain.] And Jesus departed from thence (*from the coasts of Tyre and Sidon*), and came nigh unto the sea of Galilee, and went up into a mountain, and sat down there. *Mat. xv. 29.* And he goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And the multitude cometh together again, so that they could not so much as eat bread. *Mar. iii. 13. 20.* A great multitude followed him, because they saw his miracles which he did on them that were diseased: and Jesus went up into a mountain, and there he sat with his disciples. *John vi. 2, 3.*

His disciples came unto him.] See *com. on verse 18.* And Jesus, walking by the sea of Galilee, saw two brethren, Simon, called Peter, and Andrew his brother, casting a net into the sea; for they were fishers: and he said unto them, Follow me, and I will make you fishers of men: and they straightway left their nets and followed him. And going on from thence he saw other two brethren, James the son of Zebedee, and John his brother, in a ship with Zebedee their father, mending their nets; and he called them; and they immediately left the ship and their father, and followed him. *Mat. iv. 18-22.* And when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named apostles, &c. &c. *Lu. vi. 13.*

2 *He opened his mouth, &c.*] I will open my mouth in parables; I will utter things which have been kept secret from the foundation of the world (*as spoken by the prophet*).

3 mouth, and taught them, saying, Blessed are the poor in spirit:

Mat. xiii. 35. After this opened Job his mouth, and cursed his day. *Job iii. 1.* Give ear, O my people, to my law; incline your ears to the words of my mouth: I will open my mouth in a parable; I will utter dark sayings of old. *Ps. lxxviii. 1, 2.* Hear, for I will speak of excellent things; and the opening of my lips shall be right things. *Pr. viii. 6.* Open thy mouth for the dumb, in the cause of all such as are appointed to destruction: open thy mouth, judge righteously, and plead the cause of the poor and needy. *Pr. xxxi. 8, 9.* And he (*Jesus*) lifted up his eyes on his disciples, and said, Blessed be ye poor, for your's is the kingdom of God. *Lu. vi. 20.* Philip opened his mouth, and began at the same scripture, and preached unto "him" (*"the Ethiopian eunuch"*). *Ac. viii. 35.* Peter opened his mouth, and said, Of a truth I perceive that God is no respecter of persons. *Ac. x. 34.* And when Paul was now about to open his mouth, Gallio (*the deputy of Achaia*), said unto the Jews, If it were a matter of wrong, or wicked lewdness, O ye Jews (*for which they brought Paul to the judgment-seat*), reason would that I should bear with you. *Ac. xviii. 14.* And (*pray*) for me (*said Saint Paul*), that utterance may be given unto me, that I may open my mouth boldly, to make known the mystery of the Gospel. *Ep. vi. 19.* [3 Blessed, &c.] Blessed are the poor in spirit: for their's is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek: for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peacemakers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for their's is the kingdom of heaven. Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely for my sake. *Mat. v. 3—11.* Blessed is he whosoever shall not be offended in me. *Mat. xi. 6.* Blessed are your eyes (*said Jesus to his apostles*), for they see; and your ears, for they hear. *Mat. xiii. 16.* Blessed is that servant whom his lord when he cometh shall find so doing (*giving his household meat in due season*). *Mat. xxiv. 46.* Blessed is the man that walketh not in the counsel of the ungodly. *Ps. i. 1.* Blessed are all they that put their trust in him (*God*). *Ps. ii. 12.* Blessed is he whose transgression is forgiven; whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. *Ps. xxxii. 1, 2.* Blessed is he that considereth

the poor; the Lord will deliver him in time of trouble. *Ps. xli. 1.* O Lord of hosts, blessed is the man that trusteth in thee. *Ps. lxxxiv. 12.* Blessed is the man that feareth the Lord, that delighteth greatly in his commandments. *Ps. cxii. 1.* Blessed are the undefiled in the way, who walk in the law of the Lord. Blessed are they that keep his testimonies, and that seek him with the whole heart. *Ps. cxix. 1, 2.* Blessed is every one that feareth the Lord, that walketh in his ways. *Ps. cxxviii. 1.* Happy is he that hath the God of Jacob for his help; whose hope is in the Lord his God. *Ps. cxlvi. 5.* Hearken unto me, O ye children (*said God*). Blessed are they that keep my ways. *Prov. viii. 32.* The Lord is a God of judgment: blessed are all they that wait for him. *Is. xxi. 18.* Blessed be ye poor (*said Jesus to his disciples*): for your's is the kingdom of God. Blessed are ye that hunger now: for ye shall be filled. Blessed are ye that weep now: for ye shall laugh. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil for the Son of man's sake. *Lu. vi. 20, 21, 22.* Blessed are they that hear the word of God and keep it. *Lu. xi. 28.* Blessed are they that have not seen and yet have believed (*said Christ to his disciple Thomas*). *Joh. xx. 29.* To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness; even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered: blessed is the man to whom the Lord will not impute sin. Cometh this blessedness then upon the circumcision only, or upon the uncircumcision also? &c. *Ro. iv. 5—9.* Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. i. 12.* Blessed are they which are called unto the marriage supper of the Lamb. *Re. xix. 9.* Blessed are they that do his (*God's*) commandments, that they may have right to the tree of life. *Re. xxii. 14.* [The poor in spirit.] I thank thee, O Father, Lord of heaven and earth (*said Jesus*), because thou hast hid these things from the wise and prudent, and hast revealed them unto babes. *Mat. xi. 25.* Who is the greatest in the kingdom of heaven? (*said the disciples unto Jesus*.) And Jesus called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Mat. xviii. 1, 2, 3.* If they shall confess their

for their's is the kingdom of heaven. Blessed are they that mourn: 4

iniquity, &c. (*saith the Lord*), and that I also have walked contrary unto them, and have brought them into the land of their enemies; if then their uncircumcised hearts be humbled, and they then accept of the punishment of their iniquity: then will I remember my covenant with Jacob, and also my covenant with Abraham will I remember; and I will remember the land. *Le. xxvi. 40, 41, 42.* Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what *was* in thine heart, whether thou wouldst keep his commandments or no. *De. viii. 2.* If my people which are called by my name shall humble themselves and pray, and seek my face, and turn from their wicked ways; then will I hear from heaven, and will forgive their sin, and will heal their land. *2 Chr. vii. 14.* And when he (*Manasseh*) was in affliction, he besought the Lord his God; and humbled himself greatly before the God of his fathers; the rest of the acts of Manasseh: behold, they are written in the book of the kings of Israel. His prayer also, and how God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, and set up groves, and graven images, before he was humbled, behold, they are written among the sayings of the seer. And (*Amon the son of Manasseh*) humbled not himself before the Lord, as Manasseh his father had humbled himself. *2 Ch. xxxiii. 12, 19, 23.* Because "thine" (*"Josiah's"*) heart was tender, and thou didst humble thyself before God, when thou heardest his words against this place, and against the inhabitants thereof, and humbledst thyself before me, and didst rend thy clothes, and weep before me; I have even heard thee also, saith the Lord. *2 Ch. xxxiv. 27.* I abhor myself (*said Job*), and repent in dust and ashes. *Job xlii. 6.* The Lord is nigh unto them that are of a broken heart, and saveth such as be of a contrite spirit. *Ps. xxxiv. 18.* The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps. li. 17.* Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. *Pr. xvi. 19.* A man's pride shall bring him low; but honour shall uphold the humble in spirit. *Pr. xxix. 23.* Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is. lvii. 15.* The Spirit of the Lord God is upon me, because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening

of the prison to them that are bound. *Is. lxi. 1.* To this man will I look (*saith God*), even to him that is poor and of a contrite spirit, and trembleth at my word. *Is. lxvi. 2.* I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh; I was ashamed, yea, even confounded, because I did bear the reproach of my youth. *Is. Ephraim* my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. *Jer. xxxi. 18—20.* He (*Nebuchadnezzar*) was driven from the sons of men, and his heart was made like the beasts; and his dwelling was with the wild asses; they fed him with grass like oxen, and his body was wet with the dew of heaven; till he knew that the Most High God ruled in the kingdom of men, and that he appointeth over it whomsoever he will: and thou his son, O Belshazzar, hast not humbled thine heart, though thou knewest all this. *Da. v. 21, 22.* He (*the Lord*) hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God. *Mt. vi. 8.* The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. *Lu. iv. 18.* Blessed be ye poor, for your's is the kingdom of God. *Lu. vi. 20.* Every one that exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Lu. xviii. 14.* But (*let*) the rich (*rejoice*), in that he is made low; because as the flower of the grass he shall pass away. *Ja. i. 10.* Be afflicted, and mourn (*ye sinners*), and weep; let your laughter be turned to mourning, and your joy to heaviness. *Ja. iv. 9, 10.*

[*For their's is the kingdom of heaven.*] Repent ye, for the kingdom of heaven is at hand. *Mat. iii. 2.* Many shall come from the east and from the west, and shall sit down with Abraham, and Isaac, and Jacob, in the kingdom of God. *Mat. viii. 11.* Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. *Mar. x. 14.* Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. ii. 5.* 4 *Are they that mourn, &c.*] O Lord, rebuke me not in thine anger, neither chasten me in thy hot displeasure: have mercy upon

me for I *am* weak; my soul is also sore vexed; I am weary with my groaning; mine eye is consumed because of grief. The Lord hath heard my supplication; the Lord will receive my prayer. Let all mine enemies be ashamed; let them return and be ashamed suddenly. *Ps.* vi. 1, 2, 3, 6, 7, 9, 10. How long wilt thou forget me, O Lord? for ever? how long wilt thou hide thy face from me? how long shall I take counsel in my soul, *having* sorrow in my heart daily? But I have trusted in thy mercy; my heart shall rejoice in thy salvation. *Ps.* xlii. 1, 2, 5. Lord, thou didst hide thy face, and I was troubled. I cried to thee, O Lord, and unto the Lord I made supplication. Thou hast turned for me my mourning into dancing; thou hast put off my sackcloth, and girded me with gladness. *Ps.* xxx. 7, 8, 11. When I kept silence, my bones waxed old through my roaring all the day long; for day and night thy hand was heavy upon me: I acknowledged my sin unto thee, and mine iniquity have I not hid. Thou art my hiding-place: thou shalt preserve me from trouble: thou shalt compass me about with songs of deliverance. *Ps.* xxxii. 3, 4, 5, 7. I waited patiently for the Lord, and he inclined unto me, and heard my cry; he brought me up also out of an horrible pit, out of the miry clay, and set my feet upon a rock, and established by goings; and he hath put a new song into my mouth, *even* praise unto our God. *Ps.* xl. 1, 2, 3. But I *am* poor and sorrowful; let thy salvation, O God, set me up on high. I will praise the name of God with a song, and will magnify him with thanksgiving. *Ps.* lxi. 29, 30. The sorrows of death compassed me, and the pains of hell gat hold upon me; I found trouble and sorrow. Then called I upon the name of the Lord; O Lord, I beseech thee, deliver my soul. The Lord preserveth the simple; I was brought low, and he helped me. Return unto thy rest, O my soul; for the Lord hath dealt bountifully with thee. *Ps.* cxvi. 3, 4, 6, 7. They that sow in tears, shall reap in joy. He that goeth forth and weepeth, bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him. *Ps.* cxxvi. 5, 6. Though thou wast angry with me, thine anger is turned away, and thou comfortedst me. *Is.* xii. 1. The Lord will wipe away tears from off all faces, and the rebuke of his people shall he take away from off all the earth. *Is.* xxv. 8. "Thou" ("*the Church of Christ*") shalt weep no more; he will be very gracious unto thee at the voice of thy cry; when he shall hear it, he will answer thee. *Is.* xxx. 19. The ransomed of the Lord shall return, and come to Zion with songs, and everlasting joy upon their heads: they shall obtain joy and gladness, and sorrow and sighing shall flee away. *Is.* xxxv. 10. I did mourn as a dove; mine eyes failed with looking upward; O Lord, I am oppressed, undertake for me. I shall go softly all my years

in the bitterness of my soul. Lord, by these things men live, and in all these things is the life of my spirit, so wilt thou recover me, and make me to live. Behold, for peace I had great bitterness; but thou hast in love to my soul delivered it from the pit of corruption; for thou hast cast all my sins behind thy back. The living, the living, he shall praise thee as I do this day. *Is.* xxxviii. 14—19. The redeemed of the Lord shall return, and come with singing unto Zion; and everlasting joy shall be upon their head, and sorrow, and mourning shall flee away. *Is.* li. 11. I, *even* I, *am* he, that comforteth you: who art thou that thou shouldest be afraid of a man that shall die, and of the son of man, which shall be made as grass. *Is.* li. 12. I have seen his ways, and will heal "him" ("*the penitent*"), I will lead him also, and restore comforts unto him, and to his mourners. *Is.* lvii. 18. The Lord hath anointed me (*saith the prophet respecting Christ*), to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to appoint unto them that mourn in Zion, to give unto them, beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness, the Planting of the Lord, that he might be glorified. *Is.* lxi. 2, 3. Rejoice ye with Jerusalem, and be glad with her all ye that love her; rejoice for joy with her all ye that mourn for her. *Is.* lxvi. 10. He that scattered Israel will gather him, and keep him as a shepherd doth his flock; for the Lord hath redeemed Jacob, and ransomed him from the hand of him that was stronger than he. Therefore they shall come and sing in the height of Zion, and shall flow together to the goodness of the Lord. Refrain thy voice from weeping, and thine eyes from tears; for thy work shall be rewarded saith the Lord, and they shall come again from the land of the enemy. And there is hope in thine end saith the Lord, that thy children shall come again to their own border. *Je.* xxxi. 10, 12, 16, 17. They that escape of them (*Israel*), shall escape and shall be on the mountain like doves of the valleys, all of them mourning every one for his iniquity. *Ex.* vii. 16. Go through the midst of Jerusalem, and set a mark upon the foreheads of the men that sigh, and that cry, for all the abominations that be done in the midst thereof. *Ex.* ix. 4. I will pour out upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplications, and they shall look upon him whom they have pierced, and they shall mourn for him, as one mourneth for his only son, and shall be in bitterness for him as one that is in bitterness for his first-born. *Zec.* xii. 10. In that day there shall be a fountain opened to the house of David, and to the inhabitants of Jerusalem, for sin and for uncleanness. *Zec.* xiii. 1. Blessed are ye that hunger now, for ye shall be filled.

for they shall be comforted. Blessed are the meek; for they shall 5

Blessed are ye that weep now, for ye shall laugh; woe unto you that are full, for ye shall hunger; woe unto you that laugh now, for ye shall mourn, and weep. *Lu. vi. 21.* 25. And behold, a woman, which was a sinner, stood at his (*Jesus'*) feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head; and kissed his feet, and anointed them with the ointment (*which she had in an alabaster box*). And he said to the woman, Thy faith hath saved thee; go in peace. *Lu. vii. 38. 50.* Remember (*said Abraham in the parable to the rich man*), that thou in thy lifetime receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. *Lu. xvi. 25.* Verily, verily, I say unto you, That "ye" (*"Christ's disciples"*) shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy: ye now therefore have sorrow; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *John xvi. 20. 22.* Blessed be God, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble, by the comfort wherewith we ourselves are comforted of God. And our hope of you is steadfast, knowing, that as ye are partakers of the sufferings, so shall ye be also of the consolation. *2 Co. i. 4. 7.* Now I rejoice, not that ye were made sorry, but that ye sorrowed to repentance, for ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. *2 Co. vii. 9. 10.* Blessed is the man that endureth temptation; for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja. i. 12.* These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. vii. 14.* Therefore are they before the throne of God, and serve him day and night in his temple. They shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. *Re. vii. 14—17.* And God shall wipe away all tears from their eyes, and there shall be no more death, neither sorrow nor crying, neither shall there be any more pain: for the former things are passed away. *Re. xxi. 4.*

5 *The meek.*] Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and ye shall find rest unto your souls. *Mat. xi. 29.* Tell ye the daughter of Sion

(*said Isaiah*), Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt, the foal of an ass. *Mat. xxi. 5.* The man Moses was very meek, above all the men which were upon the face of the earth. *Nu. xii. 3.* The meek shall eat and be satisfied. *Ps. xxii. 26.* The meek will he guide in judgment, and the meek will he teach his way. *Ps. xxv. 9.* The humble shall see this and be glad, and your heart shall live that seek God. *Ps. lxi. 32.* The Lord lifteth up the meek. *Ps. cxlvii. 6.* The Lord taketh pleasure in his people: he will beautify the meek with salvation. *Ps. cxlix. 4.* With righteousness shall he judge the poor, and reprove with equity for the meek of the earth. *Is. xi. 4.* The meek shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. *Is. xxix. 19.* The Lord hath appointed me to preach good tidings unto the meek. *Is. lxi. 1.* Seek ye the Lord, all ye meek of the earth, which have wrought his judgment; seek righteousness, seek meekness. *2ep. ii. 3.* The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. *Gal. v. 22, 23.* I, the prisoner of the Lord, beseech you, with all lowliness, and meekness, with long-suffering, forbearing one another in love. *Eph. iv. 1, 2.* Put on as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering, &c. *Col. iii. 12.* O man of God, flee these things (*love of money, &c.*), and follow after righteousness, godliness, faith, love, patience, meekness. *1 Ti. vi. 11.* The servant of the Lord must not strive, but be gentle unto all men, in meekness, instructing those that oppose themselves. *2 Ti. ii. 24, 25.* Speak evil of no man; be no brawlers, but gentle, shewing all meekness unto all men. *Tit. iii. 2.* Lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. *Ja. i. 21.* Who is a wise man and endued with knowledge among you? let him shew out of a good conversation his works with meekness of wisdom. *Ja. iii. 13.* Let "it" (*"your adorning"*) be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price. But sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *1 Pe. iii. 4. 15.*

They shall inherit the land.] His soul (*of him that feareth the Lord*) shall dwell at ease; his seed shall inherit the earth. *Ps. xxv. 13.* Evil doers shall be cut off, but those that wait upon the Lord, they shall

6 inherit the earth. Blessed are they which do hunger and thirst

inherit the earth. The meek shall inherit the earth, and shall delight themselves in the abundance of peace. *Such as be blessed of him (the Lord) shall inherit the earth.* The righteous shall inherit the land, and dwell therein for ever. Wait on the Lord and keep his way, and he shall exalt thee to inherit the land. *Ps. xxxvii. 9. 11. 22. 29. 34.* Thy people shall be all righteous; they shall inherit the land for ever. *Is. lx. 21.* The promise, that he should be the heir of the world, was not to Abraham, or to his seed, through the law, but through the righteousness of faith. *Ro. iv. 13.*

6 *Are they which do hunger.*] As the hart panteth after the water brooks, so panteth my soul after thee, O God. My soul thirsteth for God, for the living God: when shall I come and appear before God? *Ps. xlii. 1, 2.* O God, thou art my God; early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. *Ps. lxxiii. 1, 2.* My soul longeth, yea, even fainteth, for the courts of the Lord: my heart and my flesh crieth out for the living God. *Ps. lxxxiv. 2.* For he satisfieth the longing soul, and filleth the hungry soul with goodness. *Ps. cvii. 9.* Behold, the days come, saith the Lord God, that I will send a famine in the land, not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east; they shall run to and fro, to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. *Am. viii. 11—13.* "He" (*"God the Saviour"*) hath filled the hungry with good things (*said Mary*), and the rich he hath sent empty away. *Lu. i. 53.* Blessed are ye that hunger now, for ye shall be filled. Woe unto you that are full, for ye shall hunger. *Lu. vi. 21. 25.* Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you. *John vi. 27.*

For they shall be filled.] There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Thou hast put gladness in my heart more than in the time that their corn, and their wine increased. *Ps. iv. 6, 7.* As for me, I will behold thy face in righteousness: I shall be satisfied, when I awake, with thy likeness. *Ps. xvii. 15.* My soul shall be satisfied as with marrow and fatness; and my mouth shall praise thee with joyful lips. *Ps. lxxiii. 5.* Blessed is the man whom thou chooseth, and causest to approach unto thee, that he may dwell in thy courts; we shall be satisfied with the goodness of thy house, even

of thy holy temple. *Ps. lxxv. 4.* He (the Lord) will fulfil the desire of them that fear him; he also will hear their cry, and will save them. *Ps. cxlv. 19.* I am come into my garden (*said Christ*), my sister, my spouse (the Church), I have eaten my honeycomb with my honey; I have drunk my wine with my milk: eat, O friends, drink, yea, drink abundantly, O beloved. *Can. v. 1.* In this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is. lxxv. 6.* When the poor and needy seek water, and there is none, and their tongue faileth for thirst, I the Lord will hear them, I the God of Israel will not forsake them. *Is. xli. 17.* For I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my spirit upon thy seed, and my blessing upon thine offspring. *Is. xlv. 3.* Thus saith the Lord, I will preserve thee; that thou mayest say to the prisoners, Go forth; to them that are in darkness, Shew yourselves; they shall feed in the ways, and their pastures shall be in all high places; they shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. *Is. xlix. 9, 10.* Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye buy and eat; yea, come, buy wine and milk, without money, and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me: hear and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. *Is. lv. 1—3.* Behold, my servants (*said the Lord God*) shall eat, but ye shall be hungry: behold, my servants shall drink, but ye shall be thirsty: behold, my servants shall rejoice, but ye shall be ashamed. *Is. lxv. 13.* Rejoice ye with Jerusalem, that ye may suck, and be satisfied with the breasts of her consolations, that ye may milk out, and be delighted with the abundance of her glory. *Is. lxvi. 11.* Whosoever drinketh of the water that I shall give him shall never thirst; but the water that I shall give him shall be in him a well of water springing up into everlasting life. *John iv. 14.* I am that bread of life; your fathers did eat manna in the wilderness, and are dead; this is the bread which cometh down from heaven. If any man eat of this bread, he shall live for ever, and the bread that I will give is my flesh, which I will give for the life of the world. He that eateth my flesh and drinketh my blood, dwelleth in me and I in

after righteousness: for they shall be filled. Blessed are the merciful: 7

him. This is that bread which came down from heaven, not as your fathers did eat manna and are dead. He that eateth of this bread, shall live for ever. *John vi. 48—58.* If any man thirst (*said Christ*), let him come unto me and drink. *John vii. 37.* They (*who are clothed in white robes*) shall hunger no more, neither thirst any more; for the Lamb which is in the midst of the throne, shall feed them, and shall lead them unto living fountains of waters. *Re. vii. 16, 17.*

7 *Are the merciful.*] If ye forgive men their trespasses, your heavenly Father will also forgive you; but if ye forgive not men their trespasses, neither will your Father forgive your trespasses. *Mat. vi. 14, 15.* Shouldst not thou also (*said the Lord to his servant in the parable*) have had compassion on thy fellow servant, even as I had pity on thee? And his Lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Mat. xviii. 33—35.* With the merciful thou wilt shew thyself merciful, and with the upright man thou wilt shew thyself upright. *2 Sa. xxii. 26.* If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof, (for from my youth he was brought up with me, as with a father, and I have guided "her" (*"the widow"*) from my mother's womb); if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless when I saw my help in the gate: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. *Job xxxi. 16—22.* With the merciful thou wilt shew thyself merciful. *Ps. xviii. 25.* "He" (*"the righteous man"*) is ever merciful, and lendeth, and his seed is blessed. *Ps. xxxvii. 26.* Blessed is he that considereth the poor, the Lord will deliver him in time of trouble. The Lord will preserve him and keep him alive, and he shall be blessed upon the earth, and thou wilt not deliver him unto the will of his enemies. The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness: I said, Lord, be merciful unto me; heal my soul, for I have sinned against thee. *Ps. xli. 1—4.* Unto the upright there ariseth light in the darkness: he is gracious and full of compassion, and righteous. He hath dispersed, he hath given to the poor; his righteousness endureth for ever. His horn shall be exalted with honour. *Ps. cxlii. 4, 9.* The merciful man doeth good

to his own soul. *Pr. xi. 17.* He that despiseth his neighbour sinneth; but he that hath mercy on the poor, happy is he. *Pr. xiv. 21.* He that hath pity on the poor, lendeth unto the Lord, and that which he hath given will he pay him again. *Pr. xix. 17.* Merciful men are taken away, none considering that the righteous is taken away from the evil to come. *Is. lvii. 1.* Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him? and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy re-reward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. *Is. lviii. 6—9.* If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: and thou shalt be like a watered garden, and like a spring of water whose waters fail not. *Is. lviii. 10, 11.* And they that shall be of thee (*if thou draw out thy soul to the hungry*) shall build the old waste places; thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. *Is. lviii. 12.* O king (*said Daniel to Nebuchadnezzar*), let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor; if it may be a lengthening of thy tranquillity. *Da. iv. 27.* "He" (*"the Lord"*) hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi. vi. 8.* When ye stand praying, forgive, if ye have ought against any, that your Father also which is in heaven may forgive you your trespasses. *Mar. xi. 25.* Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil. *Lu. vi. 35.* Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Ep. iv. 32.* Be ye followers of God as dear children. *Ep. v. 1.* Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering. *Col. iii.*

8 for they shall obtain mercy. Blessed are the pure in heart: for they

12. The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja.* iii. 17.

For they shall obtain mercy.] I will no more have mercy upon the house of Israel, but I will utterly take them away. *Ho.* i. 6. Say ye unto your brethren "Ammi" (*i. e.* "my people"), and to your sisters "Ruhamah" (*i. e.* "having obtained mercy"). I will have mercy upon her that had not obtained mercy, and I will say to them which were not my people, Thou art my people, and they shall say, Thou art my God. *Ho.* ii. 1. 23. As ye (*Gentiles*) in times past have not believed God, yet have now obtained mercy through their (*the Jews'*) unbelief. *Ro.* xi. 39. Now concerning virgins, I have no commandment of the Lord, yet I give my judgment as one that had obtained mercy of the Lord to be faithful. *1 Co.* vii. 25. Seeing we have this ministry, as we have received mercy we faint not: but have renounced the hidden things of dishonesty. *2 Co.* iv. 1, 2. *1 (said Paul)* obtained mercy (*in being a persecutor, &c.*), because I did it ignorantly in unbelief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. *1 Ti.* i. 13. 16. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain: the Lord grant unto him that he may find mercy of the Lord in that day. *2 Ti.* i. 16. 18. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *He.* iv. 16. God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He.* vi. 10. He shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja.* ii. 13. (*You who are*) kept by the power of God, receiving the end of your faith, even the salvation of your souls; of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. *1 Pe.* i. 10.

8 Are the pure.] Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup, and of the platter; but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. Woe unto you Scribes and Pharisees, hypocrites! for ye are like unto whited sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness.

Even so ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity. *Mat.* xxiii. 25—28. I know, my God, that thou triest the heart, and hast pleasure in uprightness. As for me, in the uprightness of mine heart I have willingly offered all these things (*his offerings to the house of God*). O Lord God of Abraham, Isaac, and of Israel, our fathers, keep this for ever in the imagination of the thoughts of the heart of thy people, and prepare their heart unto thee. And give unto Solomon my son (*said David*) a perfect heart, to keep thy commandments, thy testimonies, and thy statutes, and to do all these things, &c. *1 Ch.* xxix. 17, 18, 19. He that walketh uprightly, and worketh righteousness, and speaketh the truth in his heart (*shall abide in thy tabernacle*). *Ps.* xv. 2. With the pure thou wilt shew thyself pure. *Ps.* xviii. 26. He that hath clean hands and a pure heart shall receive the blessing from the Lord. *Ps.* xix. 4, 5. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. Create in me a clean heart, O God, and renew a right spirit within me. *Ps.* li. 6. 10. Truly God is good to Israel, even to such as are of a clean heart. *Ps.* lxxiii. 1. He that loveth pureness of heart, for the grace of his lips the king shall be his friend. *Pr.* xxii. 11. Then will I sprinkle clean water upon you, and ye shall be clean; from all your filthiness, and from all your idols will I cleanse you. A new heart will I also give you (*said the Lord to Israel*), and a new spirit will I put within you: and I will take away the stony heart out of your flesh, and I will give you an heart of flesh; and I will put my Spirit within you, and cause you to walk in my statutes, and ye shall keep my judgments, and do them. *Ez.* xxxvi. 25, 26, 27. And (*God*) put no difference between us and them, purifying their (*the Gentiles'*) hearts by faith. *Ac.* xv. 9. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co.* vii. 1. Unto the pure all things are pure; but unto them that are defiled and unbelieving is nothing pure, but even their mind and conscience is defiled. *Tit.* i. 15. If the blood of bulls and of goats sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your consciences from dead works to serve the living God? *He.* ix. 14. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He.* x. 22. The wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated,

shall see God. Blessed ~~are~~ the peacemakers : for they shall be called

full of mercy and good fruits, without partiality, and without hypocrisy. *Ja. iii. 17.* Cleanse *your hands ye sinners, and purify your hearts ye double-minded. Ja. iv. 8.* Seeing ye have purified your souls in obeying the truth, through the Spirit, unto unfeigned love of the brethren, *see that ye love one another with a pure heart fervently. 1 Pe. i. 22.*

For they shall see God.] And when Jacob saw them (*the angels of God, who met him on his way*), he said, This is God's host : and he called the name of that place Mahanaim. *Ge. xxxii. 2.* *Though after my skin worms destroy this body, yet in my flesh shall I see God ; whom I shall see for myself, and mine eyes shall behold, and not another, though my reins be consumed within me. Job xix. 26, 27.* Now we see through a glass darkly, but then face to face : now I know in part, but then shall I know even as I also am known. *1 Co. xiii. 12.* Follow peace with all *men*, and holiness, without which no man shall see the Lord. *He. xii. 14.* Beloved, now are we the sons of God ; and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like him, for we shall see him as he is : and every man that hath this hope in him (*Christ*) purifieth himself, even as he is pure. *1 John iii. 2, 3.*

9 Are the peacemakers.] David went out to meet them, and answered and said unto "them" (*"the companies that came to David at Ziklag"*), If ye be come peaceably unto me to help me, mine heart shall be knit unto you ; but if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon, and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, Thine are we, David, and on thy side, thou son of Jesse : peace, peace be unto thee, and peace be to thine helpers ; for thy God helpeth thee. *1 Chr. xii. 17, 18.* What man is he that desireth life, and loveth many days, that he may see good. Seek peace and pursue it. *Ps. xxxiv. 12, 14.* My soul hath long dwelt with him that hateth peace. I am for peace ; for when I speak they are for war. *Ps. cxx. 6, 7.* Pray for the peace of Jerusalem ; they shall prosper that love thee. Peace be within thy walls, and prosperity within thy palaces. For my brethren and companions' sake, I will now say, Peace be within thee. *Ps. cxxii. 6, 7, 8.* The next day he (*Moses*) shewed himself unto them (*the two Israelites*) as they strove, and would have set them at one again, saying, Sirs, ye are brethren ; why do ye wrong one to another ? *Ac. vii. 26.* If it be possible, as much as lieth in you, live peaceably with all men. *Ro. xii. 18.* Him that is weak in the faith receive, but not to doubtful disputations.

None of us liveth to himself, and no man dieth to himself. The kingdom of God is not meat and drink, but righteousness and peace, and joy in the Holy Ghost. Let us therefore follow after the things which make for peace, and things wherewith one may edify another. *Ro. xiv. 1, 7, 17, 19.* I speak to your shame : brother goeth to law with brother, and that before the unbelievers. *1 Co. vi. 5, 6.* Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. *2 Co. v. 20.* Be perfect ; be of good comfort, be of one mind, live in peace ; and the God of love and peace shall be with you. *2 Co. xiii. 11.* But the fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. *Gal. v. 22, 23.* I therefore, the prisoner of the Lord, beseech you that ye walk worthy of the vocation wherewith ye are called ; with all lowliness and meekness, with long-suffering, forbearing one another in love, endeavouring to keep the unity of the Spirit in the bond of peace. *Ep. iv. 1, 2, 3.* If there be therefore any consolation in Christ, if any comfort of love, if any fellowship of the Spirit, if any bowels and mercies, fulfil ye my joy, that ye be like minded, having the same love, being of one accord, of one mind. *Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. Phi. ii. 1, 2, 3.* I beseech Euodias, and I beseech Syntyche that they be of the same mind in the Lord. *Phi. iv. 2.* Put on therefore as the elect of God, bowels of mercies, forbearing one another, and forgiving one another ; if any man have a quarrel against any, even as Christ forgave you so also do ye. *Col. iii. 12, 13.* Follow righteousness, faith, charity, peace, with them that call on the Lord out of a pure heart. But foolish and unlearned questions avoid, knowing that they do gender strifes. And the servant of the Lord must not strive ; but be gentle unto all men, apt to teach, patient. *2 Ti. ii. 22, 23, 24.* Follow peace with all men, and holiness, without which no man shall see the Lord. *He. xii. 14.* Wherefore, my beloved brethren, let every man be swift to hear, slow to speak, slow to wrath ; for the wrath of man worketh not the righteousness of God. *Ja. i. 19, 20.* Where envying and strife is, there is confusion and every evil work. But the wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy ; and the fruit of righteousness is sown in peace of them that make peace. *Ja. iii. 16, 17, 18.*

For they shall be called the children of God.] See verses 45, 48. I have said, Ye are gods ;

10 the children of God. Blessed are they which are persecuted for

and all of you are the children of the Most High. But ye shall die like men, and fall like one of the princes. *Ps. lxxxii. 6, 7.* Love your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest: for he is kind unto the unthankful, and to the evil. *Lu. vi. 35.* They which shall be accounted worthy to obtain the resurrection from the dead, neither marry, nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the children of God, being the children of the resurrection. *Lu. xx. 36.* Be ye therefore followers of God, as dear children; and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour. *Ep. v. 1, 2.* Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. *Phi. ii. 15, 16.* Gird up the loins of your mind, as obedient children, not fashioning yourselves according to the former lusts, in your ignorance. But as he which hath called you is holy, so be ye holy in all manner of conversation; because it is written, Be ye holy, for I am holy. *1 Pe. i. 14, 15, 16.*

10 *Are they which are persecuted, &c.* See chap. xxii. 6. When they persecute you in this city (*said Jesus to his disciples*), flee ye to another. *Mat. x. 23.* The wicked plotteth against the just, and gnasheth upon him with his teeth. *Ps. xxxvii. 12.* But he (*who hath left house, &c., for my sake and the Gospel's, said Jesus*) shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. *Mar. x. 30.* Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Lu. vi. 22.* They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. But there shall not an hair of your head perish. *Lu. xxi. 12, 18.* If they have persecuted me, they will also persecute you (*said Jesus to his disciples*). *John xv. 20.* And Saul was consenting unto his (*Stephen's*) death. And at that time there was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Ac.*

viii. 1. Who shall separate us from the love of Christ? *shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword (as it is written, For thy sake we are killed all the day long, we are accounted as sheep for the slaughter)?* nay, in all these things we are more than conquerors, through him that loved us; for I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro. viii. 35—39.* I think (*said Paul*) that God hath set forth us the Apostles last, as it were appointed to death, for we are made a spectacle unto the world, and to angels, and to men. *We are fools for Christ's sake; we are weak, but ye are strong; ye are honourable, but we are despised.* Even unto this present hour, we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place, and labour, working with our own hands; being reviled, we bless; being persecuted, we suffer it; being defamed, we entreat; we are made as the filth of the world, and are the off-scouring of all things unto this day. *1 Co. iv. 9—13.* *We are troubled on every side, yet not distressed; we are perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed; always bearing about in the body the dying of the Lord Jesus, that the life also of Jesus might be made manifest in our body.* *2 Co. xii. 17.* Let your conversation be as it becometh the Gospel of Christ; and in nothing terrified by your adversaries, which is to them an evident token of perdition, but to you of salvation, and that of God. *Phi. i. 28.* If we suffer, we shall also reign with "him" ("Christ"); if we deny him he will also deny us. *2 Ti. ii. 12.* But thou hast fully known my persecutions, afflictions which came unto me at Antioch, at Iconium, at Lystra, what persecutions I endured; but out of them all the Lord delivered me. *2 Ti. iii. 11.* My brethren, count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience; but let patience have her perfect work, that ye may be perfect and entire, wanting nothing. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *Ja. i. 2—5.* Who is a wise man, and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. *Ja. iii. 13, 14.* There is one Lawgiver who is able to save and to destroy: who art thou that judgest another? Go to, now, ye that say, To-day

righteousness' sake: for their's is the kingdom of heaven. Blessed **11** are ye, when *men* shall revile you, and persecute *you*, and shall say all manner of evil against you falsely, for my sake.

or to-morrow we will go into such a city, and continue there a year, and buy and sell, and get gain; whereas ye know not what *shall be* on the morrow. For what *is* your life? It is even a vapour that appeareth for a little time, and then vanisheth away: for that ye *ought* to say, If the Lord will, we shall live, and do this or that. But now ye rejoice in your boastings; all such rejoicing is evil. *Ja.* iv. 12—16. We should love one another; not as Cain, *who was* that wicked one and slew his brother. And wherefore slew he him? Because his own works were evil and his brother's righteous. *1 Joh.* iii. 12. Fear none of those things which thou (*the angel of the church at Smyrna*) shalt suffer; behold, the Devil shall cast *some* of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. *Re.* ii. 10.

For their's is the kingdom of God.] See *verse 3, end com.* We ourselves glory in you, in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure; *which is* a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer, seeing *it is* a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th.* i. 4—7. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* i. 12.

11 *When men shall revile you, &c.*] It is enough for the disciple that he be as his master, and the servant as his lord: if they have called the master of the house Beelzebub, how much more *shall they call* them of his household? *Mat.* x. 25. And they that passed by reviled "him" ("*Jesus on the cross*"), wagging their heads. *Mat.* xxvii. 30. False witnesses did rise up; they laid to my charge *things* that I knew not. *Ps.* xxxv. 11. Hear the word of the Lord, ye that tremble at his word; your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified. But he shall appear to your joy, and they shall be ashamed. *Is.* lxvi. 5. John the Baptist came neither eating bread, nor drinking wine, and ye say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold a gluttonous man, and a wine-bibber, a friend of publicans and sinners. *Lu.* vii. 33, 34. "They" ("*the Pharisees*") reviled "him" ("*the Messiah whom Jesus restored to sight*"),

and said, Thou art his disciple; but we are Moses' disciples. *Joh.* ix. 28. Who when he (*Jesus*) was reviled, reviled not again; when he suffered, he threatened not, but committed *himself* to him that judgeth righteously. *1 Pe.* ii. 23.

Falsely.] If ye be reproached for the name of Christ, happy are ye; for the spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. *1 Pe.* iv. 14.

For my sake.] Ye shall be hated of all *men* for my name's sake; but he that endureth unto the end shall be saved (*said Jesus to his disciples*). And ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles: and ye shall be hated of all men for my name's sake, &c. He that findeth his life shall lose it; and he that loseth his life for my sake shall find it. *Mat.* x. 18. 22. 30. Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. *Mat.* xix. 29. Then shall "they" ("*the Jews*") deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. *Mat.* xxiv. 9. For thy sake are we killed all the day long; we are counted as sheep for the slaughter. *Ps.* xlv. 22. These are they which are sown on stony ground (*said Jesus in the parable*), who have no root in themselves, and so endure but for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. *Mar.* iv. 17. Whosoever will save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. *Mar.* viii. 35. Take heed to yourselves (*said Christ to his disciples*), for they shall deliver you up to councils; and in the synagogues ye shall be beaten: and ye shall be brought before rulers and kings for my sake, for a testimony against them. And ye shall be hated of all *men* for my name's sake; but he that shall endure unto the end, the same shall be saved. *Mar.* xiii. 9. 13. Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Lu.* vi. 22. For whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. *Lu.* ix. 24. They shall lay their hands on you (*said Christ to his disciples*), and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake.

12 Rejoice, and be exceeding glad: for great is your reward in

And ye shall be hated of all men for my name's sake. *Lu. xxi. 12. 17.* All these things will they do unto you for my name's sake, because they know not him that sent me. *John xv. 21.* For I will shew "him" ("Paul") how great things he must suffer for my name's sake (*said the Lord in a vision to Ananias*). *Ac. ix. 16.* As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter. *Ro. viii. 36.* We are fools for Christ's sake; but ye are wise in Christ; we are weak, but ye are strong; ye are honourable, but we are despised. *1 Co. iv. 10.* We which live are always delivered unto death for Jesus' sake, that the life also of Jesus might be made manifest in our mortal flesh. *2 Co. iv. 11.* "Thou" ("the angel" of the church of Ephesus) hast tried them which say they are apostles, and are not, and hast found them liars; and hast borne, and hast patience, and for my name's sake hast laboured, and hast not fainted. *Re. ii. 2, 3.* See chap. xix. 29.

12 Rejoice, and be exceeding glad.] Rejoice ye in that day (*when men shall persecute you*) and leap for joy; for, behold, your reward is great in heaven, for in the like manner did their fathers unto the prophets. *Lu. vi. 23.* And "they" ("the apostles") departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac. v. 41.* At midnight Paul and Silas prayed (*in the prison*), and sang praises unto God, and the prisoners heard them. *Ac. xvi. 25.* We glory in tribulations also, knowing that tribulation worketh patience, and patience experience, and experience hope, and hope maketh not ashamed. *Ro. v. 3, 4.* For our light affliction, which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co. iv. 17.* Yea, and if (*said Paul*) I be offered upon the sacrifice and service of your faith, I joy and rejoice with you all. *Phi. ii. 17.* Whereof (*of which Gospel*) I Paul am made a minister, who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh, for his body's sake, which is the church. *Col. i. 24, 25.* My brethren, count it all joy when ye fall into divers temptations. *Ja. i. 2.* Rejoice, inasmuch as ye are partakers of Christ's sufferings, that when his glory shall be revealed, ye may be glad also with exceeding joy. *1 Pe. iv. 13.*

For great is your reward.] Take heed that ye do not your alms before men, to be seen of them, otherwise ye have no reward of your Father which is in heaven. Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues, and in the streets, that they may have glory of men. Verily, I say unto you, they

have their reward. (*See*) that thine alms may be in secret, and thy Father which seeth in secret, himself shall reward thee openly; and when thou prayest, thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, they have their reward. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces, that they may appear unto men to fast; verily I say unto you, they have their reward. *Mat. vi. 1. 2. 4. 5. 16.* He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in nowise lose his reward. *Mat. x. 41, 42.* The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. *Mat. xvi. 28.* The word of the Lord came unto Abraham in a vision, saying, I am thy shield and thy exceeding great reward. *Ge. xv. 1.* The Lord recompense thy work, and a full reward be given thee (*said Boaz to Ruth*) of the Lord God of Israel, under whose wings thou art come to trust. *Ruth ii. 12.* By "them" (*God's "judgments"*) is thy servant warned, and in keeping of them there is great reward. *Ps. xix. 11.* Verily there is a reward for the righteous; verily he is a God that judgeth in the earth. *Ps. lviii. 11.* To him that soweth righteousness shall be a sure reward. *Pr. xi. 18.* Say ye to the righteous that it shall be well with him; for they shall eat the fruit of their doings. *Is. iii. 10.* Rejoice ye (*when men shall hate you*) in that day, and leap for joy; for, behold, your reward is great in heaven. Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great. *Lu. vi. 23. 35.* He that planteth, and he that watereth are one; and every man shall receive his own reward according to his own labour. *1 Co. iii. 8.* Whatsoever ye do, do it heartily as to the Lord, and not unto men; knowing that of the Lord ye shall receive the reward of the inheritance; for ye serve the Lord Christ. *Col. iii. 23, 24.* He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. (*Moses*) when he was come to years refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures in Egypt: for he had respect unto the recompence of the reward. *He. xi. 6. 24. 26.*

heaven : for so persecuted they the prophets which were before

For so persecuted they the prophets.] When the time of the fruit drew near, he (*the householder in the parable*) sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the first, and they did unto them likewise. But last of all he sent unto them his son, saying, They will reverence my son. But when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. *Mat. xxi. 34—38.* Ye be witnesses unto yourselves (*said Jesus to the Scribes and Pharisees*) that ye are the children of them which killed the prophets. Fill ye up then the measure of your fathers, ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send you prophets, and wise men, and scribes, and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. *Mat. xxiii. 31—36.* It was so, when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. Was it not told my lord (*said Obadiah to Elijah*) what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets in a cave, and fed them with bread and water? *1 Ki. xviii. 4. 13.* Jezebel (*the wife of Ahab*) sent a messenger unto Elijah, saying, So let the gods do to me and more also, if I make not thy life as the life of one of "them" (*"the prophets whom she slew"*) by to-morrow about this time. The children of Israel (*said Elijah in the cave of Horeb to the angel of the Lord*) have forsaken thy covenant, thrown down thine altars, and slain thy prophets with the sword, and I only am left, and they seek my life to take it away. *1 Ki. xix. 2. 10. 14.* Ahab said to Elijah, Hast thou found me, O mine enemy? And he answered, I have found thee, because thou hast sold thyself to work evil in the sight of the Lord. *1 Ki. xxi. 20.* And the king of Israel said unto Jehoshaphat (*the king of Judah*), There is yet one man, (Micalah the son of Imnah) by whom we may enquire of the Lord; but I hate him; for he doth not prophesy good concerning me, but evil. And the king of Israel (*Ahab*) said, Take Micalah and carry him back unto Amon, the governor of the city, and to Joash the king's son, and say, Thus saith the king, Put

this fellow in the prison, and feed him with bread of affliction, and with water of affliction, until I come in peace! *1 Ki. xxii. 8. 26, 27.* The king sent unto "him" (*"Elijah"*) a captain of fifty with his fifty, and he went up to him (and, behold, he sat on the top of an hill): and he spake unto him, Thou man of God, the king hath said, Come down. *2 Ki. i. 9.* Asa (*king of Judah*) was wroth with the seer (*Hanani*), and put him in a prison house, for he was in a rage with him because of this thing (*that he said, Thou shalt have wars*). *2 Ch. xvi. 10.* And the spirit of God came upon Zechariah, the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God, Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord he hath also forsaken you. And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord. Thus Joash the king remembered not the kindness which Jehoiada his father had done to him, but slew his son, and when he died, he said, The Lord look upon it, and require it. *2 Ch. xxiv. 20—22.* They (*the chief of the priests*) mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. *2 Ch. xxxvi. 16.* Nevertheless they (*the Israelites, though they possessed the land of Canaan*), were disobedient, and rebelled against thee, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee, and they wrought great provocations. *Ne. ix. 26.* O generation, see ye the word of the Lord. Have I been a wilderness unto Israel, a land of darkness? Wherefore say my people, We are lords? We will come no more unto thee? *Je. ii. 31.* Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto the people, that the priests and the prophets and all the people took him, saying, Thou shalt surely die. And when Jehoiakim the king, with all his mighty men, and all the princes, heard his words, the king sought to put him to death: but when Urijah (*the prophet*) heard it, he was afraid, and fled, and went into Egypt. And they fetched forth Urijah out of Egypt, and brought him unto Jehoiakim the king, who slew him with the sword, and cast his dead body into the graves of the common people. Nevertheless, the hand of Ahikam the son of Shaphan was with Jeremiah, that they should not give him into the hand of the people to put him to death. *Je. xxvi. 8. 21—24.* In like manner did their fathers unto the prophets. *Lu. vi. 23.* Woe unto you (*Scribes and Pharisees*), for ye build the sepulchres of the prophets, and your fathers

13 you. Ye are the salt of the earth: but if the salt have lost his savour, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.
14 Ye are the light of the world. A city that is set on an hill cannot

killed them. *Lu. xi. 47.* Truly ye bear witness that ye allow the deeds of your fathers, for they indeed killed them, and ye build their sepulchres. Therefore also said the wisdom of God, I will send them prophets and apostles, and some of them they shall slay and persecute: that the blood of all the prophets, which was shed from the foundation of the world, may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation. *Lu. xi. 48—51.* O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together as a hen doth gather her brood under her wings, and ye would not. *Lu. xiii. 34.* Ye stiffnecked and uncircumcised in heart and ears (*said Stephen*), ye do always resist the Holy Ghost; as your fathers did so do ye. *Ac. vii. 51.* Ye, brethren, have suffered like things of your own countrymen, even as they have of the Jews, who both killed the Lord Jesus and their own prophets, and have persecuted us. And they pleased not God, and are contrary to all men, forbidding us to speak to the Gentiles, that they might be saved. *1 The. ii. 14—16. xxi. 35.*

13 *The salt of the earth.*] Every oblation of thy meat-offering shalt thou season with salt; neither shalt thou suffer the salt of the covenant of thy God to be lacking from thy meat-offering; with all thine offerings thou shalt offer salt. *Le. ii. 13.* Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col. iv. 6.*

If the salt have lost his savour.] Every one shall be salted with fire, and every sacrifice shall be salted with salt. Salt is good, but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. *Mar. ix. 49, 50.* Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill, but men cast it out. *Lu. xiv. 34, 35.* It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance! seeing they crucify to themselves the Son of God afresh, and put him to an open shame. *He. vi. 4—6.* If, after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus

Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. *2 Pe. ii. 20, 21.*

14 *The light of the world.*] The path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr. iv. 18.* He (*John*) was a burning and a shining light, and ye were willing for a season to rejoice in his light. *John v. 95.* While ye have light believe in the light, that ye may be the children of light. *John xii. 36.* Behold, thou art called a Jew, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness; an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. *Ro. ii. 19, 20.* Be ye not unequally yoked together with unbelievers; for what fellowship hath righteousness with unrighteousness; and what communion hath light with darkness. *2 Co. vi. 14.* Ye were sometimes darkness, but now are ye light in the Lord; walk as children of light; have no fellowship with the unfruitful works of darkness, but rather reprove them. All things that are reprov'd are made manifest by the light; for whatsoever doth make manifest is light; wherefore he saith, Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. *Ep. v. 8—14.* Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights. *Phi. ii. 14, 15.* Ye are all the children of light, and the children of the day. We are not of the night or of darkness. *1 The. v. 5.* The mystery of the seven stars which thou sawest in my right hand, and the seven golden candlesticks; the seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. *Re. i. 20.* Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven candlesticks. *Re. ii. 1.*

A city that is set on an hill, &c.] Let us build us a city (*said the inhabitants of the earth, being of one language*), and a tower whose top may reach unto heaven; and let us make us a name, lest we be scattered abroad upon the face of the whole earth. Let us go down (*said the Lord*), and there confound their

be hid. Neither do men light a candle, and put it under a bushel, 15 but on a candlestick; and it giveth light unto all that are in the house. Let your light so shine before men, that they may see 16 your good works, and glorify your Father which is in heaven.

language, that they may not understand one another's speech. So the Lord scattered them abroad from thence upon the face of all the earth, and they left off to build the city. *Ge. xi. 4—8.* The wall of the city (*the new Jerusalem*) had twelve foundations, and in them the names of the twelve apostles of the Lamb. And I saw no temple therein; for the Lord God Almighty and the Lamb are the temple of it. And the city had no need of the sun, neither of the moon to shine in it, for the glory of God did lighten it, and the Lamb is the light thereof. And the nations of them which are saved shall walk in the light of it; and the gates of it shall not be shut at all by day, for there shall be no night there. And there shall in no wise enter into it any thing that defileth, neither whatsoever worketh abomination or maketh a lie; but they which are written in the Lamb's book of life. *Re. xxi. 14. 22—25. 27.*

15 *Do men light a candle, &c.*] Is a candle brought to be put under a bushel, or under a bed? and not to be set on a candlestick? *Mar. iv. 21.* No man when he hath lighted a candle (*said Jesus*) covereth it with a vessel, or putteth it under a bed, but setteth it on a candlestick, that they which enter in may see the light. *Lu. viii. 16.* The light of the body is the eye, therefore when thine eye is single, thy whole body also is full of light; but when *thine eye* is evil, thy body also is full of darkness. *Lu. xi. 34.*

It giveth light unto all, &c.] Thou shalt make the seven lamps "thereof" ("*of the tabernacle*"), and they shall light the lamps thereof, that they may give light over against it. *Ex. xxv. 37.* Speak unto Aaron (*said the Lord to Moses*), and say unto him, When thou lightest the lamps, the seven lamps shall give light over against the candlestick. *Na. viii. 2.*

16 *Your light so shine, &c.*] The path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr. iv. 18.* Then (*in the performance of a true fast*) shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee. The glory of the Lord shall be thy re-reward. *Is. lviii. 8.* Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee; for behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon "thee" ("*the Church of Christ*"), and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. *Is. lx. 1—3.* Now it is high time to awake out of sleep: for

now is our salvation nearer than when we believed. The night is far spent, the day is at hand. Let us, therefore, cast off the works of darkness, and let us put on the armour of light; let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to *fulfil* the lusts thereof. *Ro. xiii. 11—14.* Ye were sometimes darkness; but now *are ye* light in the Lord. Walk as children of light. *Ep. v. 8.* Do all things without murmuring and disputings, that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Ph. ii. 14, 15.* Holding forth the word of life, that I may rejoice in the day of Christ, that I have not run in vain, neither laboured in vain. *Ph. ii. 16.* Ye know how we exhorted and comforted and charged every one of you, that ye would walk worthy of God, who hath called you unto his kingdom and glory. *1 The. ii. 11, 12.* Therefore let us not sleep, as *do* others; but let us watch and be sober; for they that sleep, sleep in the night, and they that be drunken are drunken in the night; but let us who are of the day be sober; putting on the breastplate of faith and love, and for an helmet the hope of salvation. *1 Th. v. 6—8.* *Ye are* a chosen generation (*as Christians*), a royal priesthood, an holy nation, a peculiar people; that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. ii. 9.* This then is the message which we have heard of "him" ("*Jesus*"), and declare unto you, that God is light, and in him is no darkness at all. If we say that we have fellowship with him, and walk in darkness, we lie, and do not the truth; but if we walk in the light as he is in the light, we have fellowship one with another, and the blood of Jesus Christ his Son cleanseth us from all sin. *1 John i. 8—7.*

That they may see your good works, &c.] Take heed that ye do not your alms before men; and when thou prayest, thou shalt not be *as* the hypocrites *are*, for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men. Moreover, when ye fast, be not as the hypocrites, of a sad countenance; for they disfigure their faces that they may appear unto men to fast. Verily I say unto you, They have their reward. *Mat. vi. 1. 5. 16.* All their works "they" ("*the Pharisees*") do for to be seen of men. *Mat. xxiii. 5.* This wo-

17 Think not that I am come to destroy the law, or the prophets: I

man (*Dorcas, or Tabitha, of Joppa*) was full of good works, and alms-deeds which she did. *Ac. ix. 36.* We are his (*God's*) workmanship, created in Christ Jesus unto good works, which God hath before ordained that we should walk in them. *Ep. ii. 10.* I will that women adorn themselves with good works. *1 Ti. ii. 10.* Let a widow be well reported for good works; if she have relieved the afflicted, if she have diligently followed every good work. Likewise also the good works of some are manifested beforehand; and they that are otherwise cannot be hid. *1 Ti. v. 10. 25.* Charge them that are rich, that they do good, that they be rich in good works, ready to distribute, willing to communicate. *1 Ti. vi. 18.* Young men likewise exhort to be sober-minded: in all things shewing thyself a pattern of good works. (*Christ*) gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. ii. 6, 7. 14.* Put them in mind to be ready to every good work; that being justified by his grace, we should be made heirs according to the hope of eternal life. *This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works: and let ours also learn to maintain good works for necessary uses, that they be not unfruitful. Tit. iii. 1. 7, 8. 14.* Let us consider one another, to provoke unto love and to good works. *He. x. 24.* Having your conversation honest among the Gentiles; that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. *1 Pe. ii. 12.* Likewise, ye wives, be in subjection to your own husbands; having a good conscience, that whereas they speak evil of you, as of evil doers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe. iii. 1. 16.*

And glorify your Father.] The Spirit of the Lord God is upon me, to appoint unto them that mourn in Zion; that they might be called Trees of righteousness, the Planting of the Lord, that he might be glorified. *Is. lxi. 3.* Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. *John xv. 8.* Thus are the secrets of his heart (*of one that believeth not*) made manifest; and so falling down on his face, he will worship God, and report that God is in you of a truth. *1 Co. xiv. 25.* By the experiment of this administration (*the ministering seed to the sower*), they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men. *2 Co. ix. 13.* And they (*which heard that he which persecuted us in times past, now preacheth the faith which once he destroyed*) glorified God in me.

Ga. i. 24. He shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. Wherefore also we pray always for you, that your God would count you worthy of *this* calling, and fulfil all the good pleasure of his goodness, and the work of faith with power: that the name of our Lord Jesus Christ may be glorified in you, and ye in him, according to the grace of our God, and the Lord Jesus Christ. *2 Th. i. 10, 11, 12.* Dearly beloved, I beseech you, as strangers and pilgrims, abstain from fleshly lusts, which war against the soul; having your conversation honest among the Gentiles: that whereas they speak against you as evil doers, they may, by your good works which they shall behold, glorify God in the day of visitation. *1 Pe. ii. 11, 12.* If any man speak, let him speak as the oracles of God: if any man minister, let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ; to whom be praise and dominion for ever. Amen. Beloved, think it not strange concerning the fiery trial which is to try you, as though some strange thing happened unto you: but rejoice, inasmuch as ye are partakers of Christ's sufferings; that when his glory shall be revealed, ye may be glad also with exceeding great joy. If ye be reproached for the name of Christ, happy are ye: for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. *1 Pe. iv. 11—14.*

Your Father which is in heaven.] See verse 45. After this manner pray ye (*said Jesus*): Our Father which art in heaven, &c. &c. *Mat. vi. 9.* Call no man your father upon the earth: for one is your father, which is in heaven. *Mat. xxiii. 9.* When ye pray, say, Our Father which art in heaven, &c. &c. *Lu. xi. 2.*

17 To destroy the law.] It is easier for heaven and earth to pass, than one tittle of the law to fail. *Lu. xvi. 17.* Moses in the law commanded us, that "such" (*"those taken in adultery"*) should be stoned: but what sayest thou (*said the Scribes to Jesus*)? *John viii. 5.* And (*the Pharisees*) set up false witnesses (*against Stephen*), which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. *Ac. vi. 13.* This fellow (*said the Jews of Paul*) persuadeth men to worship God contrary to the law. *Ac. xviii. 13.* Men of Israel (*cried the Jews of Asia*) help; this is "the man" (*"Paul"*) that teacheth all men every where against the people, and the law, and this place. *Ac. xxi. 28.* Do we then make void the law through faith? God forbid: yea, we establish the law. *Ra. iii. 31.* Christ is the end of the law for righteousness to every one that believeth.

am not come to destroy, but to fulfil. For verily I say unto you, 18

Ro. x. 4. This I say, *That* the covenant that was confirmed before of God in Christ, the law which was four hundred and thirty years after cannot disannul, that it should make the promise of none effect: for if the inheritance *be* of the law, *it is* no more of promise; wherefore then *serveth* the law? it was added because of transgressions, till the seed should come to whom the promise was made; and *it was* ordained by angels in the hand of a Mediator. *Is* the law then against the promises of God? God forbid: for if there had been a law given which could have given life, verily righteousness should have been by the law. The law was our schoolmaster, *to bring us* unto Christ, that we might be justified by faith. *Ga. iii. 17—24.* See *xv. 4.* and *iv. 10.*

But to fulfil.] It becometh us (*said Jesus to John*) to fulfil all righteousness. *Mat. iii. 15.* Sacrifice and offering thou didst not desire; mine ears hast thou opened: burnt-offering and sin-offering hast thou not required. Then said I, Lo I come: in the volume of the book *it is* written of me: I delight to do thy will, O my God; yea, thy law is within my heart. *Ps. xl. 6, 7, 8.* The Lord is well pleased for his righteousness' sake, he will magnify the law, and make it honourable. *Is. xlii. 21.* God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh; that the righteousness of the law might be fulfilled in us, who walk not after the flesh, but after the spirit. *Ro. viii. 3, 4.* When the fulness of the time was come, God sent forth his Son, made of a woman, made under the law, to redeem them that were under the law, that we might receive the adoption of sons. *Ga. iv. 4, 5.* Let no man therefore judge you in meat or in drink, or in respect of a holyday, or of the new moon, or of the sabbath-days: which are a shadow of things to come; but the body is of Christ. *Col. ii. 16, 17.* In those sacrifices (*under the law*) there is a remembrance again made of sins every year: for *it is* not possible that the blood of bulls and of goats should take away sins: wherefore, when he cometh into the world, he saith, Sacrifice and offering thou wouldest not, but a body hast thou prepared for me. In burnt-offerings, and sacrifices for sin thou hast no pleasure. Then said I, Lo, I come (*in the volume of the book it is written of me*) to do thy will, O God. Every priest standeth daily ministering and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God. *He. x. 3—12.*

18 *Verily I say unto you.*] See verse 26. Verily I say unto you, They (*the Pharisees, hypocrites*) have their reward. *Mat. vi. 2. 16.*

Verily I say unto you (*said Jesus of the centurion, whose servant he healed*), I have not found so great faith, no, not in Israel. *Mat. viii. 10.* Verily I say unto you, It shall be more tolerable for the land of Sodom in the day of judgment than for that city (*which received not Christ's disciples*). Verily I say unto you (*said Jesus to his disciples*), Ye shall not have gone over the cities of Israel, till the Son of man be come. Verily I say unto you, "He" ("*who shall give a cup of cold water unto one of Christ's disciples*") shall in no wise lose his reward. *Mat. x. 15. 23. 42.* Verily I say unto you, Among them that are born of women there hath not arisen a greater than John the Baptist. *Mat. xi. 11.* Verily I say unto you, That many prophets and righteous men have desired to see those things which ye (*Christ's disciples*) see, and have not seen them. *Mat. xiii. 17.* Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat. xvi. 28.* Verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove. *Mat. xvii. 20.* Verily I say unto you, Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. Verily I say unto you (*saith Christ to his disciples*), Whatsoever ye shall bind on earth shall be bound in heaven; and whatsoever ye shall loose on earth shall be loosed in heaven. *Mat. xviii. 3. 18.* Verily I say unto you, That a rich man shall hardly enter into the kingdom of heaven. Verily I say unto you, That ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat. xix. 23. 28.* Verily I say unto you, If ye have faith, and doubt not, ye shall not only do this *which is done* to the fig-tree (*which withered away*), but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. *Mat. xxi. 21. 31.* Verily I say unto you, All these things shall come upon this generation (*for shedding the blood of the prophets*). *Mat. xxiii. 36.* Verily I say unto you, There shall not be left here one stone upon another, that shall not be thrown down. Verily I say unto you, This generation shall not pass, till all these things be fulfilled. Verily I say unto you, That he shall make him (*the faithful servant*) ruler over all his goods. *Mat. xxiv. 2. 34. 47.* Verily I say unto you, I know you not (*said the Lord to the foolish virgins*). Verily I say unto you, Inasmuch as ye have done it (*an*

act of charity) unto one of the least of these my brethren, ye have done it unto me. *Mat. xxiv. 12. 40. 45.* Verily I say unto you, Whosoever this gospel shall be preached in the whole world, there shall also this, that this woman (who anointed Jesus' feet) hath done, be told for a memorial of her. *Mat. xxvi. 13.* Verily I say unto you, All sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme: but he that shall blaspheme against the Holy Ghost hath never forgiveness, but is in danger of eternal damnation. *Mar. iii. 28.* Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city (which should not receive Christ's disciples). *Mar. vi. 11.* Verily I say unto you, There shall no sign be given unto this generation. *Mar. viii. 12.* Verily I say unto you, That there be some of them that stand here which shall not taste of death, till they have seen the kingdom of God come with power. Verily I say unto you, He (who gives a cup of cold water to a disciple) shall not lose his reward. *Mar. ix. 1. 41.* Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. Verily I say unto you, There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake, and the Gospel's, but he shall receive an hundred fold in this time, and in the world to come, eternal life. *Mar. x. 13. 29.* Verily I say unto you, That whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he

and serve them. *Lu. xii. 37.* Verily I say unto you, Ye shall not see me, until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. *Lu. xiii. 35.* Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. *Lu. xviii. 17.* Verily I say unto you, There is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come, life everlasting. *Lu. xviii. 29.* Verily I say unto you, This generation shall not pass away till all be fulfilled. *Lu. xxi. 32.* Verily I say unto thee (the thief on the cross), To day shalt thou be with me in Paradise. *Lu. xxiii. 43.* Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. *John i. 51.* Verily, verily, I say unto thee (said Jesus to Nicodemus), Except a man be born again he cannot see the kingdom of God. Verily, verily, I say unto thee, Except a man be born of water, and of the Spirit, he cannot enter the kingdom of God. Verily, verily, I say unto thee, We speak that we do know, and testify that we have seen; and ye receive not our witness. *John. iii. 3. & 11.* Verily, verily, I say unto you, The Son can do nothing of himself, but what he seeth the Father do. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life; and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the

Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. Whosoever therefore shall break one of these least commandments, and shall teach men so,

abideth alone: but if it die, it bringeth forth much fruit. *John xii. 24.* Verily, verily, I say unto you, The servant is not greater than his Lord. Verily, verily, I say unto you, He that receiveth whomsoever I send, receiveth me. Verily, verily, I say unto you, That one of you shall betray me. Verily, verily, I say unto thee, The cock shall not crow till thou hast denied me thrice. *John xiii. 16, 20, 21. 36.* Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also. *John xiv. 12.* Verily, verily, I say unto you, That "ye" ("*Christ's disciples*") shall weep and lament, but the world shall rejoice. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. *John xvi. 20, 23.* Verily, verily, I say unto thee, When thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when "thou" ("*Peter*") shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. *John xxi. 18.*

Till heaven and earth pass.] Heaven and earth shall pass away, but my words shall not pass away. *Mat. xxiv. 35.* They (*the heavens*) shall perish, but thou shalt endure, yea, all of them shall wax old, like a garment; as a vesture shalt thou change them, and they shall be changed. *Ps. cii. 26.* Lift up your eyes to the heavens, and look upon the earth beneath; for the heavens shall vanish away like smoke, and the earth shall wax old like a garment, and they that dwell therein shall die in like manner: but my righteousness shall be for ever, and my salvation from generation to generation. *Is. li. 6.* It is easier for heaven and earth to pass, than one tittle of the law to fail. *Lu. xvi. 17.* Heaven and earth shall pass away, but my words shall not pass away. *Lu. xxi. 33.* They (*the earth and the heavens*) shall perish, but thou remainest; and they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed; but thou art the same, and thy years shall not fail. *He. i. 11, 12.* The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also, and the works that are therein, shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness; looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless, we, according to his promise, look for new heavens, and a new

earth, wherein dwelleth righteousness. *2 Pe. iii. 10, 11, 12, 13.* I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. *Re. xx. 11.*

Pass from the law.] For ever, O Lord, thy word is settled in heaven. Thy faithfulness is unto all generations: thou hast established the earth, and it abideth. Concerning thy testimonies, I have known of old that thou hast founded them for ever. *Ps. cxix. 89, 90. 152.* The grass withereth, the flower fadeth; but the word of our God shall stand for ever. *Is. xl. 8.* The word of the Lord endureth for ever. *1 Pe. i. 25.*

19 Shall break one, &c.] Cursed be he that confirmeth not all the words of this law (*of Moses*) to do them: and all the people shall say, Amen. *De. xxvii. 26.* Then shall I not be ashamed, when I have respect unto all thy commandments. Thy testimonies are wonderful, therefore doth my soul keep them. *Ps. cxix. 6. 129.* Therefore I esteem all thy precepts, concerning all things to be right; and I hate every false way. *Ps. cxix. 128.* As many as are of the works of the law, are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident; for the just shall live by faith, and the law is not of faith: but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. *Gal. iii. 10—13.* Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said, Do not commit adultery, said also, Do not kill. Now if thou commit no adultery, yet if thou kill, thou art become a transgressor. *Ja. ii. 10, 11.*

These least commandments.] Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Mat. xxiii. 23.* What thing soever I command you, observe to do it: thou shalt not add thereto, nor diminish from it. *De. xii. 32.* Ye tithe mint, and rue, and all manner of herbs, and pass over judgment, and the love of God. *Lu. xi. 42. and Mat. xxiii. 23.*

Shall teach men so.] Why do ye also (*said Jesus to the Scribes and Pharisees*) transgress the commandment of God by your tradition?

he shall be called the least in the kingdom of heaven: but whosoever shall do and teach *them*, the same shall be called great in

for God commanded, saying, Honour thy father, and thy mother, and he that curseth father or mother, let him die the death; but ye say, Whosoever shall say to his father or his mother, *It is a gift by whatsoever thou mightest be profited by me; and honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. *Mat. xv. 3—6.* Woe unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. *Ye fools, and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? and whosoever shall swear by the altar it is nothing, but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. Mat. xxiii. 16—22.* Ye (*the priests*) are departed out of the way, ye have caused many to stumble at the law: ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible, and base before all the people, according as ye have not kept my ways, but have been partial in the law. *Mat. ii. 8, 9.* As some affirm that we say, Let us do evil that good may come, whose damnation is just. *Ro. iii. 8.* Shall we continue in sin that grace may abound? Shall we sin because we are not under the law, but under grace? God forbid! *Ro. vi. 1. 15.* If any man teach otherwise (*than according to the apostle's doctrine*), and consent not to wholesome words, *even* the words of our Lord Jesus Christ, and to the doctrine which is according to godliness: he is proud, knowing nothing, but doting about questions and strifes of words; whereof cometh envy, strife, railings, evil surmisings. *1 Ti. vi. 3, 4.* I have a few things against "thee" (*"the angel of the Church in Pergamos"*), because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling block before the children of Israel. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. I have a few things against "thee" (*"the angel of the Church in Thyatira"*), because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. *Re. ii. 14, 15. 20.*

The least in the kingdom of heaven.] Verily

I say unto you, among them that are born of women, there hath not risen a greater than John the Baptist; notwithstanding he that is least in the kingdom of heaven is greater than he. *Mat. xi. 11.* I said indeed (*said the Lord to Eli*) that thy house and the house of thy father should walk before me for ever; but now, be it far from me: for them that honour me, I will honour; and they that despise me, shall be lightly esteemed. *1 Sa. ii. 30. See Ch. xi. 11.*

Do and teach.] Teach all nations (*said Jesus to the apostles*), teaching them to observe all things whatsoever I have commanded you: and lo I am with you always, *even* unto the end of the world. Amen. *Mat. xxviii. 20.* The former treatise have I made (*said St. Luke*), O Theophilus, of all that Jesus began both to do and to teach. *Ac. i. 1.* Owe no man anything, but to love one another, for he that loveth another hath fulfilled the law; for this, thou shalt not commit adultery, Thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet, and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. *Ro. xiii. 8, 9, 10.* For all the law is fulfilled in one word, *even* in this: thou shalt love thy neighbour as thyself. Walk in the spirit, and ye shall not fulfil the lust of the flesh. If ye be led by the Spirit ye are not under the law. Now the works of the flesh are manifest, which are these: adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulation, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. But the fruit of the Spirit is love, joy, peace, longsuffering, gentleness, goodness, faith, meekness, temperance. And they that are Christ's have crucified the flesh with the affections and lusts. *Ga. v. 14—24.* Brethren, be ye followers together of me, and mark them which walk so, as ye have us for an example. (For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ: whose end is destruction, who mind earthly things). *Phi. iii. 17, 18, 19.* Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, if there be any praise, think on these things. Those things, which ye have both learned, and received, and heard, and seen in me, do: and the God of peace shall be with you. *Phi. iv. 8, 9.* Ye are witnesses, and God also, how holily, and justly, and un-

the kingdom of heaven. For I say unto you, That except your 20 righteousness shall exceed *the righteousness* of the Scribes and

Namely, we behaved ourselves among you that believe. As ye know how we exhorted, and comforted, and charged every one of you, as a father doth his children; that ye would walk worthy of God, who hath called you unto his kingdom and glory. 1 *Th.* ii. 10, 11, 12. We beseech you brethren, and exhort you by the Lord Jesus, that ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. For ye know what commandments we gave you by the Lord Jesus: that every one of you should know how to possess his vessel in sanctification and honour; that no man go beyond and defraud his brother in any matter, because that the Lord is the avenger of all such; for God hath not called us unto uncleanness, but unto holiness. 1 *Th.* iv. 1—7. These things command and teach. Let no man despise thy speech, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. 1 *Ti.* iv. 11, 12. Thou, O man of God, flee those things, and follow after righteousness, godliness, faith, love, patience, meekness. Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. 1 *Ti.* vi. 11, 12. In all things shewing thyself (*Titus*) a pattern of good works; in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Exhort servants to be obedient, shewing all good fidelity, that they may adorn the doctrine of God our Saviour in all things. *Tit.* ii. 7—10. This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. *Tit.* iii. 8.

[Great in the kingdom of heaven.] Ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* xix. 28. Whosoever is great among you, let him be your minister. *Mat.* xx. 26. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. *Da.* xii. 3. For "he" (*"John"*) shall be great in the sight of the Lord (*said the angel to Zacharias*), and shall drink neither wine nor strong drink: and he shall be filled with the Holy Ghost, even from his mother's womb. *Lu.* i. 15. He that is least among you all, the same shall be great. *Lu.* ix. 48. There was a strife among them (*the disciples*), which of them should be accounted the greatest.

Lu. xxii. 24. He that is greatest among you (*said Jesus*), let him be as the younger, and he that is chief, as he that doth serve. *Lu.* xxii. 26. When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. 1 *Pe.* v. 4. See xix. 24.

20 *Exceed the righteousness.*] The Scribes and the Pharisees sit in Moses' seat. All therefore, whatsoever they bid you observe, that observe and do. But do not ye after their works, for they say and do not; for they bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men; they make broad their phylacteries, and enlarge the borders of their garments. Woe unto you Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Cleanse first that which is within the cup and platter, that the outside of them may be clean also. Ye are like unto whitened sepulchres, which indeed appear beautiful outward, but are within full of dead men's bones, and of all uncleanness. Even so ye also outwardly appear righteous unto men; but within ye are full of hypocrisy and iniquity. *Mat.* xxiii. 3—5. 25—28. Now do ye Pharisees make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness; ye fools, did not he that made that which is without, make that which is within also; ye are as graves which appear not, and the men that walk over them are not aware of them. *Lu.* xi. 39, 40. 44. Beware ye of the leaven of the Pharisees, which is hypocrisy. *Lu.* xii. i. The Pharisees also, who were covetous, heard all these things, and they derided him. And he said unto them, Ye are they which justify yourselves before men; but God knoweth your hearts: for that which is highly esteemed among men is abomination in the sight of God. *Lu.* xvi. 14, 15. Two men went up into the temple to pray; the one a Pharisee, and the other a publican. The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. And the publican standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you (*said Jesus by this parable*), this man went down to his house justified rather than the other; for every one that exalteth himself, shall be abased, and he that humbleth himself, shall be exalted. *Lu.*

Pharisees, ye shall in no case enter into the kingdom of heaven.
 21 Ye have heard that it was said by them of old time, Thou shalt not kill; and whosoever shall kill shall be in danger of the

xviii. 10—14. Beware of the Scribes which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts, which devour widows' houses, and for a shew make long prayers; the same shall receive greater damnation. *Lu. xx. 46, 47.* What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith; but Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone. *Ro. ix. 30—32.* I bear "them" (*Israel*) record, that they have a zeal of God, but not according to knowledge; for they being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *Ro. x. 2, 3.* Therefore, if any man be in Christ, he is a new creature, old things are passed away: behold, all things are become new. *2 Co. v. 17.* I have suffered the loss of all things (*said Paul*), that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness that is of God by faith. *Phi. iii. 9.*

Ye shall in no case enter into the kingdom, &c.] And now also the axe is laid unto the root of the trees, therefore every tree which bringeth not forth good fruit is hewn down, and cast into the fire. *Mat. iii. 10.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. vii. 21.* Whosoever shall humble himself as this little child (*whom Jesus called unto him*), the same is greatest in the kingdom of heaven. *Mat. xviii. 4.* Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. *Mar. x. 15, 25.* Whosoever shall not receive the kingdom of God as a little child, shall in no wise enter therein. How hardly shall they that have riches enter into the kingdom of God; for it is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. *Lu. xviii. 17, 24, 25.* Except a man be born again, he cannot see the kingdom of God. Except a man be born of water, and of the Spirit, he cannot enter into the kingdom of God. *John iii. 3, 5.* Follow peace with all

men, and holiness, without which no man shall see the Lord. *He. xii. 14.* There shall in no wise enter "it" ("into the new Jerusalem") any thing that defileth, neither whosoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. *Re. xxi. 27.*

21 *It was said, &c.] See verses 27, 33, 43.* They were wont to speak in old time, saying, They shall surely ask counsel at Abel (*of Bethmaachah*), (*said the wise woman to Job*). *2 Sa. xx. 18.* Enquire, I pray thee, of the former age, and prepare thyself to the search of their fathers (*for we are but of yesterday, and know nothing, because our days upon earth are a shadow*), shall not they teach thee, and tell thee, and utter words out of their heart? *Job viii. 8—10.*

Thou shalt not kill.] Surely (*said God to Noah and his sons*), your blood of your lives will I require; at the hand of every man's brother will I require the life of man: whoso sheddeth man's blood, by man shall his blood be shed. *Ge. ix. 5, 6.* Thou shalt not kill. *Ex. xx. 13.* See *De. v. 17, id.*

And whosoever shall kill.] He that smiteth a man so that he die, shall be surely put to death. And if a man lie not in wait, but God deliver him into his hand, then I will appoint thee a place whither he shall flee. But if a man come presumptuously upon his neighbor, to slay him with guile, thou shalt take him from mine altar that he may die. *Ex. xxi. 12—14.* And they (*certain cities*) shall be unto you cities for refuge from the avenger; that the man-slayer may flee thither, which killeth any person at unawares. *Nu. xxxv. 12.* If he (*that killeth any person*) smite him with an instrument of iron, or with throwing a stone, or with a hand-weapon of wood, the murderer shall surely be put to death. Whoso killeth any person, the murderer shall be put to death by the mouth of witnesses; ye shall take no satisfaction for the life of a murderer, which is guilty of death. Blood, it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. *Nu. xxxv. 16—20, 30—34.* "They" ("the elders of the city") shall say (*respecting the murderer*), Our hands have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto the people of Israel's charge. And the blood shall be forgiven them. So shalt thou put away the guilt of innocent blood from among you, when thou shalt do that which is right in the sight of the Lord. *De. xxi. 7—9.* Thou knowest (*said David to*

judgment. But I say unto you, That whosoever is angry with his 22

Solomon) also what Joab the son of Zeruliah did to me, and what he did to the two captains of the host of Israel, unto Abner the son of Ner, and unto Amasa the son of Jether, whom he slew, and shed the blood of war in peace, and put the blood of war upon his girdle that was about his loins, and in his shoes that were on his feet. Do therefore according to thy wisdom, and let not his hoar head go down to the grave in peace. 1 Ki. ii. 8, 9. Fall upon "him" ("Joab"), and bury him (said Solomon to Benaiah), that thou mayest take away the innocent blood which Joab shed, from me, and from the house of my father. And the Lord shall return his blood upon his own head, who fell upon two men more righteous and better than he, and slew them with the sword, my father David not knowing thereof. 1 Ki. ii. 31, 32.

22 See verse 21.

But I say unto you.] See verse 28. 34. 44. And is a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. Mat. iii. 17. While he (Peter at the transfiguration) yet spake, behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased, hear ye him. Mat. xvii. 5. I will raise them up a prophet from among their brethren like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him; and it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. De. xviii. 18, 19. And he shall send Jesus Christ (said Peter), which before was preached unto you, whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his prophets, since the world began. For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. Ac. iii. 20—23. This is that Moses (said Stephen) which said unto the children of Israel, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me, him shall ye hear. Ac. vii. 37. And (Christ) being made perfect, he became the author of eternal salvation unto all them that obey him. He. v. 9. See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. He. xii. 25.

That whosoever is angry, &c.] Cain was very wroth, and his countenance fell: and the

Lord said unto Cain, Why art thou wroth? And why is thy countenance fallen? Ge. iv. 5, 6. And when "his" ("Joseph's") brethren saw that their father loved him more than all his brethren, they hated him, and could not speak peaceably unto him. And his brethren said to him, Shalt thou indeed reign over us? And they hated him yet the more for his dreams, and for his words. Ge. xxxvii. 4, 8. So shall it be done to the man that killeth "him" ("Goliath," said the people to David, promising riches and the king's daughter), and Eliab his eldest brother heard when "he" ("David"), spake unto the men, and Eliab's anger was kindled against David, and he said, Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thy heart; for thou art come down that thou mightest see the battle. 1 Sa. xvii. 27, 28. Saul was very wroth, and the saying (of the women as they played) displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom. And Saul eyed David from that day and forward. 1 Sa. xviii. 8, 9. Then Saul's anger was kindled against Jonathan, and he said unto him, Thou son of the perverse rebellious woman, do not I know that thou hast chosen the son of Jesse to thine own confusion, and unto the confusion of thy mother's nakedness? For as long as the son of Jesse liveth upon the ground, thou shalt not be established, nor thy kingdom: wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? What hath he done? And Saul cast a javelin at him to smite him, whereby Jonathan knew that it was determined of his father to slay David. 1 Sa. xx. 30—33. Hear now thou son of "Ahitub" ("Ahimelech"), Why have ye conspired against me (said Saul), thou and the son of Jesse, in that thou hast given him bread, and a sword, and hast enquired of God for him, that he should rise against me to lie in wait as at this day? Then Ahimelech answered the king, and said, And who is so faithful among all thy servants as David, which is the king's son in law? Did I then begin to enquire of God for him? Be it far from me. And the king said, Thou shalt surely die Ahimelech, thou and all thy father's house. 1 Sa. xxii. 12—16. And Ahab came into his house heavy and displeased, because of the word which Naboth the Jezreelite had spoken to him; for he had said, I will not give thee the inheritance of my fathers; and he laid him down upon his bed, and turned away his face, and would eat no bread. 1 Ki. xxi. 4. Then

brother without a cause shall be in danger of the judgment: and whosoever shall say to his brother, Raca, shall be in danger

Asa (*king of Judah*) was wroth with the "seer" ("Hanani," who had reproved him for applying to the Syrians for aid), and put him in a prison house, for he was in a rage with him because of this thing. 2 Ch. xvi. 10. And when Haman saw that Mordecai bowed not (to him), nor did him reverence, then was Haman full of wrath. And he thought scorn to lay hands on Mordecai alone, for they had shewed him the people of Mordecai: wherefore Haman sought to destroy all the Jews that were throughout the whole kingdom of Ahasuerus, even the people of Mordecai. Es. iii. 5, 6. Cease from anger and forsake wrath; fret not thyself in any wise to do evil. Ps. xxxvii. 8. There are certain Jews (*said the Chaldeans to the king*), whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego; these men, O king, have not regarded thee; they serve not thy gods, nor worship the golden image which thou hast set up. Then Nebuchadnezzar in his rage and fury commanded to bring Shadrach, Meshach, and Abed-nego; then they brought these men before the king. Da. iii. 12, 13. Then was Nebuchadnezzar full of fury, and the form of his visage was changed; therefore he spake and commanded that they should heat the furnace (into which these men were to be cast) one seven times more than it was wont to be heated. Da. iii. 19. Be ye angry, and sin not; let not the sun go down upon your wrath, neither give place to the devil. Ep. iv. 26, 27.

His brother.] See verse 23, 24. Lord, how oft shall my brother sin against me (*said Peter to Jesus*), and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until seven times; but until seventy times seven. So likewise (*as the wicked servant, who forgave not his fellow servant, was punished*) shall my heavenly Father do also unto you; if ye from your hearts forgive not every one his brother their trespasses. Mat. xviii. 21, 35. The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. De. xv. 11. We after our ability (*said Nehemiah*) have redeemed our brethren the Jews which were sold unto the heathen; and will ye even sell your brethren? Ne. v. 8. For thy (*Esau's*) violence against thy brother Jacob, shame shall cover thee, and thou shalt be cut off for ever, thou shouldest not have looked on the day of thy brother, in the day that he became a stranger. Ob. 10, 12. Be kindly affectioned one to another with brotherly love; in honour preferring one another. Ro.

xii. 10. Brother goeth to law with brother, and that before the unbelievers. 1 Co. vi. 6. This is the will of God, that no man go beyond and defraud his brother in any matter; because that the Lord is the avenger of all such, as we also have forewarned you, and testified. 1 Th. iv. 6. He that saith he is in the light, and hateth his brother, is in darkness even until now. 1 John ii. 9. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness, is not of God, neither he that loveth not his brother. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother, is a murderer; and ye know that no murderer hath eternal life abiding in him. 1 John iii. 10, 14, 15. If a man say I love God, and hateth his brother, he is a liar; for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him: that he who loveth God, love his brother also. 1 John iv. 20, 21. If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death. 1 John v. 16.

Without a cause.] If I have rewarded evil unto him that was at peace with me (yea, I have delivered him that without cause is mine enemy), let the enemy persecute my soul. Ps. vii. 4, 5. Let them be ashamed who transgress without a cause. Ps. xxy. 3. Let not them that are mine enemies wrongfully rejoice over me; neither let them wink with their eye that hate me without a cause. Ps. xxxv. 19. They that hate me without a cause, are more than the hairs of my head, they that would destroy me, being mine enemies wrongfully, are mighty. Ps. lxxix. 4. They compassed me about also with words of hatred, and fought against me without a cause. Ps. cix. 3. Mine enemies chased me sore, like a bird, without cause. La. iii. 52. This cometh to pass, said "Jesus" ("that the world hated his disciples"), that the word might be fulfilled that is written in their law, They hated me without a cause. John xv. 25.

Whosoever shall say to his brother, Raca, &c.] John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine bibber, a friend of publicans and sinners. Mat. xi. 18, 19. This fellow (*said the Pharisees*) doth not cast out devils but by Beelzebub the prince of the devils. Mat. xii. 24. Thou son of the perverse rebellious woman (*said Saul to his son Jonathan*). 1 Sa. xx. 30.

of the council: but whosoever shall say, Thou fool, shall be in danger of hell-fire. Therefore if thou bring thy gift to the altar, 23

Come out, come out, thou bloody man, and thou man of Belial, said Shimei to David. 2 *Sa.* xvi. 7. Thou hast a devil (*said the Jews to Jesus*). *John* vii. 20. Say we not well that thou art a Samaritan, and hast a devil. *John* viii. 48. What will this babblers say? (*said the epicureans, &c. of Paul*) other some, he seemeth to be a setter forth of strange gods. *Ac.* xvii. 18. Nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. 1 *Co.* vi. 10. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice. And be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Ep.* iv. 31, 32. Be ready to every good work, to speak evil of no man, to be no brawlers, but gentle, shewing all meekness unto all men. *Tit.* iii. 2. (*Who*) when "he" ("Christ") was reviled, reviled not again. 1 *Pet.* ii. 23. Be all of one mind; not rendering evil for evil, nor railing for railing, but contrariwise blessing. 1 *Pe.* iii. 9. Michael the archangel, when contending with the devil, he disputed about the body of Moses, durst not bring against him a railing accusation, but said, the Lord rebuke thee. *Jude* 9.

Race.] How glorious was the king of Israel (*said Michal to David*), who uncovered himself to day (*by leaping and dancing before the Lord*), in the eyes of the handmaids of his servants, as one of the vain fellows shamelessly uncovereth himself. 2 *Sa.* vi. 20. But wilt thou know, O vain man, that faith without works is dead. *Ja.* ii. 20.

The council.] Beware of men (*said Jesus to his disciples*), for they will deliver you up to the councils, and they will scourge you in their synagogues. *Mat.* x. 17. Now the chief priests, and elders, and all the council, sought false witness against Jesus, to put him to death. *Mat.* xxvi. 59. Now the chief priests and all the council sought for witnesses against Jesus, to put him to death; but found none. *Mar.* xiv. 55. And straightway, in the morning, the chief priests held a consultation, with the elders, and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. *Mar.* xv. 1. Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles. *John* xi. 47. When they (*the captain and officers of the temple*) had brought "them" (*the apostles*), they set them before the council. *Ac.* v. 27.

Fool.] The fool hath said in his heart, There is no God; they are corrupt; they have done abominable works. *Ps.* xiv. 1. The

fool and the brutish person perish, and leave their wealth to others. *Ps.* xlix. 10. A brutish man knoweth not, neither doth a fool understand this. *Ps.* xcii. 6. The fool rageth and is confident. *Pr.* xiv. 16. A fool's lips enter into contention, and his mouth calleth for strokes. *Pr.* xviii. 6. He that getteth riches, and not by right, shall leave them in the midst of his days, and at his end shall be a fool. *Je.* xvii. 11.

Hell fire.] See verse 29, 30. Fear him which is able to destroy both soul and body in hell. *Mat.* x. 28. If thy hand or thy foot offend thee, cut them off and cast them from thee; and if thine eye offend thee, pluck it out and cast it from thee; it is better for thee to enter into life with one eye maimed, or halt, rather than having two eyes, two hands, or two feet, to be cast into everlasting fire. *Mat.* xviii. 8, 9. Depart from me, ye cursed (*saith the Judge to those on his left hand in the judgment*), into everlasting fire, prepared for the devil and his angels. *Mat.* xxv. 41. See *Mar.* ix. 47. Fear him which, after he hath killed, hath power to cast into hell. *Lu.* xii. 6. In hell "he" (*the rich man* in the parable) lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom, and he cried and said, Father Abraham, have mercy on me, and send Lazarus that he may dip the tip of his finger in water and cool my tongue, for I am tormented in this flame. *Lu.* xvi. 23, 24. Death and hell were cast into the lake of fire; this is the second death. *Re.* xx. 15.

23 *Thou bring thy gift to the altar.*] And Jesus said unto "him" (*the leper whom he cleansed*), Shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. *Mat.* viii. 4. Whether is greater, the gift (*saith Jesus*), or the altar that sanctifieth the gift? *Mat.* xxiii. 19. Three times in a year shall all thy males appear before the Lord thy God, in the place which he shall choose, in the feast of unleavened bread, and in the feast of weeks, and in the feast of tabernacles; and they shall not appear before the Lord empty; for every man shall give as he is able, according to the blessing of the Lord thy God which he hath given thee. *De.* xvi. 16, 17. Hath the Lord (*said Samuel*) as great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? Behold, to obey is better than sacrifice, and to hearken than the fat of rams, 1 *Sa.* xv. 22. To what purpose is the multitude of your sacrifices unto me? saith the Lord: I am full of the burnt-offerings of rams, and the fat of fed beasts; and I delight not in the blood of bullocks, or of lambs, or of he-goats. Bring no more vain oblations: incense

and there rememberest that thy brother hath ought against thee;
 24 Leave there thy gift before the altar, and go thy way: first be
 25 reconciled to thy brother, and then come and offer thy gift. Agree

is an abomination unto me; the new-moons, and sabbaths, the calling of assemblies, I cannot away with: *it is iniquity*. They are a trouble to me, I am weary to bear them. And when ye spread forth your hands I will hide mine eyes from you; yea, when ye make many prayers I will not hear. Your hands are full of blood; wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil, learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Is. i. 10—17.* I desired mercy and not sacrifice, and the knowledge of God more than burnt-offerings. *Ho. vi. 6.* I hate, I despise your feast-days, and I will not smell in your solemn assemblies. Though ye offer me burnt-offerings, and your meat-offerings, I will not accept them, neither will I regard the peace-offerings of your fat beasts. But let judgment run down as waters, and righteousness as a mighty stream. *Am. v. 21—24.*

Rememberest that thy brother, &c.] Then spake the chief butler unto Pharaoh (*after hearing Pharaoh's dreams*), saying, I do remember my faults this day. *Ge. xli. 9.* And they (*Joseph's brethren*) said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul when he besought us, and we would not hear: therefore is this distress come upon us. Spake not I unto you (*said Reuben*), saying, Do not sin against the child, and ye would not hear? therefore, behold, also his blood is required. *Ge. xlii. 21, 22.* And when Joseph's brethren saw that their father was dead, they said, Joseph will peradventure hate us, and will certainly requite us all the evil which we did unto him. And they sent a messenger unto Joseph, saying, Thy father did command before he died, saying, So shall ye say unto Joseph, Forgive, I pray thee now, the trespass of thy brethren, and their sin, for they did unto thee evil; and now we pray thee, forgive the trespass of the servants of the God of thy father. *Ge. l. 15, 16, 17.* If a soul sin and commit a trespass against the Lord, then it shall be, because he hath sinned and is guilty, he shall bring his trespass offering unto the Lord. *Le. vi. 2—6.* The king (*Solomon*) said to Shimei, Thou knowest all the wickedness which thine heart is privy to, that thou didst to David my father; therefore the Lord shall return thy wickedness upon thine own head. *1 Ki. ii. 44.* My soul hath "*them*" ("*mine affliction and my misery*") still in remembrance, and is humbled in me. *La. iii. 20.* I will establish my covenant with thee, that thou mayest remember, and be confounded, and never open thy mouth any more, because of thy shame,

when I am pacified to thee (*Israel*) for all that thou hast done, saith the Lord God. *Ez. xvi. 63.* And Zaccheus (*the Publican*) stood, and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. *Lu. xix. 8.*

24 There thy gift before the altar.] If thy brother shall trespass against thee, go and tell him his fault between thee and him alone; if he shall hear thee, thou hast gained thy brother, but if he will not hear thee, then take with thee one or two more, that in the mouth of two or three witnesses every word may be established. *Mat. xviii. 15, 16.* Speak to the earth, and it shall teach thee; and the fishes of the sea shall declare unto thee. *Job xii. 8.* Go not forth hastily to strive, lest thou know not what to do in the end thereof. Debate thy cause with thy neighbour himself, and discover not a secret to another. *Pr. xxv. 8, 9.* Salt is good; but if the salt have lost his saltiness, wherewith will ye season it? Have salt in yourselves, and have peace one with another. *Mar. ix. 50.* Recompenise no man evil for evil; provide things honest in the sight of all men: if it be possible, as much as lieth in you, live peaceably with all men. *Ro. xii. 17, 18.* There is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. *1 Co. vi. 7, 8.* I will therefore that men pray every where, lifting up holy hands, without wrath or doubting. *1 Ti. ii. 8.* Who is a wise man, and endued with knowledge among you? Let him shew out of a good conversation his works with meekness of wisdom. But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth. This wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion, and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace of them that make peace. *Ja. iii. 13—18.* Confess your faults one to another, and pray one for another, that ye may be healed. *Ja. v. 16.* Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous. *1 Pe. iii. 8.*

And then come and offer thy gift.] Woe unto you Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters

with thine adversary quickly, whiles thou art in the way with him; lest at any time the adversary deliver thee to the judge, and the judge deliver thee to the officer, and thou be cast into prison. Verily I say unto thee, Thou shalt by no means come out thence, 26

of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. *Mat. xxiii. 23.* Let a man examine himself, and so let him eat of that bread, and drink of that cup. *1 Co. xi. 28.*

25 *With thine adversary, &c.*] And Jacob sent messengers before him to Esau his brother, unto the land of Seir, the country of Edom, and said, If Esau come to the one company, and smite it, then the other company which is left shall escape. And he lodged there that same night, and took of that which came to his hand a present for Esau his brother. And he (*Jacob*) rose up that night, and took his two wives, and sent them over the brook, and sent over that he had. *Ge. xxxii. 3 & 13. 22.* And he passed over before them, and bowed himself to the ground seven times, until he came near to his brother. Take, I pray thee (*said Jacob to Esau*), my blessing that is brought to thee. *Ge. xxxiii. 3. 11.* Now know and consider (*said one of the young men to Abigail, Nabal's wife*) what thou wilt do; for evil is determined against our master. Then Abigail made haste, and took two hundred loaves, and two bottles of wine, &c. &c. And she said unto her servants, Go before me; behold I come after you. And it was so, as she rode on the ass, that she came down by the covert of the hill; and behold, David and his men came down against her, and she met them. And when Abigail saw David, she fell before David on her face, and bowed herself to the ground. And David said to Abigail, Blessed be the Lord God of Israel, which sent thee this day to meet me: except thou hadst hasted and come to meet me, surely there had not been left unto Nabal any, &c. So David received of her hand that which she had brought him, and said unto her, Go up in peace to thine house; see I have hearkened to thy voice, and have accepted thy person. *1 Sa. xxv. 17—36.* My son, if thou be surety for thy friend; if thou hast stricken thy hand with a stranger, thou art snared with the words of thy mouth. Do this now, my son, and deliver thyself, when thou art come into the hand of thy friend: go humble thyself, and make sure thy friend. Give not sleep to thine eyes, nor slumber to thine eyelids. Deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. *Pr. vi. 1—5.* Go not forth hastily to strive, lest thou know not what to do in the end thereof, when thy neighbour hath put thee to shame. *Pr. xxv. 8.* When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that

thou mayest be delivered from him, lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee thou shalt not depart thence till thou hast paid the very last mite. *Lu. xii. 58, 59.* What king going to war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassage, and desireth conditions of peace. *Lu. xiv. 31, 32.*

Whiles thou art in the way, &c.] Acquaint now thyself with him (*God*), and be at peace; thereby good shall come unto thee. *Job xxii. 21.* For "this" ("*forgiveness*") shall every one that is godly pray unto thee, in a time when thou mayest be found: surely in the floods of waters they shall not come nigh unto him. *Ps. xxxii. 6.* Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Is. lv. 6, 7.* Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not, whence ye are. *Lu. xiii. 24, 25.* For he saith (*in Isaiah*), I have heard thee in a time accepted, and in the day of salvation have I succoured thee. Behold, now is the accepted time, now is the day of salvation. *2 Co. vi. 2.* Wherefore (as the Holy Ghost saith, To-day if ye will hear his voice, harden not your hearts), exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin. *He. iii. 7. 13.* Ye know how that afterward (*after Esau had sold his birthright*), when he would have inherited the blessing, he was rejected; for he found no place of repentance, though he sought it carefully with tears. *He. xii. 17.*

And the judge deliver thee, &c.] And the king of Israel (*Ahab*) said, Take Micalah and carry him back unto Amon the governor of the city, and to Joash the king's son, and say, Thus saith the king; put this fellow in the prison, and feed him with the bread of affliction, and with water of affliction, until I come in peace. *1 Ki. xxii. 26, 27.*

26 *Thou shalt by no means come out, &c.*]

27 till thou hast paid the uttermost farthing. Ye have heard that it was said by them of old time, Thou shalt not commit adultery: But I say unto you, That whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart. And if thy right eye offend thee, pluck it out, and cast it

His lord was wroth, and delivered "him" (*"the servant who had not compassion on his fellow-servant"*) to the tormentors, till he should pay all that was due unto him. *Mat. xviii. 34.* Depart from me, ye cursed (*said the Judge in the last day to those on his left hand*), into everlasting fire, prepared for the devil and his angels. *Mat. xxv. 41.* And these (*on the left hand*) shall go away into everlasting punishment, but the righteous into life eternal. *Mat. xxv. 46.* I tell thee (*said Jesus to him going with his adversary to the magistrate*) thou shalt not depart thence till thou hast paid the very last mite. *Lu. xii. 59.*

Between us and you (*said Abraham to the rich man in the parable*) there is a great gulph fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence. *Lu. xvi. 26.* (*They that obey not the Gospel*) shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power. *2 Th. i. 9.* He shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja. ii. 13.*

27 Thou shalt not commit adultery.] Thou shalt not commit adultery. *Ex. xx. 14.* The man that committeth adultery with another man's wife, even he that committeth adultery with his neighbour's wife, the adulterer and the adulteress shall surely be put to death; their blood shall be upon them. *Le. xx. 10.* Neither shalt thou commit adultery. *De. v. 18.* If a man be found lying with a woman married to an husband, then they shall both of them die, both the man that lay with the woman, and the woman: so shalt thou put away evil from among you. And if a damsel that is a virgin be betrothed unto an husband, and a man find her in the city and lie with her, then ye shall bring them both out unto the gate of that city, and ye shall stone them with stones that they die; the damsel because she cried not, being in the city, and the man because he hath humbled his neighbour's wife. *De. xxii. 22, 23, 24.* Whoso committeth adultery with a woman lacketh understanding; he that doeth it destroyeth his own soul. *Pr. vi. 32.*

28 I say unto you.] See verse 22, and com.

When Jesus had ended these sayings (*his sermon on the mount*), the people were astonished at his doctrine; for he taught them as one having authority, and not as the Scribes. *Mat. vii. 28, 29.*

That whosoever looketh on a woman, &c.] When Shechem, the son of Hamor the Hivite,

the prince of the country, saw her (*Dinah*), he took her, and lay with her, and defiled her. *Ge. xxxiv. 2.* His master's wife cast her eyes upon Joseph, and she said, Lie with me, &c. *Ge. xxxix. 7, &c.* Thou shalt not covet thy neighbour's wife. *Ex. xx. 17.* In an evening-tide David arose from off his bed, and walked upon the roof of the king's house; and from the roof he saw a woman washing herself; and the woman was very beautiful to look upon. *2 Sa. ii. 2.* I made a covenant with mine eyes; why then should I think upon a maid? If mine heart have been deceived by a woman, or if I have laid wait at my neighbour's door, then let my wife grind unto another, and let others bow down upon her. *Job xxxi. 1, 9.* Lust not after her (*the evil woman's*) beauty in thine heart, neither let her take thee with her eyelids. *Pr. vi. 25.* Every man is tempted when he is drawn away of his own lust, and enticed: then when lust hath conceived it bringeth forth sin; and sin when it is finished bringeth forth death. *Ja. i. 14, 15.* (*There are*) they that count it pleasure to riot in the day time, having eyes full of adultery, and that cannot cease from sin. *2 Pe. ii. 14.* For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *1 John ii. 16.*

Hath committed adultery with her, &c.] I have seen an end of all perfection: but thy commandment is exceeding broad. *Ps. cxix. 96.* What shall we say then? is the law sin? God forbid! I had not known lust, except the law had said, Thou shalt not covet. But sin, taking occasion by the commandment, deceived me, and by it slew me: for we know that the law is spiritual, but I am carnal, sold under sin. *Ro. vii. 7, 8, 14.*

29 If thy right eye offend, &c.] If thy hand or thy foot offend thee, cut them off, and cast them from thee; it is better for thee to enter into life halt or maimed, rather than having two hands to be cast into everlasting fire. And if thine eye offend thee, pluck it out, and cast it from thee; it is better for thee to enter into life with one eye rather than having two eyes to be cast into hell fire. *Mat. xviii. 8, 9.* If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched: Where their worm dieth not, and the fire is not quenched. And if thy foot offend thee, cut it off: it is better for thee to enter halt into life, than having two feet to be cast into hell, into the fire that never shall be quenched: Where their worm

from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into hell. And if thy right hand offend thee, cut it off, and cast it 30 from thee: for it is profitable for thee that one of thy members should perish, and not *that* thy whole body should be cast into

dieth not, and the fire is not quenched. And if thine eye offend thee, pluck it out: it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire: Where their worm dieth not, and the fire is not quenched. *Mar. ix. 43—48. See chap. xviii. 8.*

Pluck it out.] There are some eunuchs, which were so born from their mother's womb: there be eunuchs which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive it, let him receive it. *Mat. xix. 12.* Our old man is crucified with him (*Jesus*), that the body of sin might be destroyed, that henceforth we should not serve sin. *Ro. vi. 6.* If ye live after the flesh, ye shall die; but if ye, through the spirit, do mortify the deeds of the body, ye shall live. *Ro. viii. 13.* But I keep under my body, and bring it into subjection, lest that by any means, when I have preached to others, I myself should be a cast-away. *1 Co. ix. 27.* The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; and they that are Christ's have crucified the flesh with the affections and lusts. *Gal. v. 22—24.* Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence, &c. put off all these. *Col. iii. 5. 8.* Forasmuch as Christ hath suffered in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, &c. *1 Pe. iv. 1—3.*

For it is profitable, &c.] What is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? *Mat. xvi. 26.* Remove thy way far from her (*the strange woman*), and come not nigh the door of her house, lest thou give thine honour unto others, and thy years unto the cruel: and thou mourn at the last, when thy flesh and thy body are consumed, and say, How have I hated instruction, and my heart despised reproof; and have not obeyed the voice of my teachers, nor inclined mine ear to them that instructed me. I was almost in all evil, in the midst of the congregation and assembly. *Pr. v. 8—14.* What shall it profit a man, if he shall gain the whole world, and lose his own soul?

Mar. viii. 36. Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away? *Lu. ix. 24, 25.*

30 Offend thee.] And blessed is he, whosoever shall not be offended in me. *Mat. xi. 6.* He (*that receiveth the seed into stony places*) hath not root in himself, but dureth for awhile; for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat. xliii. 21.* Get thee behind me, Satan (*said Jesus to Peter*), thou art an offence unto me, for thou savourest not the things that be of God, but those that be of men. *Mat. xvi. 23.* Whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Woe unto the world because of offences! for it must needs be that offences come: but woe to that man by whom the offence cometh. *Mat. xviii. 6, 7.* All ye shall be offended because of me this night (*said Jesus to his disciples*); for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *Mat. xxvi. 31.* It were better for him (*through whom offences come*) that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. *Lu. xvii. 2.* It is written, Behold, I lay in Sion a stumbling-stone and rock of offence, and whosoever believeth on him shall not be ashamed. *Ro. ix. 33.* All things indeed are pure; but it is evil for that man who eateth with offence. It is good neither to eat flesh, nor to drink wine, nor *any thing* whereby thy brother stumbleth, or is offended, or is made weak. *Ro. xiv. 20, 21.* If meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *1 Co. viii. 13.* I, brethren, if I yet preach circumcision, why do I yet suffer persecution? then is the offence of the cross ceased. *Gal. v. 11.* The stone which the builders disallowed, the same is made the head of the corner; and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. *1 Pe. ii. 8.*

Cast into hell.] Then said the king to his servants (*in the parable of the marriage of the king's son*), bind "him" (*"who had not a wedding garment"*) hand and foot, and cast him into outer darkness, there shall be weeping

31 hell. It hath been said, Whosoever shall put away his wife, let
 32 him give her a writing of divorcement: But I say unto you, That
 whosoever shall put away his wife, saving for the cause of fornication,
 causeth her to commit adultery: and whosoever shall marry
 33 her that is divorced, committeth adultery. Again, ye have heard
 that it hath been said by them of old time, Thou shalt not forswear

and gnashing of teeth. *Mat. xxii. 13.* Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. *Mat. xxv. 30.* Fear him, which after he hath killed hath power to cast into hell, yea, I say unto you, fear him. *Lu. xii. 5.* See chap. xviii. 8.

31 *Whosoever shall put away his wife.*] The Pharisees came unto him (*Jesus*), tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Why did Moses command to give a writing of divorcement, and to put her away? *Mat. xix. 3. 7.* When a man hath taken a wife, and married her, and it come to pass that she find no favour in his eyes, because he hath found some uncleanness in her, then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and give it in her hand, and sendeth her out of his house; or if the latter husband die which took her to be his wife; her former husband which sent her away may not take her again to be his wife after that she is defiled. *De. xxiv. 1—4.* They say, If a man put away his wife, and she go from him and become another man's, shall he return unto her again? Shall not that land be greatly polluted? *Je. iii. 1.* Is it lawful (*said the Pharisees to Jesus*) for a man to put away his wife? tempting him. And he answered and said unto them, What did Moses command you? And they said, Moses suffered to write a bill of divorcement, and to put her away. And *Jesus* answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh. What, therefore, God hath joined together let not man put asunder. *Mar. x. 2—9.*

32 *I say unto you.*] See verse 28, and com. And behold there talked with "him" (*"Jesus"* on the mount of transfiguration), two men which were Moses and Elias. And there came a voice out of the cloud (*which covered the mount*), saying, This is my beloved Son; hear him. *Lu. ix. 30. 35.*

Whosoever shall put away his wife.] See verse 31. Moses, because of the hardness of your hearts, suffered you to put away your

wives; but from the beginning it was not so; and I say unto you, Whosoever shall put away his wife, except it be for fornication, and shall marry another, committeth adultery; and whoso marrieth her which is put away, committeth adultery. *Mat. xix. 8, 9.* Yet ye say, wherefore (*receiveth not God the offering any more*)? Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously, yet is she thy companion, and the wife of thy covenant. And did not he make one? Yet had he the residue of the spirit. And wherefore one? That he might seek a godly seed. Therefore take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith that he hateth putting away; for we covereth violence with his garment. Therefore take heed to your spirit, that ye deal not treacherously! *Mat. ii. 14—16.* Whosoever putteth away his wife, and marrieth another, committeth adultery. And whosoever marrieth her that is put away from her husband committeth adultery. *Lu. xvi. 18.* So then, if while her husband liveth, she (*his wife*) be married to another man, she shall be called an adulteress; but if her husband be dead she is free from that law, so that she is no adulteress, though she be married to another man. *Ro. vii. 3.* The wife hath no power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. Unto the married I (*Paul*) command, yet not I, but the Lord; let not the wife depart from her husband; but and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. *1 Co. vii. 4. 10, 11.*

33 *It hath been said by them of old.*] Wee unto you ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor. *Mat. xxiii. 16.*

Thou shalt not forswear thyself.] Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. *Ex. xx. 7.* Ye shall not swear by my name falsely; neither shalt thou profane the name of thy God. *Le. xix. 12.* If a man vow a vow unto the Lord, or swear an oath to bind his soul with a bond, he shall not break his word; he shall do according to all that proceedeth out of his mouth, &c. *Nu. xxx. 2. De. v. 11.* That

thyself, but shalt perform unto the Lord thine oaths: But I say 34 unto you, Swear not at all; neither by heaven; for it is God's throne: Nor by the earth; for it is his footstool: neither by 35 Jerusalem; for it is the city of the great King. Neither shalt thou 36 swear by thy head, because thou canst not make one hair white or black: But let your communication be, Yea, yea; Nay, nay: 37 for whatsoever is more than these cometh of evil. Ye have heard 38

which is gone out of thy lips thou shalt keep and perform unto the Lord thy God. *De. xxiii. 23.* Pay thy vows unto the Most High. *Ps. l. 14.* Vow, and pay unto the Lord your God. *Ps. lxxvi. 11.* When thou vowest a vow unto God defer not to pay it. Pay that which thou hast vowed; better is it that thou shouldst not vow, than that thou shouldst vow and not pay. Suffer not thy mouth to cause thy flesh to sin; neither say thou before the angel that it seems an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands? *Ec. v. 4—6.* O Judah, keep thy solemn feasts; perform thy vows. *Nak. i. 15.*

34 *Swear not at all.* When thou shalt vow a vow unto the Lord thy God, thou shalt not slack to pay it; for the Lord thy God will surely require it of thee, and it would be sin in thee. But if thou shalt forbear to vow, it shall be no sin in thee. That which is gone out of thy lips thou shalt keep and perform; even a free-will offering, according as thou hast vowed unto the Lord thy God, which thou hast promised with thy mouth. *De. xxiii. 21—23.* All things come alike to all; to him that sweareth as he that feareth an oath. *Ec. ix. 2.* Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. *Ja. v. 12.*

Heaven. He that shall swear by heaven, sweareth by the throne of God, and by him that sitteth thereon. *Mat. xxiii. 22.* I dwell in the high and holy place (*said the lofty One that inhabiteth eternity*); with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is. lvii. 15.* Thus saith the Lord, The heaven is my throne, and the earth is my footstool. *Is. lxvi. 1.*

35 *The earth.* Exalt ye the Lord our God, and worship at his footstool, for he is holy. *Ps. xcix. 5.*

The city of the great King. I have chosen Jerusalem, that my name might be there; and have chosen David to be over my people Israel. *2 Ch. vi. 6.* Great is the Lord, and greatly to be praised in the city of our God. Beautiful for situation, the joy of the whole earth, is mount Zion, on the sides of the north, the city of the great King. *Ps. xlviii. 1, 2.* The Lord loveth the gates of Zion more than

all the dwellings of Jacob. *Ps. lxxxvii. 2.* I am a great King, saith the Lord of hosts, and my name is dreadful among the heathen. *Mat. i. 14.* I John saw the holy city, new Jerusalem, coming down from God out of heaven; prepared as a bride adorned for her husband. And he carried me away in the spirit to a great and high mountain, and shewed me that great city, the holy Jerusalem, descending out of heaven from God. *Re. xxi. 2. 10.*

36 *Shalt thou swear by thy head.* Whoso sweareth by the altar sweareth by it and all things thereon; and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein; and he that shall swear by heaven sweareth by the throne of God. *Mat. xxiii. 18. 20. 22.*

Because thou canst not make one hair, &c. Which of you by taking thought can add one cubit unto his stature? *Mat. vi. 27.* And which of you with taking thought can add to his stature one cubit? *Lu. xii. 25.*

37 *Let your communication be.* When I (*Paul*) therefore was thus minded (*to come to the Corinthians*) did I use lightness? or the things that I purpose, do I purpose according to the flesh? That with me there should be yea, yea, and nay, nay. But as God is true, our word toward you was not yea, and nay; for the Son of God, Jesus Christ, who was preached among you by us, even by me, and Sylvanus, and Timotheus, was not yea and nay, but in him was yea; for all the promises of God in him are yea, and in him Amen, unto the glory of God by us. *2 Co. i. 17—20.* Let your speech be always with grace seasoned with salt; that ye may know how ye ought to answer every man. *Col. iv. 6.* Above all things, my brethren, swear not; neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. *Ja. v. 12.*

Cometh of evil. When any one heareth the word of the kingdom and understandeth it not, then cometh the wicked one and catcheth away that which was sown in his heart. This is he which received seed by the way side. *Mat. xiii. 19.* Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. *Mat. xv. 19.* Ye are of your father the devil, and the lusts of your father ye will do (*said Jesus to the Jews*); he was a murderer from the beginning

that it hath been said, An eye for an eye, and a tooth for a tooth:
39 But I say unto you, That ye resist not evil: but whosoever shall

and abode not in the truth, because there is no truth in him; when he speaketh a lie he speaketh of his own; for he is a liar, and the father of it. *John* viii. 44. Putting away lying, speak every man truth with his neighbour. *Ep.* iv. 25. Lie not one to another, seeing that ye have put off the old man, with his deeds. *Col.* iii. 9. Let your yea, be yea, and your nay, nay, lest ye fall into condemnation. *Ja.* v. 12.

38 *An eye for an eye.*] Eye for eye, tooth for tooth, hand for hand, foot for foot, burning for burning, wound for wound, stripe for stripe. *Ex.* xxi. 24, 25. If a man smite the eye of his servant, or the eye of his maid, that it perish, he shall let him go free for his eye's sake; and if he smite out his man-servant's tooth, or his maid-servant's tooth, he shall let him go free for his tooth's sake. *Ex.* xxi. 26, 27. If a man cause a blemish in his neighbour, as he hath done, so shall it be done to him; breach for breach, eye for eye, tooth for tooth; as he hath caused a blemish in a man, so shall it be done to him again. *Le.* xxiv. 19, 20. Then shall ye do unto him as he had thought to have done unto his brother; so shalt thou put the evil way from among you. *De.* xix. 19.

39 *That ye resist not evil.*] Thou shalt not avenge, nor bear any grudge against the children of thy people, but thou shalt love thy neighbour as thyself; I am the Lord. *Le.* xix. 18. This day (said David to Saul) thine eyes have seen how that the Lord had delivered thee to-day into mine hand in the cave; and some bade me kill thee; but mine eye spared thee; and I said, I will not put forth mine hand against my lord, for he is the Lord's anointed. Moreover my father, see, yea see the skirt of thy robe in my hand; for in that I cut off the skirt of thy robe and killed thee not; know thou and see, that there is neither evil nor transgression in mine hand, and I have not sinned against thee; yet thou huntest my soul to take it. The Lord judge between me and thee, and the Lord avenge me of thee; but mine hand shall not be upon thee. After whom is the king of Israel come out? After whom dost thou pursue; after a dead dog, after a flea? The Lord therefore be judge, and judge between me and thee, and see, and plead my cause, and deliver me out of thine hand. *1 Sa.* xxiv. 10—15. This shall be no grief unto thee, nor offence of my heart, unto my lord, either that thou hast shed blood causeless (said Abigail to David), or that my lord hath avenged himself: but when the lord shall have dealt well with my Lord, then remember thine handmaid. And David said to Abigail, Blessed be the Lord God of Israel, which sent thee

this day to meet me; and blessed be thy advice, and blessed be thou which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened, and come to meet me, surely there had not been left unto Nabal by the morning light any, &c. *1 Sa.* xxv. 31—34. Then said Abishai to David, God hath delivered thine enemy into thine hand this day. Now, therefore, let me smite him, I pray thee, with the spear even to the earth at once, and I will not smite him the second time. And David said to Abishai, Destroy him not! for who can stretch forth his hand against the Lord's anointed and be guiltless? David said, furthermore, As the Lord liveth, the Lord shall smite him, or his day shall come to die; or he shall descend into battle and perish. *1 Sa.* xxvi. 8—10. If I rejoiced at the destruction of him that hated me, or lifted up myself when evil found him (neither have I suffered my mouth to sin, by wishing a curse to his soul); if the men of my tabernacle said not, Oh that we had of his flesh; we cannot be satisfied; my desire is that the Almighty would answer me, and that mine adversary had written a book. *Job* xxxi. 29—31. 35. Say not thou, I will recompense evil, but wait on the Lord, and he shall save thee. Divers weights are an abomination unto the Lord, and a false balance is not good. Man's goings are of the Lord. How can a man then understand his own way. *Pr.* xx. 22—24. Say not, I will do so to him as he hath done to me; I will render to the man according to his work. *Pr.* xxiv. 29. Unto him that smiteth thee on the one cheek offer also the other; and him that taketh away thy cloke forbid not to take thy coat also. *Lu.* vi. 29. Recompense no man evil for evil. *Ro.* xii. 17. If it be possible, as much as lieth in you, live peaceably with all men. Dearly beloved, avenge not yourselves, but rather give place unto wrath; for it is written, Vengeance is mine; I will repay, saith the Lord. *Ro.* xii. 18, 19. Now therefore there is utterly a fault among you, because ye go to law one with another; why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? *1 Co.* vi. 7. See that none render evil for evil unto any man; but ever follow that which is good, both among yourselves, and to all men. *1 Th.* v. 15. Ye have not yet resisted unto blood, striving against sin. *He.* xii. 4. Ye have condemned and killed the just; and he doth not resist you. *Ja.* v. 6. Finally, be all of one mind; not rendering evil for evil, or railing for railing, but contrariwise blessing;

smite thee on thy right cheek, turn to him the other also. And 40 if any man will sue thee at the law, and take away thy coat, let him have *thy* cloke also. And whosoever shall compel thee to go 41 a mile, go with him twain. Give to him that asketh thee, and 42

knowing that ye are thereunto called, that ye should inherit a blessing. 1 *Pe.* iii. 9.

Whosoever shall smite thee, &c.] Zedekiah the son of Chenaanah went near and smote Micalah on the cheek, and said, Which way went the Spirit of the Lord from me to speak unto thee? 1 *Ki.* xxii. 24. Behold, my witness is in heaven, and my record is on high. *Job* xvi. 19. They have gaped upon me with their mouth; they have smitten me upon the cheek reproachfully; they have gathered themselves together against me. *Job* xvi. 10. I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame, and spitting. *Is.* l. 6. He giveth *his* cheek to him that smiteth him; he is filled full with reproach. *La.* iii. 30. They shall smite the Judge of Israel with a rod upon the cheek. *Mi.* v. 1. Unto him that smiteth thee on the one cheek, offer also the other; and him that taketh away thy cloke, forbid not to take thy coat also. *Lu.* vi. 29. And when they (*that held Jesus*) had blindfolded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee. *Lu.* xxii. 64. What glory is *it*, if, when ye be buffeted for your faults, ye shall take it patiently; but if, when ye do well, and suffer for *it*, ye take it patiently, this is acceptable with God. For even hereunto were ye called; because Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin; neither was guile found in his mouth; who, when he was reviled, reviled not again; when he suffered he threatened not, but committed himself to him that judgeth righteously. 1 *Pe.* ii. 20—23. See chap. xxvi. 67.

40 *If any man will sue thee, &c.]* There is utterly a fault among you, because ye go to law one with another. 1 *Co.* vi. 7. See *pre. com.*

41 *Compel thee to go a mile.]* And as they (*the soldiers who crucified Jesus*) came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross. *Mat.* xxvii. 32. And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander, and Rufus, to bear his (*Jesus'*) cross. *Mar.* xv. 21. And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. *Lu.* xxiii. 26.

42 *To him that asketh thee.]* For I was an hungered (*the King will say in the last judgment to those on his right hand*), and ye gave me meat: I was thirsty, and ye gave

me drink: I was a stranger, and ye took me in: naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. *Mat.* xxv. 35, 36, 40. If there be among you a poor man, of one of thy brethren, within any of thy gates, in thy land, which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother. But thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need in *that* which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand, and thine eye be evil against thy brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee: thou shalt surely give him, and thine heart shall not be grieved, when thou givest unto him. Because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou putteth thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in the land. *De.* xv. 7—11. If I have withheld the poor from *their* desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; then let mine arm fall from my shoulder blade; and mine arm be broken from the bone. *Job* xxxi. 16, 17, 19. 22. The righteous sheweth mercy, and giveth: I have been young, and *now* am old; yet have I not seen the righteous forsaken, nor his seed begging bread. *He* is ever merciful, and lendeth, and his seed is blessed. *Ps.* xxxvii. 21. 25. 26. He (*the good man*) hath dispersed; he hath given to the poor, his righteousness endureth for ever; his horn shall be exalted with honour. *Ps.* cxii. 9. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. *Ps.* cxii. 5. Withhold not good from them to whom it is due, when it is in the power of thine hand to do *it*. Say not unto thy neighbour, Go and come again, and to-morrow I will give, when thou hast it by thee. *Pr.* iii. 27, 28. There is that scattereth, and yet encreaseth, and there is that withholdeth more than is meet, but *it* tendeth to poverty. The liberal soul shall be made fat, and he

43 from him that would borrow of thee turn not thou away. Ye have heard that it hath been said, Thou shalt love thy neighbour, and

that watereth, shall be watered also himself. *Pr. xi. 24, 25.* He that hath pity upon the poor, lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. xix. 17.* Cast thy bread upon the waters: for thou shalt find it after many days. Give a portion to seven, and also to eight. In the morning sow thy seed, and in the evening withhold not thine hand. *Ec. xi. 1, 2, 6.* Is not this the fast that I have chosen? To loose the bands of wickedness, to undo the heavy burdens, to let the oppressed go free, and that ye break every yoke. Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? If thou draw out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noonday. *Is. lviii. 6, 7, 10.* Break off thy sins (said Daniel to Nebuchadnezzar) by righteousness, and thine iniquities by shewing mercy to the poor. *Da. iv. 27.* Give to every man that asketh of thee, and of him that taketh away thy goods ask them not again. And as ye would that men should do to you, do ye also to them likewise. Love your enemies, and do good and lend, hoping for nothing again. And be ye merciful as your Father also is merciful. *Lu. vi. 30, 31, 35, 36.* Give alms of such things as ye have, and behold, all things are clean unto you. *Lu. xi. 41.* When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind: and thou shalt be blessed; for they cannot recompense thee; for thou shalt be recompensed at the resurrection of the just. *Lu. xiv. 12, 13, 14.* If thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. *Ra. xii. 20.* He which soweth sparingly shall reap also sparingly, and he which soweth bountifully, shall reap also bountifully. Every man, according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. *2 Co. ix. 6, 7.* Charge them that are rich in this world, that they be not high minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. vi. 17, 18, 19.*

For God is not unrighteous to forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. vi. 10.* To do good and to communicate forget not; for with such sacrifices God is well pleased. *He. xiii. 16.* Pure religion, and undefiled, before God and the Father, is this: to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *Ja. i. 27.* If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? *Ja. ii. 15, 16.* Hereby perceive we the love of God, because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed and in truth. *1 John iii. 16, 17, 18.*

43 *Thou shalt love thy neighbour.* Thou shalt love thy neighbour as thyself. *Mat. xix. 19.* The second (commandment) is like unto it (the first commandment). Thou shalt love thy neighbour as thyself. *Mat. xxii. 39, 40.* Thou shalt love thy neighbour as thyself: I am the Lord. *Le. xix. 18.* And the second (commandment) is like (the first), namely, this, Thou shalt love thy neighbour as thyself; there is none other commandment greater than these. And the Scribe said unto him, Well, Master, thou hast said the truth; for there is one God, and there is none other but he; and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices. *Mar. xii. 31—34.* Thou shalt love thy neighbour as thyself. *Lu. x. 27.* Owe no man any thing but to love one another, for he that loveth another hath fulfilled the law. *Ra. xiii. 8.* Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. *Ra. xiii. 10.* Thou shalt love thy neighbour as thyself. *Ra. xiii. 9.* Brethren, ye have been called unto liberty, only use not liberty for an occasion to the flesh, but by love serve one another. For all the law is fulfilled in one word, even in this; Thou shalt love thy neighbour as thyself. *Ga. v. 13, 14.* If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja. ii. 8.*

hate thine enemy. But I say unto you, Love your enemies, bless 44 them that curse you, do good to them that hate you, and pray for them which despitefully use you, and persecute you; That ye 45

And hate thine enemy.] And the Lord said unto Moses, Write this for a memorial in a book, and rehearse it in the ears of Joshua: for I will utterly put out the remembrance of Amalek from under heaven. And Moses built an altar, and called the name of it Jehovah-nisi (*i. e. the Lord my banner*), for he said, Because the Lord hath sworn, that the Lord will have war with Amalek from generation to generation. *Ex. xvii. 14, 15, 16.* Thou shalt not seek their peace (*of the Ammonite and Moabite*) nor their prosperity all thy days for ever. *De. xxiii. 6.* Remember what Amalek did unto thee by the way, when ye were come forth out of Egypt: Therefore it shall be that thou shalt blot out the remembrance of Amalek from under heaven. Thou shalt not forget it. *De. xxv. 17, 19.* O Lord, be merciful unto me (*said David*), and raise me up, that I may requite them (*his enemies*). *Psa. xli. 10.* Do not I hate them O Lord that hate thee? And am not I grieved with those that rise up against thee? I hate them with perfect hatred, I count them mine enemies. *Psa. cxxix. 21, 22.*

44 Love your enemies.] If thou meet thine enemy's ox, or his ass, going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help with him. *Ex. xxiii. 4, 5.* My father, shall I smite them (*said the king of Israel to Elisha*). And he answered, Thou shalt not smite "them" (*"who were sent by the king of Syria to apprehend Elisha"*); wouldest thou smite those whom thou hast taken captive, with thy sword, and with thy bow? Set bread and water before them, that they may eat and drink, and go to their master. *2 Ki. vi. 22.* And the children of Israel carried away captive of their brethren (*of Judah*), two hundred thousand, women, sons and daughters. But a prophet of the Lord was there, whose name was Oded, and he said unto them, Behold, because the Lord God of your fathers was wroth with Judah, he hath delivered them into your hand, and ye have slain them in a rage, that reacheth up unto heaven. Now hear me therefore, and deliver the captives again, for the fierce wrath of the Lord is upon you. So the armed men left the captives, and the spoil before the princes, and all the congregation; and the men took the captives, and with the spoil clothed all that were naked among them, and arrayed them, and shod them, and gave them to eat and to drink, and anointed them, and carried all the feeble of them upon asses, and brought them to Jericho, the city of Palmetrees, to their brethren. *2 Ch. xxviii. 8—15.*

If I have rewarded evil unto him that was at peace with me (*yea I have delivered him that without cause is mine enemy*), let the enemy persecute my soul. *Psa. vii. 4.* As for me, when they (*the false witnesses*) were sick, my clothing was sackcloth. I humbled myself with fasting, and my prayer returned into mine own bosom. I behaved myself as though he had been my friend or brother: I bowed down heavily, as one that mourneth for his mother. *Psa. xxxv. 13, 14.* If thine enemy be hungry, give him bread to eat, and if he be thirsty, give him water to drink; for thou shalt heap coals of fire upon his head: and the Lord shall reward thee. *Pr. xxv. 21, 22.* But I say unto you which hear (*said Jesus*), Love your enemies, do good to them which hate you, bless them that curse you, and pray for them which despitefully use you. *Lu. vi. 27, 28.* If ye lend to them of whom ye hope to receive, what thank have ye? For sinners also lend to sinners, to receive as much again. But love ye your enemies, and do good, and lend, hoping for nothing again, and your reward shall be great, and ye shall be the children of the Highest, for he is kind unto the unthankful and to the evil. *Lu. vi. 34, 35.* Father, forgive them (*said Jesus from the cross*), for they know not what they do. *Lu. xxiii. 34.* And he (*Stephen as the Jews stoned him*) kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge; and when he had said this, he fell asleep. *Ac. vii. 60.* Bless them which persecute you: bless and curse not. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink; for in so doing thou shalt heap coals of fire on his head. Be not overcome of evil, but overcome evil with good. *Ro. xii. 14, 20, 21.* (*We the apostles*) labour (*said Paul*), working with our own hands: being reviled, we bless; being persecuted, we suffer it; being defamed we entreat. *1 Co. iv. 12, 13.* Charity suffereth long and is kind, charity envieth not, charity vaunteth not itself, is not puffed up, doth not behave itself unseemly, seeketh not her own, is not easily provoked, thinketh no evil, rejoiceth not in iniquity, but rejoiceth in the truth, beareth all things, believeth all things, hopeth all things, endureth all things: charity never faileth. *1 Co. xiii. 4—8.* (*Who*) when he (*Christ*) was reviled, reviled not again, when he suffered he threatened not: but committed himself to him that judgeth righteously. *1 Pe. ii. 23.* Finally, be ye all of one mind; not rendering evil for evil, or railing for railing, but contrariwise blessing. *1 Pe. iii. 9.*

may be the children of your Father which is in heaven : for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. For if ye love them which love you, what reward have ye ? do not even the publicans the same ? And if ye salute your brethren only, what do ye more *than others* ? do not even the publicans so ? Be ye therefore perfect, even as your Father which is in heaven is perfect.

45 *Ye may be the children, &c.]* See verse 9. and com. Behold, your house (*Jerusalem*) is left unto you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. *Lu. xiii. 35.* Whosoever is born of God doth not commit sin; for his seed remaineth in him: and he cannot sin, because he is born of God. *1 John iii. 9.*

For he maketh his sun.] Is there any number of his armies; and upon whom doth not his light arise ? *Job xxv. 3.* The Lord is good to all, and his tender mercies are over all his works. *Ps. cxlv. 9.* He (*the Almighty*), left not himself without witness, in that he did good, and gave us rain from heaven, and fruitful seasons, filling our hearts with food and gladness. *Ac. xiv. 17.* See chap. xv. 27.

46 *If ye love them which love you.]* Take heed that ye do not your alms before men, to be seen of them. *Mat. vi. 1.* If ye do good to them which do good to you, what thank have ye ? for sinners also lend to sinners, to receive as much again. But love your enemies, and do good, and lend, hoping for nothing again. *Lu. vi. 33—35.* What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently ? But if when ye do well, and suffer for it, ye take it patiently, this is acceptable with God. For even hereunto were ye called, because Christ also suffered for us, leaving us an example, that ye should follow his steps: Who when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. *1 Pe. ii. 20—23.*

Publicans.] As Jesus sat at meat in the house, behold, many publicans and sinners came and sat down with him and his disciples. And when the Pharisees saw it, they said unto his disciples, Why eateth your master with publicans and sinners ? *Mat. ix. 10, 11.* The Son of man came eating and drinking, and they say, Behold, a man gluttonous, and a wine-bibber, a friend of publicans and sinners. *Mat. xi. 19.* If "he" (*the brother that trespasseth*) neglect to hear the Church, let him be unto thee as an heathen man, and a publican. *Mat. xviii. 17.* Jesus saith, Verily I say unto you, That the publicans and the harlots go into the kingdom of God before you. *Mat. xxi. 31.* Then drew near unto him all the publicans and sinners, for to hear

"him" (*"Jesus"*). *Lu. xv. 1.* The publican (*in the parable*) standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. *Lu. xviii. 13.* There was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was; and he ran before, and climbed up into a sycamore tree to see him. And when Jesus came to the place, he looked up, and saw him, and said unto him, Zaccheus, make haste, and come down, for to-day I must abide at thy house, and when "they" (*"the Jews"*) saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. *Lu. xix. 2, 3, 4, 7.*

47 *Salute your brethren only.]* When ye come into an house, salute it. *Mat. x. 12.* If ye love them which love you, what thank have ye ? *Lu. vi. 32.* Carry neither purse nor scrip (*said Jesus to his disciples*), and salute no man by the way; and into whatsoever house ye enter, first say, Peace be to this house. *Lu. x. 4, 5.*

What do ye more than others.] See verse 20. What glory is it, if, when ye be buffeted for your faults, ye shall take it patiently. *1 Pe. ii. 20.*

48 *Ye therefore perfect.]* I am the Almighty God (*said God to Abraham*), walk before me, and be thou perfect. *Ge. xvii. 1.* I am the Lord your God; ye shall therefore sanctify yourselves, and ye shall be holy, for I am holy. *Le. xi. 44.* Speak unto all the congregation (*said the Lord to Moses*) of the children of Israel, and say unto them, Ye shall be holy, for I the Lord your God am holy. *Le. xix. 2.* And ye shall be holy unto me, for I the Lord am holy, and have severed you from other people, that ye should be mine. *Le. xx. 26.* Thou shalt be perfect with the Lord thy God. *De. xviii. 13.* There was a man in the land of Uz, whose name was Job, and that man was perfect and upright, and one that feared God, and eschewed evil. *Job i. 1.* Hast thou considered my servant Job (*said God to Satan*), that there is none like him in the earth; a perfect and an upright man, one that feareth God, and escheweth evil; and still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. *Job ii. 3.* Mark the perfect man, and behold the upright; for the end of that man is peace. *Ps. xxxvii. 37.* Be ye

CHAPTER VI.

TAKE heed that ye do not your alms before men, to be seen of 1

merciful, as your Father also is merciful; judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; give, and it shall be given unto you. The disciple is not above his master; but every one that is perfect shall be as his master. *Lu. vi. 36—40.* Dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. *2 Co. vii. 1.* We are glad when we are weak and ye are strong, and this also we wish, even your perfection. Finally, brethren, farewell; be perfect, be of good comfort, be of one mind; live in peace, and the God of love and peace shall be with you. *2 Co. xiii. 9. 11.* I count all things but loss (*said Paul*) for the excellency of the knowledge of Christ Jesus my Lord; Not as though I had already attained, either were already perfect. But I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but *this one thing I do*, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded. *Phi. iii. 12—15.* "Whom" ("*Christ*") we preach, warning every man, and teaching every man in all wisdom, that we may present every man perfect in Christ Jesus. *Col. i. 28.* Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. *Col. iv. 12.* Let patience have her perfect work, that ye may be perfect and entire, wanting nothing. *Ja. i. 4.* As he which hath called you is holy, so be ye holy in all manner of conversation: because it is written, Be ye holy, for I am holy. *1 Pe. i. 15, 16.*

Even as your Father.] See verses 16. 45. Be ye followers of God, as dear children (*said Paul, the prisoner of Jesus Christ for the Gentiles*), and walk in love, as Christ also hath loved us, and hath given himself for us an offering and a sacrifice to God for a sweet-smelling savour. *Eph. v. 1, 2.* Every man that hath this hope in "him" (*in "Christ"*), purifieth himself even as he is pure. *1 John iii. 3.*

CHAP. VI.—*I Alms.*] In any case thou shalt deliver "him" ("*thy brother*" to whom thou dost lend any thing) the pledge again when the sun goeth down, that he may sleep in his own raiment, and bless thee; and it

shall be righteousness unto thee before the Lord thy God. *De. xxiv. 13.* He (*the good man*) hath dispersed, he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. *Ps. cxii. 9.* O king (*said Daniel to Nebuchadnezzar*), let my counsel be acceptable unto thee and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor. *Da. iv. 27.* As it is written (*said Paul*), he hath dispersed abroad, he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. *2 Co. ix. 9, 10.*

Heed.] Jesus said unto them (*his disciples*), Take heed, and beware of the leaven of the Pharisees and of the Saducees. *Mat. xvi. 6.* Take heed, beware of the leaven of the Pharisees, and of the leaven of Herod. *Mar. viii. 15.* Take heed therefore that the light which is in thee be not darkness. *Lu. xi. 35.* Beware ye of the leaven of the Pharisees, which is hypocrisy. Take heed (*said Jesus*) and beware of covetousness, for a man's life consisteth not in the abundance of the things which he possesseth. *Lu. xii. 1. 15.* Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. *He. ii. 1.*

To be seen of them.] See verses 5. 16. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Ma. v. 16.* All their works "they" ("*the Scribes and Pharisees*") do for to be seen of men. Woe unto you Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayers; ye also outwardly appear righteous unto men, but within ye are full of hypocrisy and iniquity; ye build the tombs of the prophets, and garnish the sepulchres of the righteous; and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets. *Ma. xxiii. 5. 14. 28—30.* Come with me (*said Jehu*), and see my zeal for the Lord. But Jehu took no heed to walk in the law of the Lord God of Israel with all his heart, for he departed not from the sins of Jeroboam, which made Israel to sin. *2 Ki. x. 16. 31.* They come unto thee (*said the Lord to Eze-kiel*) as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them, for with their mouth they shew much love, but their heart goeth after their covetousness. *Ez. xxxiii. 31.* Speak unto all the people of the land and to

them: otherwise ye have no reward of your Father which is in 2 heaven. Therefore when thou doest *thine* alms, do not sound a

the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? *Zec. vii. 5.* The prophets shall be ashamed every one of his vision when he hath prophesied, neither shall they wear a rough garment to deceive. *Zec. xiii. 4.* Ye are they (*said Jesus to the Pharisees*) which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. *Lu. xvi. 15.* How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only. *John v. 44.* "They" (*the Pharisees*) loved the praise of men more than the praise of God. *John xii. 43.* As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. *Gal. vi. 12.*

Otherwise ye have no reward.] See verses 4. 6. For if ye love them which love you, what reward have ye? Do not even the publicans the same? *Mat. v. 46.* He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man, shall receive a righteous man's reward; and whosoever shall give to drink, unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat. x. 41, 42.* The Son of man shall come in the glory of his Father, with his angels, and then he shall reward every man according to his works. *Mat. xvi. 27.* "Then" (*"in the last judgment"*) the King shall answer and say unto "them" (*"the righteous"*), Verily, I say unto you, inasmuch as ye have done "it" (*"an act of mercy"*) unto one of the least of these my brethren, ye have done it unto me. Then shall he say unto them on the left hand, Depart from me ye cursed, into everlasting fire, prepared for the devil and his angels; for I was an hungered, and ye gave me no meat; I was thirsty, and ye gave me no drink. *Mat. xxv. 40—42.* If I do "this thing" (*"preach the Gospel"*) willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me; what is my reward then? Verily that, when I preach the Gospel, I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. *1 Co. ix. 17, 18.* For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. vi. 10.* Moses refused to be called the son of Pharaoh's daughter, Esteeming the reproach of Christ greater riches than the treasures of

Egypt; for he had respect unto the recompence of the reward. *He. xi. 24. 26.* Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. *2 John 8.*

Your Father which is in heaven.] See verse 9. Be ye therefore perfect, even as your Father which is in heaven is perfect. *Mat. v. 48.*

*2 When thou doest thine alms.] If I have withheld the poor from their desire, or have caused the eyes of the widow to fail; or have eaten my morsel myself alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering, if his loins have not blessed me, and if he were not warmed with the fleece of my sheep: then let my arm fall from my shoulder blade, &c. *Job xxxi. 16—20.* The wicked borroweth, and payeth not again, but the righteous sheweth mercy, and giveth. *Ps. xxxvii. 21.* He (*the good man*) hath dispersed, he hath given to the poor; his righteousness endureth for ever. *Ps. cxli. 9.* He that hath pity upon the poor lendeth unto the Lord, and that which he hath given will he pay him again. *Pr. xix. 17.* Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. *Ecc. xi. 2.* Is not this the fast that I have chosen; to deal thy bread to the hungry, and that thou bring the poor that are cut out to thy house? When thou seest the naked that thou cover him, and that thou hide not thyself from thine own flesh? If thou draw out thy soul to the hungry, and satisfy the afflicted soul. Then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden, and like a spring of water whose waters fail not. And they that shall be of thee shall build the old waste places, thou shalt raise up the foundations of many generations, and thou shalt be called the repairer of the breach, the restorer of paths to dwell in. *Is. lviii. 7, 10, 11, 12.* Give alms of such things as ye have, and behold all things are clean unto you. *Lu. xi. 41.* Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. *Lu. xii. 33.* Some of "them" (*"the disciples"*) thought, because Judas had the bag, that Jesus had said unto him (*when he said, That thou doest, do quickly*), Buy those things that we have need of against the feast, or that he should give something to the poor. *John xiii. 29.* This woman (*Dorcas or Tabitha of Joppa*) was full of good works, and*

trumpet before thee, as the hypocrites do in the synagogues and

alms-deeds which she did. *Ac. ix. 36.* A devout man (*was Cornelius*), and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. And he (*the angel of the Lord in a vision*) said unto him, Thy prayers and thine alms are come up for a memorial before God. Thy prayer is heard, and thine alms are had in remembrance in the sight of God. *Ac. x. 2. 4. 31.* Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. *Ac. xi. 29.* After many years (*said Paul*) I came to bring alms to my nation, and offerings. *Ac. xxiv. 17.* He that giveth let him do it with simplicity. *Ro. xii. 8.* He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. *2 Co. ix. 6.* Every man according as he purposeth in his heart, so let him give, not grudgingly, or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having sufficiency in all things, may abound to every good work, being enriched in every thing to all bountifulness, which cometh, through us, thanksgiving to God; for the administration of this service not only supplieth the want of the saints, but is abundant also by many thanksgivings unto God. Thanks be unto God for his unspeakable gift. *2 Co. ix. 8—15.* Only "they" (*"James, Cephas, and John"*) would that "we" (*"Paul and Barnabas"*) should remember the poor, the same which I also was forward to do. *Gal. ii. 10.* Let him that stole, steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. *Ep. iv. 28.* Charge them that are rich in this world, that they do good, that they be rich in good works, ready to distribute, willing to communicate. *1 Ti. vi. 18.* We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. *Phil. 7.* To do good and to communicate forget not: for with such sacrifices God is well pleased. *He. xiii. 16.* If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? *Ja. ii. 15, 16.* If any man minister let him do it as of the ability which God giveth: that God in all things may be glorified through Jesus Christ. *1 Pe. iv. 11.* Whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth; and hereby we know

that we are of the truth, and shall assure our hearts before him. *1 John iii. 17—19.*

Do not sound a trumpet.] Most men will proclaim every one his own goodness: but a faithful man who can find? *Pr. xx. 6.* Set the trumpet to thy mouth, he shall come as an eagle against the house of the Lord, because they have transgressed my covenant, and trespassed against my law. *Hos. viii. 1.*

As the hypocrites do.] See verse 5. Thou hypocrite, first cast out the beam out of thine own eye, and then shalt thou see clearly to cast out the mote out of thy brother's eye. *Mat. vii. 5.* Ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honour-eth me with their lips, but their heart is far from me. *Mat. xv. 7, 8.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times. *Mat. xvi. 3.* Why tempt ye me, ye hypocrites (*said Jesus to the Pharisees*)? *Mat. xxii. 18.* Woe unto you, Scribes and Pharisees, hypocrites! *Mat. xxiii. 13, 14—29.* The Lord of that servant (*who was cruel to his fellow-servants in his absence*) shall cut him asunder, and appoint him his portion with the hypocrites. *Mat. xxiv. 51.* The Lord shall have no joy in their (*Israel's*) young men, neither shall have mercy on their fatherless, and widows; for every one is an hypocrite, and an evil doer, and every mouth speaketh folly. *Ja. ix. 17.* I will send "him" (*"the Assyrian"*) against an hypocritical nation, and against the people of my wrath, will I give him a charge, to take the spoil, to take the prey, and to tread them down like the mire of the street. *Ja. x. 6.* Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. *Mar. vii. 6.* Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. *Lu. vi. 42.* Ye hypocrites, ye can discern the face of the sky and of the earth, but how is it that ye do not discern this time? *Lu. xii. 56.* The Lord then answered "him" (*"the ruler of the synagogue"*) and said, Thou hypocrite, doth not each one of you on the sabbath loose his ox, or his ass from the stall, and lead him away to watering? *Lu. xiii. 15.*

In the synagogues, &c.] See verse 5. The Scribes and the Pharisees sit in Moses' seat, and love the uppermost rooms at feasts, and the chief seats in the synagogues. *Mat. xxiii. 6.* Beware of the Scribes, which love the chief seats in the synagogues, and the uppermost rooms at feasts. *Mar. xii. 39.* Woe unto you Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets. *Lu. xi. 43.* Beware of the Scribes,

in the streets, that they may have glory of men. Verily I say 3 unto you, They have their reward. But when thou doest alms, 4 let not thy left hand know what thy right hand doeth: That thine alms may be in secret: and thy Father which seeth in secret him- 5 self shall reward thee openly. And when thou prayest, thou shalt

which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts. *Lu. xx. 46.*

Glory of men.] I have sinned (*said Saul to Samuel*), yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. *1 Sa. xv. 30.* I (*said Jesus*) receive not honour from men. But I know you, that ye have not the love of God in you. I am come in my Father's name, and ye receive me not. If another shall come in his own name, him ye will receive. How can ye believe which receive honour one of another, and seek not the honour that cometh from God only. *John v. 41—44.* He that speaketh of himself, seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. *John vii. 18.* Nor of men sought we glory (*said Paul*), neither of you, nor yet of others, when we might have been burdensome as the apostles of Christ. *1 The. ii. 6.*

Verily I say unto you, they have their reward.] See verses 5. 16. Verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled. *Mat. v. 18.*

3 *Let not thy left hand, &c.]* See thou tell no man (*said Jesus to the leper*), but go thy way, shew thyself to the priest, and offer the gift that Moses commanded for a testimony unto them. *Mat. viii. 4.* Jesus straitly charged them (*the blind men whom he restored to sight*), saying, See that no man know it. *Mat. ix. 30.* He (*said Esaias of the Messiah*) shall not strive nor cry, neither shall any man hear his voice in the streets. *Mat. xii. 19.* See thou say nothing to any man (*said Jesus to the leper*), but go thy way, shew thyself to the priest, &c. *Mar. i. 44.* There is no man that doeth any thing in secret, and he himself seeketh to be known openly: if thou do these things, shew thyself to the world. *John vii. 4.*

4 *Seeth in secret.]* See verses 6. 18. Thou hast proved mine heart; thou hast visited me in the night; thou hast tried me, and shalt find nothing. *Ps. xvii. 3.* If we have forgotten the name of our God, shall not God search this out? For he knoweth the secrets of the heart. *Ps. xlv. 21.* O Lord, thou hast searched me, and known me; thou knowest my down-sitting and mine up-rising. Thou understandest my thought afar off.

Thou compassest my path and my lying down, and art acquainted with all my ways; yea, the darkness hideth not from thee, but the night shineth as the day. The darkness and the light are both alike to thee. *Ps. cxxxix. 1, 2, 3, 12.* I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing. *Je. xvii. 10.* Can any hide himself in secret places, that I shall not see him? saith the Lord. Do not I fill heaven and earth? saith the Lord. *Je. xxxiii. 24.* Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *He. iv. 13.* All the churches shall know that I am he which searcheth the reins and hearts. *Re. ii. 23.*

Reward thee openly.] Whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat. x. 42.* Come ye blessed of my Father (*said the king in Christ's description of the last judgment*), inherit the kingdom prepared for you from the foundation of the world. *Mat. xxv. 34.* Them that honour me I will honour, and they that despise me shall be lightly esteemed. *1 Sa. ii. 30.* Nothing is secret that shall not be made manifest; neither any thing hid, that shall not be known and come abroad. *Lu. viii. 17.* Thou (*who makest a feast for the poor*) shalt be recompensed at the resurrection of the just. *Lu. xiv. 14.* Judge nothing before the time until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. *1 Co. iv. 5.* Now unto him that is able to keep you from falling, and to present you faultless before the presence of his glory with exceeding joy; the only wise God our Saviour, be glory and majesty, dominion, and power, both now and ever. Amen. *Ju. 24.*

5 *When thou prayest, &c.]* Ask and it shall be given you; seek and ye shall find; knock and it shall be opened unto you; for every one that asketh receiveth, and he that seeketh, findeth; and to him that knocketh it shall be opened. *Mat. vii. 7, 8.* Pray ye, therefore, the Lord of the harvest, that he will send forth labourers into his harvest. *Mat. ix. 38.* All things whatsoever ye shall ask in prayer, believing, ye shall receive. *Mat. xxi. 22.* Hearken unto the voice of my cry, my King,

not be as the hypocrites *are*: for they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward. But thou, when thou prayest, enter into thy closet, and when thou 6

and my God, for unto thee will I pray. My voice shalt thou hear in the morning, O Lord; in the morning will I direct *my prayer* unto thee, and will look up. *Ps. v. 2, 3.* Evening, and morning, and at noon, will I pray, and cry aloud, and he shall hear my voice. *Ps. lv. 17.* The prayer of the upright is his delight. *Pr. xv. 8.* Seek ye the Lord while he may be found; call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Is. lv. 6, 7.* Then shall ye call upon me, and yeshall go, and pray unto me, and I will hearken unto you (*saith the Lord*). *Je. xxix. 12.* When Daniel knew that the writing (*the enshrining decree*) was signed (*by king Darius*), he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day, and prayed, and gave thanks before his God, as he did aforetime. *Da. vi. 10.* And I prayed unto the Lord my God (*said Daniel*), and made my confession, and said, O Lord, the great and dreadful God, keeping the covenant and mercy to them that love him, and to them that keep his commandments. *Da. ix. 4.* And he (*Jesus*) spake a parable unto them to *this end*, that men ought always to pray, and not to faint. *Lu. xviii. 1.* Hitherto have ye asked nothing in my name; ask, and ye shall receive, that your joy may be full. *John xvi. 24.* Take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the Spirit, and watching thereunto with all perseverance and supplication for all saints. *Ep. vi. 18.* Continue in prayer, and watch in the same with thanksgiving. Withal, praying also for us, that God would open unto us a door of utterance, to speak the mystery of Christ, for which I am also in bonds. *Col. iv. 2, 3.* Pray without ceasing. *1 The. v. 17.* The prayer of faith shall save the sick, and the Lord shall raise him up. Pray one for another, that ye may be healed. *Ja. v. 15, 16.*

Thou shalt not be as the hypocrites.] See verse 2. and com. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? *Job xxvii. 8—10.* When ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers I will not hear; your hands are full of blood. *Is. i. 15.* Two men went up

into the temple to pray; the one a Pharisee, and the other a publican; the Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men *are*, extortioners, unjust, adulterers, or even as this publican. *Lu. xviii. 10, 11.* Beware of the Scribes, which devour widows' houses, and for a shew make long prayers. *Lu. xx. 47.*

For they love to pray standing, &c.] They (*the Pharisees*) love the uppermost rooms at feasts, and the chief seats in the synagogues. *Mat. xxiii. 6.* Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts. *Mar. xii. 38, 39.* Woe unto you, Pharisees! for ye love the uppermost seats in the synagogues, and greetings in the markets. *Lu. xi. 43.*

Verily I say unto you, they have their reward.] See verse 2. and com. Every one that is proud of heart is an abomination to the Lord, though hand join in hand, he shall not be unpunished. *Pr. xvi. 5.* When thou makest a dinner or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind; and thou shalt be blessed, for they cannot recompense thee, for thou shalt be recompensed at the resurrection of the just. *Lu. xiv. 12—14.* Wherefore he saith, God resisteth the proud, but giveth grace unto the humble. *Ja. iv. 6.*

6 Enter into thy closet.] And when "he" (*"Jesus"*) had sent the multitudes away, he went up into a mountain apart to pray, and when the evening was come he was there alone. *Mat. xiv. 23.* Then cometh Jesus with them (*his disciples*) unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder. *Mat. xxvi. 38.* And he took with him Peter, and the two sons of Zebedee, and began to be sorrowful and very heavy. Then saith he unto them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me; and he went a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless, not as I will, but as thou wilt. *Mat. xxvi. 37—39.* And Jacob was left alone, and there wrestled a man with him, until the breaking of the day. And when he saw that he prevailed not against him, he touched the hollow of his thigh, and the hollow of Jacob's thigh was out of joint as he

hast shut thy door, pray to thy Father which is in secret; and
 7 thy Father which seeth in secret shall reward thee openly. But
 when ye pray, use not vain repetitions, as the heathen do: for

wrestled with him. And he said, Let me go, for the day breaketh; and he said, I will not let thee go, except thou bless me. *Ge. xxxii. 24—26.* He (*Elisha*) went in therefore (to the room where the *Shunammite's child lay dead*) and shut the door upon them twain, and prayed unto the Lord. *2 Ki. iv. 33.* Come my people, enter thou into thy chambers, and shut thy doors about thee. Hide thyself as it were, for a little moment, until the indignation be overpast. *Is. xvi. 20.* Whence knowest thou me (*said Nathaniel*)? Jesus answered and said unto him, Before that Philip called thee, when thou wast under the fig-tree, I saw thee. *John i. 48.* Peter (*entering the chamber where Tabitha lay dead*) put them all forth, and kneeled down, and prayed, and turning him to the body, said, Arise: and she opened her eyes, and when she saw Peter she sat up. *Ac. ix. 40.* On the morrow, as they went on their journey, and drew nigh unto the city (*Joppa*), Peter went up upon the house-top to pray about the sixth hour. Four days ago (*said Cornelius*), I was fasting until this hour, and the ninth hour I prayed in my house, and behold, a man stood before me in bright clothing. *Ac. x. 9. 30.*

Pray to thy Father.] The eyes of the Lord are upon the righteous, and his ears are open unto their cry. *Ps. xxxiv. 15.* It shall come to pass (*said God*) that before they (*the Jews*) call I will answer, and while they are yet speaking I will hear. *Is. lxv. 24.* Jesus saith unto her (*Mary, to whom he appeared after his resurrection*), Touch me not, for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father, and your Father; and to my God, and your God. *John xx. 17.* They that are after the flesh, do mind the things of the flesh; but they that are after the spirit, the things of the spirit. *Ro. viii. 5.* For this cause (*that they faint not at Paul's tribulation*) I bow my knees unto the Father of our Lord Jesus Christ. *Ep. iii. 14.*

7 Use not vain repetitions.] And they (*priests or prophets of Baal*) took the bullock which was given them, and they dressed it, and called on the name of Baal from morning even until noon, saying, O Baal! hear us! but there was no voice, nor any that answered; and they leaped upon the altar which was made. And it came to pass at noon, that Elijah (*the prophet of the Lord*) mocked them, and said, Cry aloud, for he is a god; either he is talking, or he is pursuing, or he is in a journey, or peradventure he sleepeth and must be awaked: and they cried aloud, and cut themselves after their manner with knives and lancets, till the blood gushed out upon them. And it came

to pass when mid-day was past, and they prophesied until the time of the offering of the evening sacrifice, that there was neither voice, nor any to answer, nor any that regarded. *1 Ki. xviii. 26—29.* Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God, for God is in heaven and thou upon earth; therefore let thy words be few, for a dream cometh through the multitude of business, and a fool's voice is known by the multitude of words: for in the multitude of dreams and many words there are also divers vanities; but fear thou God. *Ec. v. 2, 3. 7.* When they knew that "he" (*"Paul"*) was a Jew, all with one voice about the space of two hours cried out, Great is Diana of the Ephesians. *Ac. xix. 34.*

Repetitions.] And he (*Jesus*) went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible, let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done. And he came and found them asleep again, for their eyes were heavy. And he left them, and went away again, and prayed the third time, saying the same words. *Mat. xxvi. 39—44.* Now, O God of Israel, let thy word, I pray thee, be verified (*said Solomon*) which thou spakest unto thy servant David my father; but will God indeed dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have builded. Yet have thou respect unto the prayer of thy servant, and to his supplication, O Lord my God, to hearken unto the cry and to the prayer which thy servant prayeth before thee to-day: that thine eyes may be opened toward this house night and day, even toward the place of which thou hast said, My name shall be there; that thou mayest hearken unto the prayer which thy servant shall make toward this place, &c. &c. And it was so, that when Solomon had made an end of praying all this prayer and supplication unto the Lord, he arose from before the altar of the Lord, from kneeling on his knees, with his hands spread up to heaven. *1 Ki. viii. 26—29, &c. 54.* O my God, incline thine ear and hear; open thine eyes and behold our desolations, and the city which is called by thy name, for we do not present our supplications before thee for our righteousness,

they think that they shall be heard for their much speaking. Be not ye therefore like unto them : for your Father knoweth what things ye have need of, before ye ask him. After this manner therefore pray ye : Our Father which art in heaven, Hallowed be

but for thy great mercies. O Lord, hear (*said Daniel*) ; O Lord, forgive ; O Lord, hearken and do, defer not for thine own sake, O my God, for thy city and thy people are called by thy name. *Da. ix. 18, 19.*

The heathen do.] See verse 32. If he (*thy brother who trespasseth against thee*) neglect to hear the Church, let him be unto thee as a heathen man and a publican. *Mat. xviii. 17.* 8 *Your Father knoweth.] See verse 32.* Lord, all my desire is before thee, and my groaning is not hid from thee. *Ps. xxxviii. 9.* Hide not thy face from thy servant, for I am in trouble ; hear speedily, draw nigh unto my soul and redeem it ; deliver me because of mine enemies ; thou hast known my reproach, and my shame, and my dishonour ; mine adversaries are all before thee. *Ps. lxxix. 17, 18, 19.* Your Father knoweth that ye have need of these things (*what ye shall eat and what ye shall drink, &c.*). *Lu. xii. 30.* Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. Hitherto have ye asked nothing in my name ; ask and ye shall receive, that your joy may be full. The time cometh (*said Jesus*) when I shall no more speak to you in proverbs : at that day ye shall ask in my name, and I say not unto you that I will pray the Father for you : for the Father himself loveth you because ye have loved me, and have believed that I came out from God. *John xvi. 23—27.* Be careful for nothing, but in every thing by prayer and supplication with thanksgiving, let your requests be made known unto God. *Phi. iv. 6.*

9 *This manner therefore pray ye.]* Lord, teach us to pray (*said one of his disciples to Jesus*), as John also taught his disciples. And he said unto them, When ye pray, say, Our Father which art in heaven, &c. *Lu. xi. 1. 2.*

Our Father which art in heaven, &c.] See verses 1. 6. 14. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. Be ye therefore perfect, even as your Father which is in heaven is perfect. *Mat. v. 16. 48.* If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him. *Mat. vii. 11.* Are not two sparrows sold for a farthing, and one of them shall not fall on the ground without your Father. *Mat. x. 29.* I will not drink henceforth of this fruit of the vine (*said Jesus to his disciples*) until that day when I drink it new with you in my Father's king-

dom. O my Father, if this cup may not pass away from me except I drink it, thy will be done. *Mat. xxvi. 29. 42.* Doubtless thou art our Father, though Abraham be ignorant of us, and Israel acknowledge us not : thou, O Lord, art our Father, our Redeemer, thy name is from everlasting. *Is. lxiii. 16.* But now, O Lord, thou art our Father ; we are the clay, and thou our Potter, and we all are the work of thy hand. *Is. lxiv. 8.* I will arise, and go to my father (*said the prodigal in the parable*), and will say unto him, Father, I have sinned against heaven and before thee : (*and again*) Father, I have sinned against heaven and in thy sight, and am no more worthy to be called thy son. *Lu. xv. 18. 21.* Jesus saith unto "her" ("*Mary*," to whom he appeared after his resurrection), Touch me not, for I am not yet ascended to my Father, but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and to your God. *John xx. 17.* Grace to you, and peace (*said Paul*) from God our Father, and the Lord Jesus Christ. *Ro. i. 7.* Ye have not received the spirit of bondage again to fear, but ye have received the spirit of adoption, whereby we cry, Abba, Father. *Ro. viii. 15.* Paul, an apostle (not of men, neither by man, but by Jesus Christ, and God the Father, who raised him from the dead), unto the Churches of Galatia. *Gal. i. 1.* Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father. *Gal. iv. 6.* If ye call on the Father, who, without respect of persons, judgeth according to every man's work, pass the time of your sojourning here in fear. 1 *Pe. i. 17.*

Which art in heaven.] Call no man your father upon earth, for one is your Father, which is in heaven. *Mat. xxiii. 9.* O Lord God of our fathers (*said king Jehoshaphat in prayer*), art not thou God in heaven ? and rulest not thou over all the kingdoms of the heathen ? and in thine hand is there not power and might, so that none is able to withstand thee ? 2 *Ch. xx. 6.* But our God is in the heavens ; he hath done whatsoever he hath pleased. *Ps. cxv. 3.* Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit. *Is. lvii. 15.* Thus saith the Lord, The heaven is my throne, and the earth is my footstool ; where is the house that ye build unto me ? and where is the place of my rest ? *Is. lxvi. 1.*

Hallowed be thy name.] Moses said unto Aaron, This is it that the Lord spake, I will

10 thy name. Thy kingdom come. Thy will be done in earth, as it

be sanctified in them that come nigh me, and before all the people I will be glorified. *Le. x. 3.* Let thy name be magnified for ever (*said David in his prayer*), saying, The Lord of hosts is the God over Israel. *2 Sa. vii. 26.* Hear thou in heaven, thy dwelling place (*said Solomon in prayer*), that all the people of the earth may know thy name, to fear thee as do thy people Israel. *1 Ki. viii. 43.* Let it be established, that thy name may be magnified for ever, saying, The Lord of hosts is the God of Israel, even a God to Israel. *1 Ch. xvii. 24.* Then (*in the solemn general fast and humiliation*) the Levites said, Stand up and bless the Lord your God for ever and ever; and blessed be thy glorious name, which is exalted above all blessing and praise. *Ne. ix. 5.* Blessed be the Lord God, the God of Israel, who only doeth wondrous works, and blessed be his glorious name for ever; and let the whole earth be filled with his glory: Amen and Amen. *Ps. lxxii. 18, 19.* He hath sent redemption unto his people; he hath commanded his covenant for ever: Holy and reverend is his name. *Ps. cxi. 9.* And "one" (*of "the seraphim"*) cried unto another, and said, Holy, holy, holy, is the Lord of hosts, the whole earth is full of his glory. *Is. vi. 3.* Now therefore, O Lord our God, save us from his (*Sennacherib's*) hand (*said Hezekiah*), that all the kingdoms of the earth may know that thou art the Lord, even thou only. *Is. xxxvii. 20.* I will sanctify my great name which was profaned among the heathen, which ye have profaned in the midst of them: and the heathen shall know that I am the Lord, saith the Lord God, when I shall be sanctified in you before their eyes. *Ez. xxxvi. 23.* Thus will I magnify myself, and sanctify myself (*saith God, by his judgment against Gog*), and I will be known in the eyes of many nations; and they shall know that I am the Lord. *Ez. xxxviii. 23.* The earth shall be filled with the knowledge of the glory of the Lord, as the waters cover the sea. *Hab. ii. 14.* The Lord shall be king over all the earth: in that day shall there be one Lord, and his name one. *Zec. xiv. 9.* From the rising of the sun, even unto the going down of the same, my name shall be great among the Gentiles: and in every place incense shall be offered to my name, and a pure offering for my name shall be great among the heathen, saith the Lord of hosts. *Mal. i. 11.* Glory to God in the highest. *Lu. ii. 14.* Hallowed be thy name. *Lu. xi. 2.* (*Christ, the Lord of lords*) whom no man hath seen, nor can see, to whom be honour and power everlasting; Amen. *1 Ti. vi. 16.* Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are and were created. *Re. iv.*

11. Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. *Re. v. 12.*

10 *Thy kingdom come.*] Repent ye, for the kingdom of heaven is at hand. *Mat. iii. 2* and *Mat. iv. 17.* There be some standing here (*said Jesus*) which shall not taste of death till they see the Son of man coming in his kingdom. *Mat. xvi. 28.* Yet have I set my King upon my holy hill of Zion. *Ps. ii. 6.* The mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. *Is. ii. 2.* Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. *Je. xxiii. 5.* In the days of these kings (*said Daniel to Nebuchadnezzar*) shall the God of heaven set up a kingdom, which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces and consume all these kingdoms, and it shall stand for ever. *Da. ii. 44.* I saw in the night visions; and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And the kingdom and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him. *Da. vii. 13, 27.* Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee; he is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec. ix. 9.* Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. *Mar. xi. 10.* And the people when they knew it (*that he, Jesus, went aside privately into a desert place*) followed him, and he received them, and spake unto them of the kingdom of God. *Lu. ix. 11.* He (*Jesus*) added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. Blessed (*said the disciples, as Jesus rode into Jerusalem on an ass*) be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. *Lu. xix. 11, 38.* We do not cease to pray for you, giving thanks unto the Father, which hath made us meet to be partakers of the inheritance of saints in light, who shall deliver us from the power of darkness, and has translated us into the kingdom of his dear Son. *Col. i. 12, 13.* The kingdoms of this world are become the kingdoms of our Lord and of

is in heaven. Give us this day our daily bread. And forgive 11

his Christ, and he shall reign for ever and ever. *Re. xi. 16.* I heard a loud voice saying in heaven, Now is come salvation and strength, and the kingdom of our God, and the power of his Christ. *Re. xii. 10.* And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunders, saying, Alleluia: for the Lord God Omnipotent reigneth. *Re. xix. 6.* And I saw thrones, and they sat upon them, and judgment was given unto them; and I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. *Re. xx. 4.*

Thy will be done.] Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. vii. 21.* Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. xii. 50.* O my Father (*said Jesus*), if this cup may not pass away from me except I drink it, thy will be done. *Mat. xxvi. 42.* I delight to do thy will, O my God, yea, thy law is within my heart. *Pa. xl. 8.* Whosoever shall do the will of God, the same is my brother, and my sister, and mother. *Mar. iii. 35.* My meat (*said Jesus*) is to do the will of him that sent me, and to finish his work. *John iv. 34.* And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day. *John vi. 40.* If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *John vii. 17.* He (*the Lord*) raised up unto "them" (*his "people Israel"*) David to be their king; to whom also he gave testimony (*said Paul*), and said, I have found David the son of Jesse, a man after mine own heart, which shall fulfil all my will. *Ac. xiii. 22.* And when he (*Paul*) would not be persuaded (*but would go up to Jerusalem*), we ceased, saying, The will of the Lord be done. *Ac. xxi. 14.* And he (*Ananias*) said (*unto Paul*), The God of our fathers hath chosen thee, that thou shouldest know his will, and see that Just One, and shouldest hear the voice of his mouth. *Ac. xxii. 14.* Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. *Ro. xii. 2.* Servants, be obedient to them that are your masters; not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart. *Eph. vi. 5, 6.* We do not cease to pray for you, and to

desire that ye may be filled with the knowledge of his will, in all wisdom, and spiritual understanding. *Col. i. 9.* For this is the will of God, even your sanctification; that ye should abstain from fornication. *1 The. iv. 3.* In every thing give thanks, for this is the will of God in Christ Jesus concerning you. *1 The. v. 18.* Then said "I" (*"the Messiah"*), Lo, I come (in the volume of the book it is written of me) to do thy will, O God. *He. x. 7.* Ye have need of patience (*said Paul*), that after ye have done the will of God, ye might receive the promise. *He. x. 36.* Now the God of peace make you perfect in every good work to do his will; working in you that which is well pleasing in his sight, through Jesus Christ. *He. xiii. 21.* For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. *1 Pe. ii. 15.* He that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. *1 Pe. iv. 2.*

As it is in heaven.] Thou art the Lord, the God (*said the Levites in the solemn fast and repentance*), the host of heaven worshippeth thee. *Ne. ix. 6.* The Lord hath prepared his throne in heaven, and his kingdom ruleth over all: bless the Lord, ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word: bless ye the Lord, all ye his hosts; ye ministers of his that do his pleasure. *Pa. ciii. 19, 20, 21.* He (*the Lord*) doeth according to his will in the army of heaven, and among the inhabitants of the earth; and none can stay his hand, or say unto him, What doest thou? *Da. iv. 35.* Are they not all (*the angels*) ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. i. 14.*

11 Us this day.] It is written (*said Jesus to Satan*), Man shall not live by bread alone, but by every word that proceedeth out of the mouth of God. *Mat. iv. 4.* This is the thing which the Lord hath commanded; Gather of "it" (*"the bread," which the Lord had given them to eat*) every man according to his eating: let no man leave it till the morning. Six days ye shall gather it, but on the seventh day, which is the Sabbath, in it there shall be none. And the house of Israel called the name thereof Manna, and it was like coriander seed, white, and the taste of it was like wafers made with honey. And Moses said unto Aaron, Take a pot, and put an omer full of manna therein, and lay it up before the Lord to be kept for your generations. And the children of Israel did eat manna forty years, until they came to a land inhabited. They did eat manna until they came unto the borders of the land of Canaan. *Ex. xvi.*

12 us our debts, as we forgive our debtors. And lead us not into

16—35. I have esteemed the words of "his" ("God's") mouth more than my necessary food (said Job). Job xxiii. 12. Behold, the eye of the Lord is upon them that fear him, upon them that hope in his mercy; to deliver their soul from death, and to keep them alive in famine. Ps. xxxiii. 18, 19. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. Ps. xxxiv. 10. Give me neither poverty nor riches: feed me with food convenient for me. Pr. xxx. 8. Bread shall be given him (that walketh righteously), his waters shall be sure. Is. xxxiii. 16. Give us this day our daily bread. Lu. xi. 3. Our fathers did eat manna in the desert (said the Jesus to Jesus): as it is written, He gave them bread from heaven to eat. Then Jesus said unto them, Verily, verily, I say unto you, Moses gave you not that bread from heaven. But my Father giveth you the true bread from heaven: for the bread of God is he which cometh down from heaven, and giveth life unto the world. I am the bread of life; he that cometh to me shall never hunger, and he that believeth on me shall never thirst. John vi. 31—35. Now them that are such, we command and exhort by our Lord Jesus Christ, that with quietness they work, and eat their own bread. 2 The. iii. 12. Having food and raiment, let us be therewith content. 1 Ti. vi. 8.

12 Forgive us.] The Lord passed by before him (Moses), and proclaimed, The Lord, the Lord God, merciful and gracious, long suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty: visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. Ex. xxxiv. 7. Hearken thou (said Solomon in prayer) to the supplication of thy servant, and of thy people Israel, when they shall pray toward this place: and hear thou in heaven thy dwelling place, and when thou hearest forgive. Then hear thou in heaven, and forgive the sin of thy people Israel, and bring them again unto the land which thou gavest unto their fathers. Then hear thou in heaven thy dwelling place, and forgive and do, and give to every man according to his ways, whose heart thou knowest (for thou, even thou only, knowest the hearts of all the children of men). Forgive thy people that have sinned against thee, and all their transgressions wherein they have transgressed against thee, and give them compassion before them who carried them captive, that they may have compassion on them. 1 Ki. viii. 30. 34. 39. 50. Blessed is he whose transgression is forgiven, whose sin is covered. Ps. xxxii. 1.

But there is forgiveness with thee (the Lord) that thou mayest be feared. Ps. cxxx. 4. Come now, and let us reason together, saith the Lord: though your sins be as scarlet, they shall be as white as snow: though they be red like crimson, they shall be as wool. Is. i. 18. O Lord, hear, O Lord forgive, O Lord hearken and do. Da. ix. 19. Be it known unto you therefore, men and brethren, that through this man is preached unto you the forgiveness of sins. Ac. xiii. 38. Blessed be the God and Father of our Lord Jesus Christ, in whom (Christ) we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ep. i. 7. The blood of Jesus Christ his Son, cleanseth us from all sin. 1 John i. 7. If we say that we have no sin, we deceive ourselves, and the truth is not in us. If we confess our sins, he is faithful and just to forgive us our sins, and to cleanse us from all unrighteousness. 1 John i. 8, 9.

Debts.] Lord, how oft (said Peter to Jesus) shall my brother sin against me, and I forgive him? Till seven times? Jesus saith unto him, I say not unto thee until seven times, but until seventy times seven. Mat. xviii. 21, 22. The Lord of that servant (in the parable, who was not able to pay his debts) was moved with compassion, and loosed him, and forgave him the debt. And his Lord was wroth, and delivered "him" ("the servant" who would not forgive his fellow servant) to the tormentors, till he should pay all that was due unto him. Mat. xviii. 27, 34. There was a certain creditor (said Jesus to Simon) which had two debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. And he (Jesus) turned to the woman (who had washed and anointed his feet) and said unto Simon, Seest thou this woman? I entered into thine house, thou gavest me no water for my feet: but she hath washed my feet with tears, and wiped them with the hairs of her head, &c. &c.; wherefore I say unto thee, Her sins, which are many, are forgiven; for she loved much, but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven. Lu. vii. 40—48. Forgive us our sins, for we also forgive every one that is indebted to us. Lu. xi. 4.

As we forgive our debtors.] See verses 14, 15. and preced. com. Then said "they" ("the nobles and the rulers" who had exacted money, to Nehemiah), We will restore them, and require nothing of them; so will we do as thou sayest. Then I called the priests, and took an oath of them that they should do according to this promise. Also I shook my lap, and said, So God shake out every man from his house, and from his labour, that performeth

temptation, but deliver us from evil: For thine is the kingdom, 18

not this promise. And all the congregation said, Amen. *Nc. v. 12, 13.* When ye stand praying (*said Jesus to his disciples*), forgive if ye have ought against any; that your Father also which is in heaven may forgive you your trespasses. But if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. *Mar. xi. 25.* Forgive and ye shall be forgiven. *Lu. vi. 37.* If thy brother trespass against thee, rebuke him, and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. *Lu. xvii. 3, 4.* Be ye kind one to another, tender hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Ep. iv. 32.* As Christ forgave you so also do ye. *Col. iii. 13.*

13 *Lead us not into temptation.*] Watch and pray (*said Jesus*), that ye enter not into temptation. The spirit indeed is willing, but the flesh is weak. *Mat. xxvi. 41.* God did tempt Abraham, and said unto him, Abraham. And he said, Behold, here I am. *Ge. xxii. 1.* Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. And he humbled thee, and suffered thee to hunger, and fed thee with manna, which thou knewest not, neither did thy fathers know, that he might make thee know that man doth not live by bread only, but by every word that proceedeth out of the mouth of the Lord doth man live. *De. viii. 2, 3.* Beware that thou forget not the Lord thy God, who fed thee in the wilderness with manna, which thy fathers knew not; that he might humble thee, and that he might prove thee, to do thee good at thy latter end. *De. viii. 16.* Remove far from me vanity and lies; give me neither poverty nor riches; feed me with food convenient for me. *Pr. xxx. 8.* Simon, Simon (*said Jesus to Peter*), Satan hath desired to have you, that he may sift you as wheat; pray that ye enter not into temptation. And he was withdrawn from "them" ("his disciples") about a stone's cast, and kneeled down, and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven, strengthening him. And being in an agony, he prayed more earnestly: and his sweat was as it were great drops of blood falling down to the ground. And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow, and said unto them, Why sleep ye? Rise and pray, lest ye enter into temptation. *Lu. xxii. 31—46.* There hath no temptation

taken you, but such as is common to man. 1 *Co. x. 13.* Lest "I" ("*Paul*") should be exalted above measure through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee: for my strength is made perfect in weakness. Most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. 2 *Co. xii. 7, 8, 9.* Others (*excellent persons of old time*) had trial of cruel mockings and scourgings, yea, moreover of bonds and imprisonments. *He. xi. 36.* Be sober, be vigilant: because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour. 1 *Pe. v. 8.* The Lord knoweth how to deliver the godly out of temptations. 2 *Pe. ii. 9.* Fear none of those things which thou shalt suffer; behold, the Devil shall cast some of you into prison, that ye may be tried, and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. *Re. ii. 10.* Because thou hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. *Re. iii. 10; xxvi. 41.*

Deliver us from evil.] "*Jabez*" (*who was more honourable than his brethren*) called on the God of Israel, saying, O that thou wouldest bless me indeed, and enlarge my coast, and that thine hand might be with me, and that thou wouldest keep me from evil, that it may not grieve me. And God granted him that which he requested. 1 *Ch. iv. 10.* The Lord shall preserve thee from all evil, he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in from this time forth, and even for evermore. *Ps. cxxi. 7, 8.* I will deliver thee out of the hand of the wicked, and I will redeem thee out of the hand of the terrible. *Je. xv. 21.* I pray not (*said Jesus*) that thou shouldest take them out of the world (*those that thou hast given me*), but that thou shouldest keep them from the evil. *John xvii. 15.* Grace be to you, and peace from God the Father, and from our Lord Jesus Christ, who gave himself for our sins, that he might deliver us from this present evil world, according to the will of God and our Father. *Ga. i. 4.* Ye turned to God from idols, to serve the living and true God, and to wait for his Son from heaven, whom he raised from the dead, *even Jesus*, which delivered us from the wrath to come. 1 *The. i. 10.* The Lord stood with me (*said Paul*), and strengthened me; that by me the preaching might be fully known, and *that* all the Gentiles might hear, and I

14 and the power, and the glory, for ever. Amen. For if ye forgive

was delivered out of the mouth of the lion. 2 *Ti.* iv. 17. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil, and deliver them who through fear of death were all their lifetime subject to bondage. *He.* ii. 14, 15. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. 1 *John* iii. 8. We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not. And we know, that we are of God, and the whole world lieth in wickedness. 1 *John* v. 18, 19. These are they which came out of great tribulation (*these which are arrayed in white robes*), and have washed their robes, and made them white in the blood of the Lamb. They shall hunger no more, neither thirst any more: and God shall wipe away all tears from their eyes. *Re.* vii. 14—17. And there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. *Re.* xxi. 4.

Thine is the kingdom, &c.] See verse 10. The Lord shall reign for ever and ever. *Ex.* xv. 18. Thine, O Lord (*said David*), is the greatness, and the power, and the glory, and the victory, and the majesty. For all that is in the heaven, and in the earth is *thine*; *thine is the kingdom*, O Lord, and thou art exalted as head above all. 1 *Ch.* xxix. 11. The Lord is King for ever and ever: the heathen are perished out of his land. *Ps.* x. 16. The Lord Most High is terrible: he is a great King over all the earth; he shall subdue the people under us, and the nations under our feet. *Ps.* xlvii. 2, 3. All thy works shall praise thee, O Lord, and thy saints shall bless thee. They shall speak of the glory of thy kingdom, and talk of thy power, to make known to the sons of men his mighty acts, and the glorious majesty of his kingdom. Thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all generations. *Ps.* cxlv. 10—13. The Most High ruleth in the kingdom of men, and giveth it to whomsoever he will. I blessed the Most High (*said Nebuchadnezzar*), and I praised and honoured him that liveth for ever, whose dominion is an everlasting dominion, and his kingdom is from generation to generation. *Da.* iv. 25, 34. He doeth according to his will in the army of heaven, and among the inhabitants of the earth. *Da.* iv. 35. The saints of the Most High shall take the kingdom, and possess the kingdom for ever, even for ever and ever. *Da.* vii. 18. Now unto the King eternal, immortal, invisible, the only wise God, be honour and glory, for ever and ever, Amen. 1 *Ti.*

i. 17. Keep this commandment without spot, unrebukeable, until the appearing of our Lord Jesus Christ, which in his times he shall shew, *who is the blessed, and only Potentate, the King of kings, and Lord of lords*; who only hath immortality, dwelling in the light which no man can approach unto, whom no man hath seen, nor can see, to whom be honour and power everlasting, Amen. Trust in the living God, who giveth us richly all things to enjoy. 1 *Ti.* vi. 14—17. Every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. *Re.* v. 13. I heard a great voice of much people in heaven, saying, Alleluia, salvation, and glory, and honour, and power, even unto the Lord our God. *Re.* xix. 1.

Amen.] I am with you alway (*said Jesus to his disciples*), even unto the end of the world, Amen. *Mat.* xxviii. 20. And the woman (*under the trial of jealousy*) shall say, Amen, Amen. *Lu.* v. 22. Cursed be the man that maketh any graven image, &c., and all the people shall say, Amen. *De.* xxvii. 15—18, &c. He (*Solomon*) shall be king in my stead (*said David*). And Benaiah, the son of Jehoiada, answered the king and said, Amen. 1 *Ki.* i. 35, 36. Blessed be the Lord God of Israel for ever and ever. And all the people said, Amen, and praised the Lord. 1 *Ch.* xvi. 36. *Ps.* xli. 13. *id.* Blessed be his glorious name for ever, and let the whole earth be filled with his glory, Amen and Amen. *Ps.* lxxii. 19. Blessed be the Lord for evermore, Amen and Amen. *Ps.* lxxxix. 52. Blessed be the Lord God of Israel, from everlasting to everlasting, and let all the people say, Amen, praise ye the Lord. *Ps.* cvi. 48. The prophet Jeremiah said unto the prophet Hananiah, even the prophet Jeremiah said (*to the false prophecy of Hananiah*), Amen. *Je.* xxviii. 6. I will pray with the spirit, and I will pray with the understanding also: I will sing with the spirit, and I will sing with the understanding also: else when thou bless with the spirit, how shall he that occupieth the room of the unlearned say Amen at thy giving of thanks, seeing he understandeth not what thou sayest (*if thou pray in an unknown tongue*)? 1 *Co.* xiv. 15, 16. All the promises of God in him (*Christ*) are yea, and in him Amen, unto the glory of God by us. 2 *Co.* i. 20. Behold, I am alive for evermore, Amen, and have the keys of hell and death. *Re.* i. 18. These things, saith the Amen, the faithful and true witness, the beginning of the creation of God. *Re.* iii. 14. And the four and twenty elders and the four beasts fell down and worshipped

men their trespasses, your heavenly Father will also forgive you : But if ye forgive not men their trespasses, neither will your Father 15 forgive your trespasses. Moreover when ye fast, be not, as the 16 hypocrites, of a sad countenance : for they disfigure their faces,

God that sat on the throne, saying, Amen, Alleluia. *Re.* xix. 4 ; xxii. 20.

14 *If ye forgive, &c.] See verse 12. and com.* With what judgment ye judge, ye shall be judged, and with what measure ye mete, it shall be measured to you again. *Mat.* vii.

2. So likewise (as the king in the parable punished the servant who had not mercy on his fellow servant) shall my heavenly Father do also unto you (*said Jesus*). If ye from your hearts forgive not every one his brother their trespasses. *Mat.* xviii. 35. Whoso stoppeth his ears at the cry of the poor, he also shall cry himself, but shall not be heard. *Pr.* xxi. 13. He shall have judgment without mercy that hath shewed no mercy, and mercy rejoiceth against judgment. *Ja.* ii. 13. In this the children of God are manifest, and the children of the Devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. 1 *John* iii. 10.

16 *When ye fast.]* Then came to "him" ("Jesus") the disciples of John, saying, Why do we and the Pharisees fast oft, but thy disciples fast not ? And Jesus said unto them, Can the children of the bride-chamber mourn as long as the bridegroom is with them ? But the days will come when the bridegroom shall be taken from them, and then shall they fast. *Mat.* ix. 14, 15. David besought God for the child (which he had by the wife of Uriah) ; and David fasted, and went in and lay all night upon the earth. Then (when the child had died) said his servants unto him, What thing is this that thou hast done ? Thou didst fast and weep for the child, while it was alive, but when the child was dead, thou didst arise and eat bread. 2 *Sa.* xii. 16, 21. When I heard these words (*said Nehemiah, respecting the afflicted state of Jerusalem*), I sat down and wept, and mourned certain days, and fasted, and prayed before the God of heaven. *Ne.* i. 4. Go gather together all the Jews that are present (*was the answer of Esther to Mordecai*) in Shushan ; and fast ye for me, and neither eat nor drink three days, night or day : I also and my maidens will fast likewise, and so will I go in unto the king (*Ahasuerus*), which is not according to the law ; and if I perish, I perish. *Es.* iv. 16. But as for me (*said David*), when "they" ("my false witnesses") were sick, my clothing was sackcloth : I humbled my soul with fasting. *Ps.* xxxv. 13. When I wept, and chastened my soul with fasting, that was to my reproach. *Ps.* lxi. 10. My knees are weak through fasting, and my flesh falleth of fatness. *Ps.* cix. 24. And I set my face (*said Daniel*) unto the Lord God, to seek by prayer and supplications,

with fasting, and sackcloth, and ashes (*for Jerusalem's restoration*). *Da.* ix. 3. She (*Anna the prophetess*) was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers night and day. *Lu.* ii. 37. Cornelius said (*to Peter*), four days ago I was fasting until this hour ; and at the ninth hour I prayed in my house. *Ac.* x. 30. As "they" ("the prophets and teachers of the church at Antioch") ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. *Ac.* xiii. 2, 3. And when they had ordained them elders in every church, and had prayed, with fasting, "they" ("Paul and Barnabas") commended them unto the Lord, on whom they believed. *Ac.* xiv. 23. Defraud ye not one the other, except it be with consent, for a time, that ye (*the husband and wife*) may give yourselves to fasting and prayer. 1 *Co.* vii. 5. We then, as workers together with "him" ("Christ") beseech you, that ye receive not the grace of God in vain. In all things approving ourselves as the ministers of God ; in stripes, in imprisonments, in tumults, in labours, in watchings, in fastings. 2 *Co.* vi. 5. Thrice was I beaten with rods (*said Paul*) ; in journeyings often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 2 *Co.* xi. 27.

Be not, as the hypocrites.] See verses 2. 5. and com. And it came to pass, when Ahab heard those words (*of Elijah denouncing judgments*), that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 1 *Ki.* xxi. 27. Wherefore have we fasted, say "they" ("the hypocrites"), and thou seest not ? Wherefore have we afflicted our soul, and thou takest no knowledge ? Behold, in the days of your fast ye find pleasure, and exact all your labours ; behold, ye fast for strife and debate, and to smite with the fist of wickedness : ye shall not fast as ye do this day, to make your voice to be heard on high ! Is it such a fast that I have chosen ? a day for a man to afflict his soul ? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him ? Wilt thou call this a fast, and an acceptable day to the Lord ? *Is.* lviii. 3, 4, 5. Speak unto all the people of the land, and to the priests, saying, When ye fasted, and mourned, in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me ? *Zec.* vii. 5. Ye have

that they may appear unto men to fast. Verily I say unto you,
 17 They have their reward. But thou, when thou fastest, anoint
 18 thine head, and wash thy face; That thou appear not unto men
 to fast, but unto thy Father which is in secret: and thy Father,
 19 which seeth in secret, shall reward thee openly. Lay not up for
 yourselves treasures upon earth, where moth and rust doth corrupt,

said, It is vain to serve God: and what profit
 is it that we have kept his ordinance, and
 that we have walked mournfully before the
 Lord of hosts? *Mal. iii. 14.* And the dis-
 ciples of John and of the Pharisees used to
 fast; and they come and say unto "him"
 ("Jesus"), Why do the disciples of John and
 of the Pharisees fast, but thy disciples fast
 not? *Mar. ii. 18.* I fast twice in the week
 (said the Pharisee to Jesus). *Lu. xviii. 12.*

17 Anoint thine head.] Wash thyself (said
Naomi to Ruth), and anoint thee, and put thy
 raiment upon thee, and get thee down to the
 floor, but make not thyself known unto the
 man, until he shall have done eating and
 drinking. *Ru. iii. 3.* David arose and walked
 upon the roof of the king's house, and from
 the roof he saw a woman (*Uriah's wife*)
 washing herself, &c. *2 Sa. xi. 2.* Let thy
 garments be always white; and let thy head
 lack no ointment. *Ec. ix. 8.* In those days
 (of *Cyrus king of Persia*) I, Daniel, was
 mourning three full weeks; I ate no pleasant
 bread, neither came flesh or wine in my
 mouth, neither did I anoint myself at all, till
 three whole weeks were fulfilled. *Da. x. 2, 3.*

18 Appear not unto men to fast.] Where-
 fore we labour, that whether present or absent
 we may be accepted of him. *2 Co. v. 9.* For
 not he that commendeth himself is approved,
 but whom the Lord commendeth. *2 Co. x.*
 18. Servants, obey in all things your masters
 according to the flesh; and whatsoever ye do,
 do it heartily as to the Lord, and not unto
 men, knowing that of the Lord ye shall re-
 ceive the reward of the inheritance; for ye
 serve the Lord Christ. *Col. iii. 22, 23, 24.*
 Submit yourselves to every ordinance of man
 for the Lord's sake. *1 Pe. ii. 13.*

Shall reward thee openly.] See verses 4, 6.
 Thinkest thou that thou shalt escape the
 judgment of God? Who will render to every
 man according to his deeds. *Ro. ii. 6.* Ye
 greatly rejoice (by the power of God through
 faith unto salvation), that the trial of your
 faith, being much more precious than of gold
 that perisheth, though it be tried with fire,
 might be found unto praise, and honour, and
 glory, at the appearing of Jesus Christ. *1*
Pe. i. 7.

19 Not up for yourselves.] If I have made
 gold my hope, or have said to the fine gold,
 Thou art my confidence; this were an iniquity
 to be punished. *Job xxxi. 24, 28.* Surely
 every man walketh in a vain shew; surely
 they are disquieted in vain: he heapeth up

riches, and knoweth not who shall gather
 them. *Ps. xxxix. 6.* If riches increase, set
 not your heart upon them. *Ps. lxxii. 10.*
 Riches profit not in the day of wrath. *Pr.*
xi. 4. By merey and truth iniquity is purged,
 and by the fear of the Lord men depart from
 evil. *Pr. xvi. 6.* Wilt thou set thine eyes
 upon that which is not? For riches certainly
 make themselves wings; they fly away as an
 eagle toward heaven. *Pr. xxiii. 5.* God
 giveth to a man that is good in his sight,
 wisdom, and knowledge, and joy; but to the
 sinner he giveth travail, to gather and to heap
 up, that he may give to him that is good be-
 fore God. This also is vanity and vexation
 of spirit. *Ec. ii. 26.* He that loveth silver
 shall not be satisfied with silver; nor he that
 loveth abundance with increase. This is also
 vanity. *Ec. v. 10.* When goods increase,
 they are increased that eat them; and what
 good is there to the owners thereof, saving
 the beholding of them with their eyes? The
 sleep of a labouring man is sweet, whether he
 eat little or much; but the abundance of the
 rich will not suffer him to sleep. There is a
 sore evil which I have seen under the sun,
 namely, Riches kept for the owners thereof
 to their hurt. *Pr. v. 11, 12, 13.* Neither "their"
 ("Judah's") silver nor their gold shall be
 able to deliver them in the day of the Lord's
 wrath. *Zep. i. 18.* So is he (like the rich
 fool in the parable) that layeth up treasure for
 himself, and is not rich toward God. *Lu. xii.*
 21. Yet lackest thou one thing (said Jesus
 to the ruler, who said that he had kept all the
 commandments); sell all that thou hast, and
 distribute unto the poor, and thou shalt have
 treasure in heaven. And when Jesus saw
 that he was very sorrowful, he said, How
 hardly shall they that have riches enter into
 the kingdom of God. *Lu. xviii. 22, 24.*
 Having food and raiment, let us be therewith
 content. *1 Ti. vi. 8.* But they that will be
 rich, fall into temptation and a snare, and into
 many foolish and hurtful lusts, which drown
 men in destruction and perdition. For the
 love of money is the root of all evil; which
 while some coveted after they have erred from
 the faith, and pierced themselves through
 with many sorrows. Charge them that are
 rich in this world, that they be not high-
 minded, nor trust in uncertain riches; but in
 the living God, who giveth us richly all things
 to enjoy. *1 Ti. vi. 9, 10, 17.* Let your con-
 versation be without covetousness, and be con-
 tent with such things as ye have; for he hath

and where thieves break through and steal : But lay up for your- 20
selves treasures in heaven, where neither moth nor rust doth cor-
rupt, and where thieves do not break through nor steal : For where 21
your treasure is, there will your heart be also. The light of the 22
body is the eye : if therefore thine eye be single, thy whole body

said, I will never leave thee, nor forsake thee. *He. xiii. 5.* Go to, now, ye rich men, weep and howl for your miseries that shall come upon you ; your riches are corrupted, and your garments are moth-eaten ; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire ; ye have heaped treasure together for the last days. *Ja. v. 1, 2, 3.* Love not the world, neither the things that are in the world ; if any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *1 John ii. 15, 16.*

20 *Lay up for yourselves.] See preced. com.* If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven. *Mat. xix. 21.* Wisdom and knowledge shall be the stability of thy times, and strength of salvation : the fear of the Lord is his treasure. *Is. xxxiii. 6.* The life is more than meat, and the body is more than raiment. *Lu. xii. 23.* Sell all that thou hast (*said Jesus to the ruler*), and distribute unto the poor ; and thou shalt have treasure in heaven. *Lu. xviii. 22.* Ye had compassion (*said Paul*) of me in my bonds, and took joyfully the spoiling of your goods. *He. x. 34.* By faith Moses refused to be called the son of Pharaoh's daughter, esteeming the reproach of Christ greater riches than the treasures in Egypt ; for he had respect unto the recompence of the reward. *He. xi. 26.* Harken, my beloved brethren, Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom, which he hath promised to them that love him. *Ja. ii. 5.* Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you. *1 Pe. i. 4.* When the chief Shepherd shall appear, ye shall receive a crown of glory that fadeth not away. *1 Pe. v. 4.* I know thy works, and tribulation, and poverty, (but thou art rich ;) and I know the blasphemy of them which say they are Jews, and are not, but are the synagogue of Satan. Fear none of those things which thou shalt suffer. *Re. ii. 9.*

21 *Where your treasure is.] See preced. com.* Where your treasure is, there will your heart be also. *Lu. xii. 34.* While we look not at the things which are seen, but at the things which are not seen ; for the things

which are seen are temporal, but the things which are not seen are eternal. *2 Co. iv. 18.*

There will your heart be also.] O generation of vipers (*said Jesus to the Pharisees, &c.*) how can ye, being evil, speak good things ? for out of the abundance of the heart the mouth speaketh. *Mat. xii. 34.* Keep thy heart with all diligence, for out of it are the issues of life. *Pr. iv. 23.* O Jerusalem, wash thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee ? *Je. iv. 14.* Thine eyes (*speaking of Shallum, son of Josiah*) and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence, to do it. *Je. xxii. 17.* Thou hast neither part nor lot in this matter (*said Peter to Simon the sorcerer*), for thy heart is not right in the sight of God. *Ac. viii. 21.* When we were in the flesh, the motions of the sins which were by the law did work in our members, to bring forth fruit unto death. But now we are delivered from the law, that being dead wherein we were held ; that we should serve in newness of spirit, and not in the oldness of the letter. What shall we say then ? is the law sin ? God forbid ! Nay, I had not known sin, but by the law ; for I had not known lust, except the law had said, Thou shalt not covet. *Ro. vii. 5, 6, 7.* Many are the enemies of the cross of Christ, whose end is destruction, whose god is their belly, and whose glory is in their shame, who mind earthly things. *Phi. iii. 19.* If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth ; for ye are dead, and your life is hid with Christ in God. *Col. iii. 1, 2, 3.* Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *He. iii. 12.*

22 *Light of the body.]* The light of the body is the eye : therefore, when thine eye is single, thy whole body is full of light : but when thine eye is evil, thy body also is full of darkness. Take heed therefore that the light which is in thee be not darkness. If thy whole body therefore be full of light, having no part dark, the whole shall be full of light, as when the bright shining of a candle doth give thee light. *Lu. xi. 34, 35, 36.*

Single.] And they (*the disciples*) continuing dally with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness and singleness of heart. *Ac. ii. 46.* I fear lest by any

23 shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee 24 be darkness, how great is that darkness! No man can serve

means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. 2 Co. xi. 3. Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ. Ep. vi. 5. Servants, obey in all things your masters according to the flesh; not with eye service as men pleasers, but in singleness of heart, fearing God. Col. iii. 22.

23 *Thine eye be evil.*] These (*evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies*) are the things which defile a man; but to eat with unwashed hands defileth not a man. Mat. xv. 20. They (*idol-makers*) have not known, nor understood; for he (*the Lord*) hath shut their eyes, that they cannot see, and their hearts, that they cannot understand: and none considereth in his heart, neither is there knowledge nor understanding to say, I have burned part of "it" (*"the tree"*) in the fire; yea also, I have baked bread upon the coals thereof; I have roasted flesh, and eaten it, and shall I make the residue thereof an abomination? shall I fall down to the stock of a tree? He feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* Is. xlv. 18, 19, 20. Thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within, and defile the man. Mar. vii. 22, 23. Walk not as other Gentiles walk, in the vanity of their mind, having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart. Ep. iv. 18. Ye were sometimes darkness, but now are ye light in the Lord. Walk as children of light. Ep. v. 8. He that hateth his brother is in darkness, and walketh in darkness, and knoweth not whither he goeth, because that darkness hath blinded his eyes. 1 John ii. 11.

If therefore the light that is in thee be darkness.] Woe unto you, ye blind guides (*Pharisees*), which say, Whosoever shall swear by the temple, it is nothing, but whosoever shall swear by the gold of the temple, he is a debtor. Mat. xxiii. 16, &c. Seest thou a man wise in his own conceit? There is more hope of a fool than of him. Pr. xxvi. 12. Woe unto them that call evil good, and good evil; that put darkness for light, and light for darkness; that put bitter for sweet, and sweet for bitter. Woe unto them that are wise in their own eyes, and prudent in their own sight. Is. v. 20, 21. Seek to the law and to the testimony; if they speak not accord-

ing to this word, *it is because there is no light in them.* Is. viii. 20. My people is foolish; they have not known me, they are sottish children, and they have none understanding; they are wise to do evil, but to do good they have no knowledge. Je. iv. 22. How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly in vain made he it; the pen of the Scribes is in vain. The wise men are ashamed; they are dismayed, and taken: lo, they have rejected the word of the Lord; and what wisdom is in them? Je. viii. 8, 9. Unto you it is given (*said Jesus to his disciples*) to know the mysteries of the kingdom of God; but to others in parables, that seeing they might not see, and hearing they might not understand. Lu. viii. 10. For judgment I am come into the world (*said Jesus*), that they which see not might see, and that they which see might be made blind: And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see; therefore your sin remaineth. John ix. 39, 40, 41. Professing themselves to be wise, "they" (*"who knew God, yet glorified him not"*) became fools. Ro. i. 22. Behold thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are most excellent, being instructed out of the law, and art confident that thou thyself art a guide of the blind, a light of them which are in darkness; an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law; thou therefore which teachest another, teachest not thou thyself? Thou that preachest a man should not steal, dost thou steal? Thou that makest thy boast of the law, through breaking the law, dishonourest thou God? Ro. ii. 17-23. The preaching of the cross is to them that perish foolishness; but unto us which are saved, it is the power of God; for it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? where is the Scribe? where is the disputer of this world? Hath not God made foolish the wisdom of this world. 1 Co. i. 18, 19, 20. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him; neither can he know them, because they are spiritually discerned. 1 Co. ii. 14. Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise; for the wisdom of this world is foolishness with God: for it is written, he taketh the wise in their

two masters : for either he will hate the one, and love the other ; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon. Therefore I say unto you, Take no 25

own craftiness. 1 Co. iii. 18, 19. Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked ; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. *Re.* iii. 17, 18.

24 *Serve two masters.*] Get thee hence Satan (*said Jesus*), for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Mat.* iv. 10. If it seem evil unto you (*said Joshua to the people of Israel*) to serve the Lord, choose you this day whom ye will serve, whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell ; but as for me and my house, we will serve the Lord. And Joshua said unto the people, Ye cannot serve the Lord ; for he is an holy God ; he is a jealous God ; he will not forgive your transgressions nor your sins. If ye forsake the Lord, and serve strange gods, then he will turn, and do you hurt, and consume you, after that he hath done you good. *Jos.* xxiv. 15, 19, 20. Samuel spake unto all the house of Israel, saying, If ye do return unto the Lord with all your hearts, *then* put away the strange gods, and Ashtaroth from among you, and prepare your hearts unto the Lord, and serve him only, and he will deliver you out of the hand of the Philistines. 1 *Sa.* vii. 3. How long halt ye between two opinions (*said Elijah to the people*) ? If the Lord be God, follow him ; but if Baal, *then* follow him. 1 *Ki.* xviii. 21. They (*the strange nations which were sent into Samaria*) feared the Lord, and served their own gods, after the manner of the nations whom they carried away from thence ; unto this day they do after the former manners ; they fear not the Lord, neither do they after the law and commandment which the Lord commanded the children of Jacob, whom he named Israel ; with whom the Lord had made a covenant, and charged them, saying, Ye shall not fear other gods, nor bow yourselves to them, nor serve them, nor sacrifice to them. 2 *Ki.* xvii. 33—35. So these nations feared the Lord, and served their graven images, both their children and their children's children. 2 *Ki.* xvii. 41. As for you, O house of Israel, thus saith the Lord God, Go ye, serve ye every one his idols, and hereafter also, if ye will not hearken unto me, but pollute ye my holy name no more with your gifts and with your idols. *Ex.* xx.

39. I will cut off them that worship the host of heaven upon the housetops ; and them that worship and that swear by the Lord : *and* that swear by Malcham. *Zep.* i. 5. No servant can serve two masters ; for either he will hate the one, and love the other, or else he will hold to the one and despise the other ; ye cannot serve God and mammon. *Lu.* xvi. 13. Know ye not, that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey ; whether of sin unto death, or of obedience unto righteousness ? But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you ; being then made free from sin, ye became the servants of righteousness. When ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed ? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *Ro.* vi. 16—22. Do I now persuade men or God ? or do I seek to please men ? For if I yet pleased men, I should not be the servant of Christ. *Gal.* i. 10. Therefore we both labour and suffer reproach, because we trust in the living God, who is the Saviour of all men, specially of those that believe. 2 *Th.* iv. 10. Know ye not, that the friendship of the world is enmity with God ? Whosoever, therefore, will be a friend of the world is the enemy of God. *Ja.* iv. 4. Love not the world, neither the things that are in the world. If any man love the world, the love of the Father is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. 1 *John* ii. 15, 16.

Mammon.] See verse 19. Make to yourselves (*said Jesus*) friends of the mammon of unrighteousness, that when ye fail, they may receive you into everlasting habitations. If ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches ? Ye cannot serve God and mammon. *Lu.* xvi. 9, 11, 13.

25 *I say unto you.*] See chap. v. 22, 28, and com. I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do : but I will forewarn you whom ye shall fear ; fear him which after he hath killed hath power to cast into hell ; yea, I say unto you, Fear him. *Lu.* xii. 4, 5. Also I say unto you, Whosoever shall confess me before men, him shall the Son of man also confess before the angels

thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more
26 than meat, and the body than raiment? Behold the fowls of the air: for they sow not, neither do they reap, nor gather into barns:

of God; but he that denieth me before men shall be denied before the angels of God. And he (*Jesus*) said unto his disciples, Therefore I say unto you, Take no thought for your life, what ye shall eat, neither for your body, what ye shall put on. *Lu. xii. 8, 9, 22.*

Take no thought for your life, &c.] See verse 31. 34. When they deliver you up (*said Jesus to his disciples*), take no thought how or what ye shall speak, for it shall be given you in that same hour what ye shall speak. *Mat. x. 19.* He that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat. xiii. 22.* Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. *Ps. lv. 22.* The cares of this world, and the deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. *Mar. iv. 19.* When they shall lead you, and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye, for it is not ye that speak, but the Holy Ghost. *Mar. xiii. 11.* That which fell among thorns are they, which when they have heard, go forth, and are choked with cares and riches and pleasures of this life, and bring no fruit to perfection. *Lu. viii. 14.* Martha (*the sister of Lazarus*) was cumbered about much serving, and came to him (*Jesus*) and said, Lord, Dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful, and troubled about many things, but one thing is needful. *Lu. x. 40, 41.* Take no thought for your life, what ye shall eat, neither for the body, what ye shall put on; the life is more than meat, and the body is more than raiment. Which of you with taking thought can add to his stature one cubit? If ye then be not able to do that which is least, why take ye thought for the rest? Seek not ye what ye shall eat, or what ye shall drink; neither be of doubtful mind. *Lu. xii. 22, 23, 25, 26, 29.* I would have you without carefulness. *1 Co. vii. 32.* Be careful for nothing. *Ph. iv. 6.* No man that warreth (*as a soldier of Christ*) entangleth himself with the affairs of this life. *2 Ti. ii. 4.* Be content with such things as ye have; for he hath said, I will never leave thee nor forsake thee; so that we may boldly say, The Lord is my helper, and I will not fear what

man shall do unto me. *He. xiii. 5, 6.* Humble yourselves under the mighty hand of God, that he may exalt you in due time: casting all your care upon him, for he careth for you. *1 Pe. v. 6, 7.*

Is not the life more than meat.] The life is more than meat, and the body than raiment. *Lu. xii. 23.* He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. viii. 32.*

26 The fowls of the air.] Are not two sparrows sold for a farthing? And one of them shall not fall on the ground without your Father; but the very hairs of your head are all numbered. Fear ye not therefore; ye are of more value than many sparrows. *Mat. x. 29—31.* And God said (*to the man whom he had created*), Behold, I have given you every herb bearing seed which is upon the face of all the earth, and every tree in the which is the fruit of a tree yielding seed, to you it shall be for meat. And to every beast of the earth, and to every fowl of the air, and to every thing that creepeth upon the earth wherein there is life, I have given every green herb for meat: and it was so. And God saw every thing that he had made, and behold it was very good. *Ge. i. 29—31.* None saith, Where is God my maker, who teacheth us more than the beasts of the earth, and maketh us wiser than the fowls of heaven? *Jeb xxxv. 11.* Who provideth for the raven his food? When his young ones cry unto God, they wander for lack of meat. *Jeb xxxviii. 41.* They (*the springs sent by God into the valleys*) give drink to every beast of the field; the wild asses quench their thirst; by them shall the fowls of the heaven have their habitation which sing among the branches. These wait all upon thee, that thou mayest give them their meat in due season; that thou givest them they gather; thou openest thine hand; they are filled with good. *Ps. civ. 11, 12, 27, 28.* The eyes of all wait upon thee; and thou givest them their meat in due season; thou openest thine hand and satisfiest the desire of every living thing. *Ps. cxlv. 15, 16.* He giveth to the beast his food, and to the young ravens which cry. *Ps. cxlvii. 9.* Are not five sparrows sold for two farthings? and not one of them is forgotten before God. But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows. Consider the ravens: for they neither sow nor reap; which neither have storehouse nor barn; and God feedeth them; how much more are ye better than the fowls? *Lu. xii. 6, 7, 24.*

yet your heavenly Father feedeth them. Are ye not much better than they? Which of you, by taking thought, can add one cubit 27 unto his stature? And why take ye thought for raiment? consider the lilies of the field, how they grow; they toil not, neither do they spin: And yet I say unto you, That even Solomon in all 29 his glory was not arrayed like one of these. Wherefore, if God so 30 clothe the grass of the field, which to-day is, and to-morrow is cast

Your heavenly Father.] See verse 32. What man is there of you, whom if his son ask bread, will he give him a stone? *Mat. vii. 9.* Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu. xii. 32.*

27 By taking thought.] See chap. v. 36, and com. Behold, thou hast made my days as an hand-breadth; and mine age is as nothing before thee. Verily every man at his best state is altogether vanity. *Ps. xxxix. 5.* Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches and knoweth not who shall gather them. *Ps. xxxix. 6.* I know, that whatsoever God doeth, it shall be for ever; nothing can be put to it, nor any thing taken from it; and God doeth it, that men should fear before him. *Ec. iii. 14.* Which of you, with taking thought, can add to his stature one cubit? If ye then be not able to do that thing which is least, why take ye thought for the rest. *Lu. xii. 25, 26.* Now hath God set the members (of the body) every one of them in the body, as it hath pleased him. *1 Cor. xii. 18.*

Stature.] By what means he (the man that was born blind) now seeth we know not; he is of age, ask him; he shall speak for himself. *John ix. 21.* Thou hast beset me behind and before, and laid thine hand upon me. *Ps. cxxxix. 5.*

28 Why take ye thought for raiment?] See verse 25. 31. Provide (said Jesus to his disciples) neither scrip for your journey, neither two coats, neither shoes, nor yet staves; for the workman is worthy of his meat. *Mat. x. 10.* He that hath two coats let him impart to him that hath none; and he that hath meat let him do likewise. *Lu. 3. 11.* And he (Jesus) said unto "them" ("his disciples"), When I sent you without purse and scrip and shoes, lacked ye any thing? and they said, Nothing. Then said he unto them, But now, he that hath a purse, let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment and buy one. *Lu. xxii. 35, 36.*

The lilies of the field.] Consider the lilies how they grow: they toil not; they spin not; and yet I say unto you, that Solomon in all his glory was not arrayed like one of these. *Lu. xii. 27.*

29 Even Solomon in all his glory.] The meat of his table, and the sitting of his servants, and the attendance of his ministers, and

their apparel, and his cupbearers, and his ascent by which he went up unto the house of the Lord (when the queen of Sheba saw all these things), there was no spirit in her. And she said to the king, It was a true report that I heard in mine own land, of thy acts, and of thy wisdom; howbeit I believed not the words, until I came, and mine eyes had seen it; and behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. *1 Ki. x. 5-7. 2 Ch. ix. 6.* All the drinking vessels of king Solomon were of gold, and all the vessels of the house of the forest of Lebanon were of pure gold. And king Solomon passed all the kings of the earth in riches and wisdom. *2 Ch. ix. 20. 22.* I will therefore (said Paul) that women adorn themselves in modest apparel, with shamefacedness, and sobriety, not with broidered hair, or gold, or pearls, or costly array, but (which becometh women professing godliness) with good works. *1 Ti. ii. 9, 10.* Ye wives, be in subjection to your own husbands; while they behold your chaste conversation coupled with fear; whose adorning let it not be that outward adorning of plaiting the hair, and of wearing of gold, or of putting on of apparel; but let it be the hidden man of the heart, in that which is not corruptible, even the ornament of a meek and quiet spirit, which is in the sight of God of great price; for after this manner in the old time the holy women also who trusted in God adorned themselves, being in subjection unto their own husbands. *1 Pe. iii. 2-5.*

30 Clothe the grass, &c.] Thou carriest "them" ("mankind") away as with a flood; they are as a sleep: in the morning they are like grass which groweth up; in the morning it flourisheth and groweth up, in the evening it is cut down and withereth. *Ps. xc. 5, 6.* When the wicked spring as the grass, and when all the workers of iniquity do flourish, it is that they shall be destroyed for ever. *Ps. xcii. 7.* All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the spirit of the Lord bloweth upon it: surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. *Is. xl. 6-8.* If then God so clothe the grass which is to-day in the field, and to-morrow is cast into the oven, how much more will he clothe you. O ye of little faith! *Lu. xii. 28.* The rich (let him

into the oven, shall he not much more clothe you, O ye of little
31 faith? Therefore take no thought, saying, What shall we eat?
or, What shall we drink? or, Wherewithal shall we be clothed?
32 (For after all these things do the Gentiles seek :) for your heavenly

rejoice) in that he is made low; because as the flower of the grass he shall pass away; for the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth; so also shall the rich man fade away in his ways. 1 *Ja.* i. 10, 11. For all flesh is as grass, and all the glory of man as the flower of grass; the grass withereth, and the flower thereof falleth away. 1 *Pe.* i. 34.

O ye of little faith.] Why are ye fearful, O ye of little faith (said Jesus to his disciples during the tempest in the sea)? Then he arose, and rebuked the winds, and the sea, and there was a great calm. *Mat.* viii. 26. O thou of little faith (said Jesus to Peter when he began to sink, whilst walking on the sea), wherefore didst thou doubt? *Mat.* xiv. 31. O ye of little faith (said Jesus to his disciples), why reason ye among yourselves because ye have brought no bread? *Mat.* xvi. 8. O faithless and perverse generation, how long shall I be with you? how long shall I suffer you? Bring him (the lunatic whom Jesus' disciples could not cure) hither to me (said Jesus). *Mat.* xvii. 17. And he said unto them (his disciples, during a tempest in the sea), Why are ye so fearful? How is it that ye have no faith? *Mar.* iv. 40. O faithless generation, how long shall I be with you? how long shall I suffer you? Bring "him" ("possessed of a dumb spirit") unto me. *Mar.* ix. 19. O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither (said Jesus to the father of the demoniac). *Lu.* ix. 41. Be not faithless but believing (said Jesus to doubting Thomas). *John* xx. 27. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. *He.* iii. 12. See chap. viii. 26, and xiv. 31.

31 What shall we eat?] See chap. iv. 4, and com. And his disciples said unto "him" ("Jesus"), Whence should we have so much bread here in the wilderness, as to fill so great a multitude. *Mat.* xv. 33. And if "ye" (the "children of Israel") will say, What shall we eat the seventh year? ("the sabbath of the seventh year") Behold, we shall not sow, nor gather in our increase: then I (the Lord) will command my blessing upon you in the sixth year, and it shall bring forth for three years; and ye shall sow the eighth year, and eat yet of old fruit until the ninth year; until her fruits come in ye shall eat of the old store. *Le.* xxv. 20—22. And Amaziah (the good king of Judah) said to the man of God

(who had said unto him, Let not the army of Israel go with thee against the Edomites), But what shall we do for the hundred talents which I have given to the army of Israel? And the man of God answered, The Lord is able to give thee much more than this. 2 *Ch.* xxv. 9. Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed. *Ps.* xxxvii. 3. Cast thy burden upon the Lord, and he shall sustain thee; he shall never suffer the righteous to be moved. *Ps.* lv. 22. "They" (the "Israelites") tempted God in their heart, by asking meat for their lust; yea, they spake against God; they said, Can God furnish a table in the wilderness? They believed not in God, and trusted not in his salvation, Though he had commanded the clouds from above, and opened the doors of heaven, and had rained down manna upon them to eat, and had given them of the corn of heaven. Man did eat angels' food; he sent them meat to the full; he rained flesh also upon them as dust, and feathered fowls like as the sand of the sea. So they did eat and were filled, for he gave them their own desire. They were not estranged from their lust; but while their meat was yet in their mouths, the wrath of God came upon them, and slew the fattest of them, and smote down the chosen men of Israel. *Ps.* lxxviii. 18, 19, 22—25. 27. 29. 30. 31. Seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. *Lu.* xii. 29. Humble yourselves therefore under the mighty hand of God, that he might exalt you in due time, casting all your care upon him, for he careth for you. 1 *Pe.* v. 6, 7.

32 After all these things.] See chap. v. 46, 47, with com. Ye know (said Jesus) that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you: but whosoever will be great among you, let him be your minister. *Mat.* xx. 25, 26. Deliver my soul from the wicked which is thy sword. From men which are thy hand, O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure; they are full of children, and leave the rest of their substance to their babes. *Ps.* xvii. 13, 14. All these things (earthly things) do the nations of the world seek after, and your Father knoweth that ye have need of these things. *Lu.* xii. 30. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. *Ep.* iv. 17. Every one of you should know how to possess his vessel in sanctification and honour, not in

Father knoweth that ye have need of all these things. But seek 33 ye first the kingdom of God, and his righteousness ; and all these

the lust of concupiscence, even as the Gentiles, which know not God. 1 *The.* iv. 4, 5.

For your heavenly Father knoweth.] See verse 8. Like as a father pitieth his children, so the Lord pitieth them that fear him. *Ps.* ciii. 13. If a son shall ask bread of any of you that is a father, will he give him a stone? or, if he ask a fish, will he for a fish give him a serpent? or, if he shall ask an egg, will he offer him a scorpion? If ye, then, being evil know how to give good gifts unto your children; how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Lu.* xi. 11—13. All "these things" ("earthly things") do the nations of the world seek after: and your Father knoweth that ye have need of these things. *Lu.* xii. 30.

33 *Seek ye first the kingdom of God.]* And God said unto "him" ("Solomon"), Because thou hast asked this thing, and hast not asked for thyself long life, neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment: Behold, I have done according to thy words; lo, I have given thee a wise and an understanding heart, so that there was none like thee before thee, neither after thee shall any arise like unto thee. And I have also given thee that which thou hast not asked, both riches and honour, so that there shall not be any among the kings like unto thee all thy days. 1 *Ki.* iii. 11—13. Elijah said unto her (*the widow of Zarephath*), Fear not; go and do as thou hast said, but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son. 1 *Ki.* xvii. 13. Ask what I shall give thee. And Solomon said unto God, Thou hast shewed great mercy unto David my father, and hast made me to reign in his stead; now, O Lord God, let thy promise unto David my father be established; for thou hast made me king over a people, like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great. And God said to Solomon, Because this was in thine heart, and thou hast not asked riches, wealth, or honour, nor the life of thine enemies, neither yet hast asked long life; but hast asked wisdom and knowledge for thyself, that thou mayest judge my people, over whom I have made thee king; wisdom and knowledge is granted unto thee, and I will give thee riches, and wealth, and honour, such as none of the kings have had that have been before thee, neither shall there any after thee have the like. 2 *Ch.* i. 7—12. Thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth,

before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. 2 *Ch.* xxxi. 20, 21. My son, if thou wilt receive my words, and hide my commandments with thee; so that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding; If thou seekest her as silver, and searchest for her as for hid treasures, &c. For the Lord giveth wisdom: out of his mouth cometh knowledge and understanding. He layeth up sound wisdom for the righteous. He is a buckler to them that walk uprightly. He keepeth the paths of judgment, and preserveth the way of his saints. Then shalt thou understand righteousness, and judgment, and equity; yea, every good path. *Pr.* ii. 1—9. Honour the Lord with thy substance, and with the first-fruits of all thine increase. So shall thy barns be filled with plenty, and thy presses shall burst out with new wine. *Pr.* iii. 9, 10. Thus speaketh the Lord of hosts, saying, This people say, The time is not come; the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? Now, therefore, thus saith the Lord of hosts, Consider your ways; ye have sown much, and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Thus saith the Lord of hosts, Consider your ways; go up to the mountain, and bring wood, and build the house; and I will take pleasure in it, and I will be glorified saith the Lord. Ye looked for much, and lo, it came to little, and when ye brought it home I did blow upon it. Why? saith the Lord of hosts; because of mine house, that is waste, and ye run every man unto his own house. Therefore the heaven over you is stayed from dew, and the earth is stayed from her fruit. And I called for a drought upon the land, and upon the mountains, and upon the corn, and upon the new wine, and upon the oil, and upon that which the ground bringeth forth, and upon men, and upon cattle, and upon all the labour of the hands. *Hag.* i. 2—11. Since those days were, when one came to a heap of twenty measures, there were but ten. When one came to the press-fat for to draw out fifty vessels out of the press, there were but twenty. I smote you with blasting and with mildew, and with hail, in all the labours of your hands,

34 things shall be added unto you. Take therefore no thought for

yet ye turned not to me, saith the Lord. Consider now from this day, and upward, from the four and twentieth day of the ninth month, even from the day that the foundation of the Lord's temple was laid, consider it. Is the seed yet in the barn? Yea, as yet the vine, and the fig-tree, and the pomegranate, and the olive-tree, hath not brought forth; from this day will I bless you. Hag. ii. 16—19. Rather seek ye the kingdom of God, and all these things (*earthly things*) shall be added unto you. Lu. xii. 31. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. John vi. 27.

[The kingdom of God.] See chap. iii. 2. iv. 17. and com. The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity, and shall cast them into a furnace of fire; there shall be wailing and gnashing of teeth; then shall the righteous shine for thas the sun in the kingdom of their Father; who hath ears to hear let him hear. Mat. xiii. 41. I know (*said Paul to the elders of Ephesus*) that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men. Ac. xx. 25, 26. Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. Ac. xxviii. 31. The kingdom of God is not meat, and drink, but righteousness and peace, and joy in the Holy Ghost. Ro. xiv. 17. We desire that ye may be strengthened with all might, giving thanks unto the Father, who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins. Col. i. 13, 14. We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. 2 The. i. 4, 5. Give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pe. i. 10, 11.

[His righteousness.] See chap. v. 6. and com. Surely shall one say, the Lord have I righteousness, even men come; and all that are in heaven shall be

ashamed. Is. xlv. 24. In his (*the Messiah's*) days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, The Lord our Righteousness. Je. xxiii. 6. Zacharias and Elizabeth were both righteous before God, walking in all the commandments and ordinances of the Lord blameless. Lu. i. 6. I am not ashamed of the Gospel of Christ; for therein is the righteousness of God revealed from faith to faith, as it is written, The just shall live by faith. Ro. i. 16, 17. Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. Even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe. Ro. iii. 21, 22. They (*Israel*) being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. Ro. x. 3. Of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption. 1 Co. i. 30. He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. 2 Co. v. 21. I count all things but loss that I may win Christ (*said Paul*), and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. Phi. iii. 9. Simon Peter, a servant and an apostle of Jesus Christ, to them that have obtained like precious faith with us through the righteousness of God, and our Saviour Jesus Christ. Grace and peace be multiplied unto you through the knowledge of God, and of Jesus our Lord. 2 Pe. i. 1, 2.

[And all these things shall be added.] Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, he shall receive an hundred-fold, and shall inherit everlasting life. Mat. xix. 29. If ye shall say, What shall we eat the seventh year? Behold, we shall not sow, nor gather in our increase: then I will command my blessing upon you in the sixth year, and it shall bring forth fruit for three years. Le. xxv. 20, 21. O fear the Lord, ye his saints: for there is no want to them that fear him. The young lions do lack and suffer hunger; but they that seek the Lord shall not want any good thing. Ps. xxxiv. 9, 10. Trust in the Lord and do good, so shalt thou dwell in the land, and verily thou shalt be fed. The Lord knoweth the days of the upright, and their inheritance shall be for ever. They shall not be ashamed in the evil time, and in the days of famine they shall be satisfied. I have been young, and now am old; yet have I not seen the righteous forsaken, nor his seed begging

the morrow : for the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof.

CHAPTER VII.

JUDGE not, that ye be not judged. For with what judgment 1

bread. *Pa.* xxxvii. 3. 18, 19. 25. For the Lord God is a sun and shield. The Lord God will give grace and glory ; no good thing will he withhold from them that walk uprightly. O Lord of hosts, blessed is the man that trusteth in thee. *Pa.* lxxxiv. 11, 12. But he (*who has left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's*) shall receive an hundred-fold now in this time, and in the world to come eternal life. *Mar.* x. 30. Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. *Lu.* xviii. 29, 30. If God be for us, who can be against us ? *Ra.* viii. 31. Whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present, or things to come, all are yours. *1 Co.* iii. 23. Godliness is profitable unto all things, having the promise of the life that now is, and of that which is to come. *1 Ti.* iv. 8.

34. *No thought for the morrow.*] See verses 11. 25. and com. When "they" (the "children of Israel") did mete "it" (the "manna") with an omer, he that gathered much had nothing over, and he that gathered little had no lack ; they gathered every man according to his eating. And Moses said, Let no man leave of it until the morning. Notwithstanding they hearkened not unto Moses, but some of them left of it until the morning, and it bred worms, and stank : and Moses was wroth with them. *Ex.* xvi. 18—20. It is of the Lord's mercies that we are not consumed, because his compassions fail not. They are new every morning. *La.* iii. 22, 23.

For the morrow shall take thought.] And of Asher, "he" ("Moses") said, Thy shoes shall be iron and brass ; and as thy days, so shall thy strength be. *De.* xxxiii. 25. It shall be (said the word of the Lord to Elijah), that thou shalt drink of the brook, and I have commanded the ravens to feed thee : so he went and did according unto the word of the Lord, for he went and dwelt by the brook Cherith, that is before Jordan. And the ravens brought him bread and flesh in the morning, and bread and flesh in the evening, and he drank of the brook. *1 Ki.* xvii. 4. 6. The barrel of meal shall not waste (said Elijah to the widow of Zarephath), neither shall the cruse of oil fail, until the day that

the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah : and she, and he, and her house, did eat many days. And the barrel of meal wasted not, neither did the cruse of oil fail, according to the word of the Lord which he spake by Elijah. *1 Ki.* xvii. 14—16. Elisha said, Hear ye (of Samaria) the word of the Lord ; thus saith the Lord, To-morrow by this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel in the gate of Samaria ; then a lord on whose hand the king leaned, answered the man of God, and said, Behold, if the Lord will make windows in heaven might this thing be ? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof. *2 Ki.* vii. 1, 2. Give us day by day our daily bread. *Lu.* xi. 3. Be content with such things as ye have, for he hath said, I will never leave thee nor forsake thee. So that we may boldly say, The Lord is my helper, and I will not fear what man can do unto me. *He.* xiii. 5, 6.

Sufficient unto the day, &c.] Peace I leave with you, my peace I give unto you : not as the world giveth, give I unto you ; let not your heart be troubled, neither let it be afraid. *John* xiv. 27. These things I have spoken unto you, that in me ye might have peace. In the world ye shall have tribulation ; but be of good cheer ; I have overcome the world. *John* xvi. 33. "They" ("Paul and Barnabas") returned again to Lystra and to Iconium and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac.* xiv. 22. No man should be moved by these afflictions, for yourselves know that we are appointed thereunto. *1 The.* iii. 3, 4.

CHAP. VII.—1 *Judge not.*] Hear the word of the Lord, ye that tremble at his word your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified ; but he shall appear to your joy, and they shall be ashamed. *Is.* lxvi. 5. Thou also (Jerusalem), which hast judged thy "sisters" ("Sodom and Samaria"), bear thine own shame, for the sins that thou hast committed more abominable than they : they are more righteous than thou : yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom

2 ye judge, ye shall be judged: and with what measure ye mete, it
3 shall be measured to you again. And why beholdest thou the
mote that is in thy brother's eye, but considerest not the beam that

and her daughters, and the captivity of Samaria and her daughters, then will I bring again the captivity of thy captives in the midst of them. That thou mayest bear thine own shame, and mayest be confounded in all that thou hast done, in that thou art a comfort unto them. When thy sisters, Sodom and her daughters, shall return to their former estate, and Samaria and her daughters shall return to their former estate: then thou and thy daughters shall return to your former estate; for thy sister Sodom was not mentioned by thy mouth in the day of thy pride. *Ez. xvi. 52-56.* Judge not, and ye shall not be judged. *Lu. vi. 37.* Thou art inexcusable, O man, whosoever thou art that judgest; for wherein thou judgest another, thou condemnest thyself, for thou that judgest doest the same things. But we are sure that the judgment of God is according to truth against them which commit such things. *Ro. ii. 1, 2.* Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth: for God hath received him. Who art thou that judgest another man's servant? To his own master he standeth or falleth; yea, he shall be holden up, for God is able to make him stand. But why dost thou judge thy brother? Or why dost thou set at nought thy brother? For we shall all stand before the judgment seat of Christ. For it is written, *As I live* saith the Lord, every knee shall bow to me, and every tongue shall confess to God, so then every one of us shall give account of himself to God. Let us not therefore judge one another any more: but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. *Ro. xiv. 3, 4. 10-13.* With me it is a very small thing that I should be judged of you, or of man's judgment; yea, I judge not mine own self. For I know nothing by myself; yet am I not hereby justified; but he that judgeth me is the Lord. Therefore judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. *1 Co. iv. 3-5.* My brethren, be not many masters, knowing that we shall receive the greater condemnation. *Ja. iii. 1.* Speak not evil one of another, brethren; he that speaketh evil of his brother, and judgeth his brother, speaketh evil of the law, and judgeth the law. But if thou judge the law, thou art not a doer of the law, but a judge; there is one lawgiver who is able to save and to destroy: who art thou that judgest another? *Ja. iv. 11, 12.*

2 With what judgment ye judge, &c.]

Adoni-bezek said, Threescore and ten kings, having their thumbs and their great toes cut off, gathered *their meat* under my table: as I have done, so God hath required me. *Ju. i. 7.* With the merciful thou wilt shew thyself merciful, with an upright man thou wilt shew thyself upright. With the pure thou wilt shew thyself pure; and with the froward thou wilt shew thyself froward. *Ps. xviii. 25, 26.* Remember, O Lord, the children of Edom, in the day of Jerusalem; who said, *Rase it, rase it, even to the foundation thereof.* O daughter of Babylon, who art to be destroyed, happy shall he be that rewardeth thee as thou hast served us. *Ps. cxxxvii. 7, 8.* I will render unto Babylon, and to all the inhabitants of Chaldea, all their evil that they have done in Zion in your sight, saith the Lord. *Je. li. 24.* The day of the Lord is near upon all the heathen; as thou hast done, it shall be done unto thee; thy reward shall return upon thine own head. *Ob. 15.* With what measure ye mete, it shall be measured to you. *Mar. iv. 24.* With the same measure that ye mete withal, it shall be measured to you again. *Lu. vi. 38.* He which soweth sparingly shall reap also sparingly, and he which soweth bountifully shall reap also bountifully. *2 Co. ix. 6.* It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven, with his mighty angels. *2 The. i. 6, 7.* He shall have judgment without mercy that hath shewed no mercy, and mercy rejoiceth against judgment. *Ja. ii. 13.* Reward "her" ("Babylon") even as she rewarded you, and double unto her double according to her works; in the cup which she hath filled, fill to her double. *Re. xviii. 6.*

3 Why beholdest thou the mote.] Why beholdest thou the mote that is in thy brother's eye, but perceivest not the beam that is in thine own eye? *Lu. vi. 41.* The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. *Lu. xviii. 11.*

But considerest not the beam.] David's anger was greatly kindled against the man (who dressed the ewe lamb of the poor man in Nathan's parable), and he said to Nathan, *As the Lord liveth, the man that hath done this thing shall surely die. And he shall restore the lamb fourfold, because he did this thing, and because he had no pity.* *2 Sa. xii. 5, 6.* A prophet of the Lord was there, whose name was Oded: and he went out before the host that came to Samaria, and said unto them, Behold, because the Lord God of your

is in thine own eye? Or how wilt thou say to thy brother, Let 4
me pull out the mote out of thine eye; and, behold, a beam is in
thine own eye? Thou hypocrite, first cast out the beam out of 5
thine own eye; and then shalt thou see clearly to cast out the
mote out of thy brother's eye. Give not that which is holy unto 6

fathers was wroth with Judah, he hath delivered them into your hand, and ye (*the people of Israel*) have slain them in a rage that reacheth up unto heaven. And now ye purpose to keep under the children of Judah and Jerusalem for bondmen and bondwomen unto you, but are there not with you, even with you sins against your God? 2 *Ch.* xxviii. 9, 10. But unto the wicked God saith, What hast thou to do, to declare my statutes, or that thou shouldst take my covenant in thy mouth: Seeing thou hatest instruction, and castest my words behind thee? When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers; thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother, thou slanderest thine own mother's son. These things hast thou done, and I kept silence. Thou thoughtest that I was altogether such an one as thyself. But I will reprove thee, and set them in order before thine eyes. *Ps.* l. 16—21. He that is without sin among you, let him first cast a stone at her (*the woman taken in adultery*): and again he (*Jesus*), stooped down, and wrote on the ground. And they which heard it being convicted by their own conscience, went out one by one, beginning at the eldest even unto the last; and Jesus was left alone, and the woman standing in the midst. *John* viii. 7—9. Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness, considering thyself, lest thou also be tempted. *Gal.* vi. 1.

5 *Thou hypocrite.*] Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites. *Mat.* xxii. 18. Woe unto you, Scribes and Pharisees, hypocrites! for ye devour widows' houses, and for a pretence make long prayer; therefore ye shall receive the greater damnation. *Mat.* xxiii. 14. Ye hypocrites, ye can discern the face of the sky, and of the earth; but how is it that ye do not discern this time. *Lu.* xii. 56. See chap. xvi. 3.

First cast out the beam.] Hide thy face from my sins, and blot out all mine iniquities. Create in me a clean heart, O God, and renew a right spirit within me: cast me not away from thy presence, and take not thy holy Spirit from me: restore unto me the joy of thy salvation, and uphold me with thy free Spirit: then will I teach transgressors thy ways, and sinners shall be converted unto thee. *Ps.* li. 9—13. Ye will surely say unto

me this proverb (*said Jesus*), Physician, heal thyself. *Lu.* iv. 23. Thou hypocrite, cast out first the beam out of thine own eye, and then shalt thou see clearly to pull out the mote that is in thy brother's eye. *Lu.* vi. 42. The evil spirit said, Jesus I know, and Paul I know; but who are ye (*the Jewish exorcists*)? *Ac.* xix. 15.

6 *That which is holy unto the dogs.*] Whosoever shall not receive you, nor hear your words, when ye depart out of that house, or city, shake off the dust of your feet. Verily I say unto you, It shall be more tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. *Mat.* x. 14, 15. It is not meet to take the children's bread and to cast it to dogs (*said Jesus to the woman of Canaan*). *Mat.* xv. 26. He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man getteth himself a blot. Reprove not a scorner lest he hate thee: rebuke a wise man and he will love thee. *Pr.* ix. 7, 8. Speak not in the ears of a fool, for he will despise the wisdom of thy words. *Pr.* xxiii. 9. As a dog returneth to his vomit, so a fool returneth to his folly. *Pr.* xxvi. 11. When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life: Lo, we turn to the Gentiles, for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation to the ends of the earth. *Ac.* xiii. 45, 46, 47. Beware of dogs, beware of evil workers, beware of the concision. *Phi.* iii. 2. It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come: if they shall fall away, to renew them again unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to an open shame. *He.* vi. 6. He that despised Moses' law died without mercy, under two or three witnesses. Of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace?

the dogs, neither cast ye your pearls before swine; lest they trample them under their feet, and turn again and rend you. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be

He. x. 28, 29. But it is happened unto "them" ("those who relapsed") according to the true proverb, The dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire. 2 Pe. ii. 22. See chap. xv. 26.

Cast ye your pearls.] As a jewel of gold in a swine's snout, so is a fair woman which is without discretion. Pr. xi. 22.

And turn again and rend you.] They (that were bidden to the marriage feast) made light of it, and went their ways; one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. Mat. xxii. 5, 6. "Then" ("the time of Christ's coming") shall many be offended, and shall betray one another, and shall hate one another. Mat. xxiv. 10. Of the Jews five time received I forty stripes save one: thrice was I beaten with rods (said Paul), once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. 2 Co. xi. 24, 25, 26. Alexander the coppersmith did me much evil: the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words. 2 Ti. iv. 14, 15.

7 And it shall be given you.] See verse 11. All things, whatsoever ye shall ask in prayer, believing, ye shall receive. Mat. xxi. 22. In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee. 1 Ki. iii. 5. Lord, thou hast heard the desire of the humble; thou wilt prepare their heart; thou wilt cause thine ear to hear. Ps. x. 17. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me. Ps. l. 15. Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. Ps. lxxxvi. 5. The Lord is nigh unto all them that call upon him, to all that call upon him in truth; he will fulfil the desire of them that fear him; he also will hear their cry, and will save them. Ps. cxlv. 18, 19. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy on him; and to our God, for he will abundantly pardon. Is. lv. 6, 7. Then shall "ye" ("the captive Jews") call upon me (saith the Lord), and ye shall go and pray unto me, and I will hearken unto you: and ye shall seek me and find me when ye shall search

for me with all your hearts. Je. xxix. 12, 13. Call upon me and I will answer thee, and shew thee great and mighty things, which thou knowest not. Je. xxxiii. 3. What things soever ye desire when ye pray, believe that ye receive them, and ye shall have them. Mat. xi. 24. Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you. For every one that asketh, receiveth; and he that seeketh, findeth; and to him that knocketh, it shall be opened. If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? Lu. xi. 9, 10, 13. Men ought always to pray and not to faint. Lu. xviii. 1. If thou knewest the gift of God (said Jesus to the woman of Samaria), and who it is that saith to thee, Give me to drink, thou wouldest have asked of him, and he would have given thee living water. John iv. 10. Whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son: if ye shall ask any thing in my name, I will do it. John xiv. 13, 14. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you; ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain: that whatsoever ye shall ask of the Father in my name, he may give it you. John xv. 7, 16. In that day (that ye shall not see me) ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he shall give it you. Hitherto have ye asked nothing in my name: ask, and ye shall receive, that your joy may be full. John xvi. 23, 24. If any of you lack wisdom, let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him: but let him ask in faith, nothing wavering: for he that wavereth is like a wave of the sea, driven with the wind, and tossed. Ja. i. 5, 6. The prayer of faith shall save the sick, and the Lord shall raise him up. Ja. v. 15. Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. 1 John iii. 22. This is the confidence that we have in him, that if we ask any thing according to his will, he heareth us; and if we know that he hear us, whatsoever we ask, we know that we have the petitions that we desired of him. 1 John v. 14, 15. Because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that "thou" ("the angel of the Church of Laodicea") art wretched, and miserable, and poor, and blind, and naked:

opened unto you : For every one that asketh receiveth ; and he 8
that seeketh, findeth ; and to him that knocketh, it shall be opened.
Or what man is there of you, whom if his son ask bread, will he 9
give him a stone ? Or if he ask a fish, will he give him a serpent ? 10
If ye then, being evil, know how to give good gifts unto your 11

I counsel thee to buy of me gold tried in the fire, that thou mayest be rich ; and white raiment, that thou mayest be clothed, and *that* the shame of thy nakedness do not appear ; and anoint thine eyes with eye-salve, that thou mayest see. *Ro.* iii. 17, 18. *See chap. xxi. 22.*

Seek and ye shall find.] See Mat. vi. 33. and com. The wicked through the pride of his countenance will not seek *after* God : God is not in all his thoughts. *Ps.* x. 4. *When thou saidst,* Seek ye my face, my heart said unto thee, Thy face, Lord, will I seek. *Ps.* xxvii. 8. The humble shall see *this*, and be glad ; and your heart shall live that seek God. *Ps.* lxi. 32. Let all those that seek thee rejoice, and be glad in thee. *Ps.* lxx. 4. Glory ye in his holy name ; let the heart of them rejoice that seek the Lord ; seek the Lord and his strength ; seek his face evermore. *Ps.* cv. 3, 4. Blessed are they that keep his testimonies, and that seek him with the whole heart. *Ps.* cxix. 2. Those that seek me early shall find me. *Pr.* viii. 17. I will rise now and go about the city ; in the streets and in the broad ways I will seek him (*Christ*) whom my soul loveth : I sought him, but I found him not. *Can.* iii. 2. Thus saith the Lord unto the house of Israel, Seek ye me and ye shall live. *Am.* v. 4. (*God*) who will render to every man according to his deeds, to them, who, by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life. *Ro.* ii. 6, 7. There is none that understandeth (*as it is written*) ; there is none that seeketh after God. *Ro.* iii. 11. He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him. *He.* xi. 6.

Knock and it shall be opened.] Strive to enter in at the strait gate. When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us ; and he shall answer and say unto you, I know ye not whence ye are ; then shall ye begin to say, &c. *Lu.* xiii. 24, 26.

8 *Every one that asketh receiveth.] Have mercy on me, O Lord, thou Son of David (said the woman of Canaan), my daughter is grievously vexed with a devil : but he answered her not a word. Then came she and worshipped him, saying, Lord, help me : but he answered and said, It is not meet to take the children's bread and cast it to dogs. And she said, Truth, Lord ; yet the dogs eat of the crumbs which fall from their master's table.*

Then Jesus answered and said unto her, O woman, great is thy faith ; be it unto thee even as thou wilt : and her daughter was made whole from that very hour. *Mat.* xv. 22, 23, 25—28. Manasseh was twelve years old when he began to reign, and he reigned fifty and five years in Jerusalem, but did *that* which was evil in the sight of the Lord, like unto the abominations of the heathen, whom the Lord had cast out before the children of Israel. His prayer also, and *how* God was entreated of him, and all his sins, and his trespass, and the places wherein he built high places, before he was humbled : Behold, they are written among the sayings of the seers. 2 *Ch.* xxxiii. 1, 2. 19. I am the Lord thy God, which brought thee out of the land of Egypt ; open thy mouth wide and I will fill it : he should have fed them also with the finest of the wheat ; and with honey out of the rock should I have satisfied thee. *Ps.* lxxxi. 10. 16. And (*Jonah*) said, I cried by reason of mine affliction unto the Lord, and he heard me : out of the belly of hell cried I, and thou heardest my voice. *Jon.* ii. 2. Let man and beast be covered with sackcloth (*in Nineveh*), and cry mightily unto God ; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not. And God saw their works, that they (*the Ninevites*) turned from their evil way ; and God repented of the evil that he had said that he would do unto them, and he did it not. *Jon.* iii. 8, 9, 10. Lord, remember me (*said the thief on the cross*) when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in Paradise. *Lu.* xxiii. 42, 43. And the Lord said unto "him" (*"Ananias of Damascus"*), Arise, and go into the street which is called Straight, and enquire in the house of Judas for one called Saul of Tarsus, for, behold, he prayeth. *Ac.* ix. 11.

9 *What man is there of you, &c.] If a son shall ask bread of any of you that is a father, will he give him a stone ? or if he ask a fish, will he for a fish give him a serpent ? or if he shall ask an egg, will he offer him a scorpion ? If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him.* *Lu.* xi. 11, 12, 13.

11 *Being evil, know how to give, &c.] God saw that the wickedness of man was great in the earth, and that every imagination of the*

children, how much more shall your Father which is in heaven

thoughts of his heart was only evil continually. *Ge. vi. 5.* The imagination of man's heart is evil from his youth. *Ge. viii. 21.* How much more abominable and filthy is man, which drinketh iniquity like water? *Job xv. 16.* The heart is deceitful above all things, and desperately wicked; who can know it? *Je. xvii. 9.* What then? are we better than they? no, in no wise; for we have before proved, both Jews and Gentiles, that they are all under sin. As it is written, There is none righteous; no, not one. There is none that understandeth; there is none that seeketh after God; they are all gone out of the way; they are together become unprofitable; there is none that doeth good; no, not one: their throat is an open sepulchre; with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness; their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 9-19.* But the Scripture hath concluded all under sin, that the promise by faith of Jesus Christ might be given to them that believe. *Gal. iii. 23.* You hath "he" ("Jesus") quickened, who were dead in trespasses and sins, wherein, in time past, ye walked according to the prince of the power of the air, the spirit that now worketh in the children of disobedience; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. *Ep. ii. 1, 2, 3.* We ourselves also were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, and hating one another. *Ti. iii. 3.*

How much more shall your Father.] The Lord passed by before him (*Moses*), and proclaimed, The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth; keeping mercy for thousands, forgiving iniquity, and transgression, and sin, and that will by no means clear the guilty; visiting the iniquity of the fathers upon the children, and upon the children's children, unto the third and to the fourth generation. *Ex. xxxiv. 6, 7.* Who am I, O Lord God? and what is my house (*said David*), that thou hast brought me hitherto? And this was yet a small thing in thy sight, O Lord God; but thou hast spoken also of thy servant's house for a great while to come: and is this the manner of man? *2 Sa. vii. 18, 19.* Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call

upon thee. Thou, O Lord, art a God full of compassion, and gracious, long-suffering, and plenteous in mercy and truth. *Ps. lxxxvi. 5.* As the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. *Ps. ciii. 11, 12.* Can a woman forget her sucking child, that she should not have compassion on the son of her womb? yea, they may forget, yet will I not forget thee. *Is. xlix. 15.* Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it; so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit, and my servants shall dwell there. *Is. lxx. 8, 9.* How shall I give thee up, Ephraim? how shall I deliver thee, Israel? how shall I make thee as Admah? how shall I set thee as Zeboim? Mine heart is turned within me, my repentings are kindled together: I will not execute the fierceness of mine anger; I will not return to destroy Ephraim: for I am God and not man, the holy One in the midst of thee: and I will not enter into the city. *Ho. xi. 8, 9.* Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? he retaineth not his anger for ever, because he delighteth in mercy. *Mt. vii. 18.* A son honoureth his father, and a servant his master; if then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name; and ye say, The table of the Lord is contemptible. *Mal. i. 6.* If a son shall ask bread of any of you that is a father, will he give him a stone? or if he ask a fish, shall he for a fish give him a serpent? or if he shall ask an egg, will he offer him a scorpion? if ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the holy Spirit to them that ask him. *Lu. xi. 11, 12, 13.* God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John iii. 16.* God commendeth his love toward us, in that, while we were yet sinners, Christ died for us; much more then, being now justified by his blood, we shall be saved from wrath through him: for if when we were enemies we were reconciled to God by the death of his Son, much more, being reconciled, we shall be saved by his life. *Ro. v. 8, 9, 10.* He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. viii. 32.*

give good things to them that ask him? Therefore all things 12 whatsoever ye would that men should do to you, do ye even so to them: for this is the Law and the Prophets. Enter ye in at 13

For God, who is rich in mercy for his great love wherewith he loved us, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). *Ep. ii. 4, 5.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God: therefore the world knoweth us not, because it knew him not. *1 John iii. 1.* Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 John iv. 10.*

Good things, &c.] The Lord God is a sun and shield; the Lord will give grace and glory; no good thing will he withhold from them that walk uprightly. *Ps. lxxxiv. 11.* Yea, the Lord shall give that which is good, and our land shall yield her increase. *Ps. lxxxv. 12.* Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel, and to the house of Judah. *Je. xxxiii. 14.* Take with you words, and turn to the Lord; say unto him, Take away all iniquity, and receive us graciously: so will we render the calves of our lips. *Ho. xiv. 2.* And the angel said unto "them" ("*the shepherds abiding in the fields*"), Fear not, for behold I bring you good tidings of great joy, which shall be to all people: for unto you is born this day in the city of David (*Bethlehem*), a Saviour, which is Christ the Lord. *Lu. ii. 10, 11.* If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him. *Lu. xi. 13.* God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work, (as it is written, He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever,) being enriched in every good thing to all bountifulness, which causeth to us thanksgiving to God. Thanks be unto God for his unspeakable gift. *2 Co. ix. 8—15.* The kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy he saved us, by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour; that being justified by his grace, we should be made heirs according to the hope of eternal life. *Ti. iii. 4—7.*

12 *All things whatsoever ye would, &c.]* As ye would that men should do to you, do ye also to them likewise. *Lu. vi. 31.*

For this is the law and the prophets.] The second (commandment) is like unto "it" ("*the*

first"), Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. xxii. 39, 40.* Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself: I am the Lord. *Le. xix. 18.* Learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool. *Is. i. 17, 18.* For if ye thoroughly amend your ways and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt, then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. *Je. vii. 5, 6, 7.* If a man hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; he that hath not given forth upon usury, neither hath taken any increase, that hath withdrawn his hand from iniquity, hath executed true judgment between man and man, hath walked in my statutes, and hath kept my judgments to deal truly; he is just, he shall surely live, saith the Lord God. But if the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right, he shall surely live, he shall not die. *Ez. xviii. 7, 8, 9, 21.* Seek good, and not evil, that ye may live, and so the Lord, the God of hosts, shall be with you. Hate the evil, and love the good, and establish judgment in the gate. *Am. v. 14, 15.* He (*the Lord*) hath shewed thee, O man, what is good, and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi. vi. 8.* Thus speaketh the Lord God of hosts, saying, Execute true judgment, and shew mercy and compassion every man to his brother: and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. *Zec. vii. 8, 9, 10.* These are the things that ye shall do; Speak ye every man the truth to his neighbour; execute the judgment of truth and peace in your gates, and let none of you imagine mischief in your hearts against his neighbour, and love no false oath; for all these are things that I hate, saith the Lord. *Zec. viii. 16, 17.* I will come near to you to judgment, and I

which come to you in sheep's clothing, but inwardly they are

cause he hath taught rebellion against the Lord. *Je. xxix. 21. 32.* The wall is no more, neither they that daubed it; *To wit,* the prophets of Israel which prophesy concerning Jerusalem, and which see visions of peace for her, and *there is* no peace, saith the Lord God. Because with lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way, by promising him life. *Ez. xlii. 15, 16. 22.* Thus saith the Lord concerning the prophets, that make my people err, that bite with their teeth, and cry peace; and he that putteth not into their mouths, they even prepare war against him. Therefore night *shall be* unto you, that ye shall not have a vision, and it shall be dark unto you, that ye shall not divine. And the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded, yea, they shall cover their lips, for *there is* no answer of God. The heads "thereof" (*of "Jerusalem"*) judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, *Is* not the Lord among us: none evil can come upon us. *Mi. iii. 5, 6, 7. 11.* False Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if *it were* possible, even the elect. But take ye heed; behold, I have foretold you all things. *Mar. xlii. 22, 23.* There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. *2 Pe. ii. 1, 2, 3.* Beloved, believe not every spirit, but try the spirits whether they are of God, because many false prophets are gone out into the world. *1 John iv. 1.* And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone. *Re. xix. 20.*

Which come to you in sheep's clothing.] It shall come to pass that the prophets shall be ashamed every one of his vision, when he hath prophesied, neither shall they wear a rough garment to deceive. *Zec. xlii. 4.* And he (*Jesus*) said unto them in his doctrine, Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, and

the chief seats in synagogues, and the uppermost rooms at feasts, which devour widows' houses; and for a pretence make long prayers. These shall receive greater damnation. *Mar. xii. 38, 39. 40.* Now I beseech you brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned, and avoid them. For they that are such, serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple. *Ro. xvi. 17, 18.* What I do, that I will do, that I may cut off occasion from them which desire occasion, that wherein they glory they may be found, even as we, for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore *it is* no great thing if his ministers also be transformed, as the ministers of righteousness, whose end shall be according to their works. *2 Co. xi. 12—15.* Neither Titus, who was with me, being a Greek, was compelled to be circumcised, and that because of false brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. *Gal. ii. 3, 4.* And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers; that we *henceforth* be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Ep. iv. 11. 14.* Let no man deceive you with vain words: for because of these things cometh the wrath of God upon the children of disobedience. *Ep. v. 6.* Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. *Col. ii. 8.* Now the Spirit speaketh expressly, that in the latter times, some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy; having their conscience seared with a hot iron: forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Ti. iv. 1, 2, 3.* Men shall be lovers of their own selves, &c. Having a form of godliness, but denying the power thereof: from such turn away. For this sort are they which creep into houses, and lead captive silly women, laden with sins, led away with divers lusts, ever learning, and never able to come to the knowledge of the truth. Now as Jannes and Jambres withstood Moses, so do these also resist the truth, men of corrupt minds, reprobate concerning the faith. But they shall proceed no farther, for their folly

ravening wolves. Ye shall know them by their fruits. Do men 16

shall be manifest unto all *men*, as theirs also was. 2 *Ti.* iii. 5—9. Evil men and seducers shall wax worse and worse, deceiving, and being deceived. 2 *Ti.* iii. 13. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. 2 *Ti.* iv. 3. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways by reason of whom the way of truth shall be evil spoken of, and through covetousness shall they with feigned words make merchandise of you: whose judgment now of a long time lieth under, and their damnation slumbereth not. For when they speak great swelling words of vanity they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. 2 *Pe.* ii. 1, 2, 3, 13, 19. There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. *Jude* 4. I beheld another beast coming up out of the earth, and he had two horns like a lamb, and he spake as a dragon. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads, &c. *Re.* xiii. 11—17.

Are ravening wolves.] His watchmen are blind, they are all ignorant, they are all dumb dogs, they cannot bark: sleeping, lying down, loving to slumber, yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. *Is.* lxv. 10, 11. There is a conspiracy of her prophets in the midst thereof like a roaring lion ravening the prey: they have devoured souls, they have taken the treasure and precious things, they have made her many widows in the midst thereof. *Ez.* xiii. 25. Thus saith the Lord, Concerning the prophets, that make my people err, that bite with their teeth, and cry peace; and he that putteth not into their mouths, they even prepare war against him. *Mi.* iii. 5. Her *(Jerusalem's)* princes within her are roaring lions; her judges are evening wolves; they gnaw not the bones till the morrow;

her prophets are light and treacherous persons; her priests have polluted the sanctuary, they have done violence to the law. *Zep.* iii. 3, 4. I know this, that after my departing shall grievous wolves enter in among you, not sparing the flock. Also of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac.* xx. 29, 30. I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus; and when I saw her I wondered with great admiration. *Re.* xvii. 6. See chap. xxiv. 11.

16 *Shall know them by their fruits, &c.*] See verse 20. Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruit. *Mat.* xii. 33. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. But chiefly them that walk after the flesh in the lust of uncleanness, and despise government, presumptuous are they, selfwilled, they are not afraid to speak evil of dignities. Whereas angels, which are greater in power and might, bring not railing accusation against them before the Lord. But these, as natural brute beasts, made to be taken and destroyed, speak evil of the things that they understand not; and shall utterly perish in their own corruption; and shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time. Spots they are and blemishes, sporting themselves with their own deceivings while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls: an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity: the dumb ass speaking with man's voice, forbade the madness of the prophet. These are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness those that were clean escaped from them who live in error. 2 *Pe.* ii. 9—18. These *(false teachers)* speak evil of those things which they know not, but what they know naturally as brute beasts, in those things they corrupt themselves: woe unto them, for they have gone in the way of Cain. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds. Trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves

17 gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth

of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard speeches which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves; sensual, having not the Spirit: but ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 10—21.

Do men gather grapes, &c.] A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit, for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. Lu. vi. 43, 44, 45. Can the fig-tree, my brethren, bear olive berries? Either a vine figs? So can no fountain both yield salt water and fresh. Ja. iii. 12.

17 Every good tree bringeth forth good fruit.] And he (who delights in the law of the Lord) shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. Ps. i. 3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. Ps. xcii. 13, 14. Now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard: what could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes. And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. Is. v. 3, 4, 5. The

Spirit of the Lord is upon me, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness; the planting of the Lord, that he might be glorified. Is. lxi. 3. I was like a lamb, or an ox, that is brought to the slaughter, and I knew not that they had devised against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. Je. xi. 19. He (that trusteth in the Lord) shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. Je. xvii. 8. He (Jesus) spake also this parable. A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit, well; and if not, then after that thou shalt cut it down. Lu. xiii. 6—9. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. Ga. v. 22, 23, 24. The fruit of the Spirit is in all goodness, and righteousness, and truth. Ep. v. 9. This I pray, that your love may abound, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phi. i. 11. We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. i. 10. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace. Ja. iii. 17, 18.

But a corrupt tree bringeth forth evil fruit.] Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruits. Mat. xii. 33. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure

evil fruit. A good tree cannot bring forth evil fruit, neither can 18 a corrupt tree bring forth good fruit. Every tree that bringeth not 19 forth good fruit is hewn down, and cast into the fire. Wherefore 20 by their fruits ye shall know them. Not every one that saith unto 21 me, Lord, Lord, shall enter into the kingdom of heaven; but he

bringeth forth evil things. *Mat. xii. 33, 34.* These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about of the winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. *Jude 12.*

18 *Cannot bring forth evil fruit.* The flesh lusteth against the spirit, and the spirit against the flesh; and these are contrary the one to the other; so that ye cannot do the things that ye would. *Gal. v. 17.* Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God; neither he that loveth not his brother. *1 John iii. 9, 10.*

19 *Bringeth not forth good fruit.* See chap. iii. 10. And when the disciples saw it (that the fig tree withered away), they marvelled, saying, How soon is the fig tree withered away! *Mat. xxi. 20.* Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. *Lu. iii. 9.* These (false teachers) are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. *Jude 12.*

20 *By their fruits ye shall know them.* See verse 16. And now I say unto you (said Gamaliel). Refrain from "these men" (the "apostles"), and let them alone; for if this counsel or this work be of men it will come to nought. *Ac. v. 38.*

21 *Saith unto me, Lord, Lord, &c.* Lord, Lord, open to us (said the foolish virgins in the parable). But he (the bridegroom) answered and said, Verily I say unto you, I know you not. *Mat. xxv. 11, 12.* Israel shall cry unto me, My God, we know thee. Israel shall cast off the thing that is good; the enemy shall pursue him. *Ho. viii. 2, 3.* Why call ye me Lord, Lord, and do not the things which I say? *En. vi. 46.* When once the master of the house is risen up (said Jesus), and hath shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us! And he shall answer and say unto you, I know you not whence ye are. Then shall ye begin to say, &c. *Lu. xiii. 25.* Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil

spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? *Ac. xix. 13, 15.* For not the hearers of the law are just before God, but the doers of the law shall be justified. *Ro. ii. 13.* They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Tit. i. 16.* But be ye doers of the word, and not hearers only, deceiving your own selves. *Ja. i. 22.* Wilt thou know, O vain man, that faith without works is dead? Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? Ye see then, how that by works a man is justified, and not by faith only; for as the body without the spirit is dead, so faith without works is dead also. *Ja. ii. 20—26.*

Shall enter into the kingdom of heaven. Except ye be converted, and become as little children, ye shall not enter into the kingdom of heaven. *Mat. xviii. 3.* It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of heaven. *Mat. xix. 24.* Verily I say unto you (said Jesus to the Scribes and Pharisees), that the publicans and the harlots go into the kingdom of God before you! *Mat. xxi. 31.* Lord, Lord, open unto us (said the foolish virgins), but he answered and said, Verily I say unto you, I know you not. *Mat. xxv. 11, 12.* Well done thou good and faithful servant (said the lord to him who had received five talents); thou hast been faithful over a few things, I will make thee ruler over many things; enter thou into the joy of thy lord. *Mat. xxv. 21.* Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah, which swear by the name of the Lord, and make mention of the God of Israel, but not in truth, nor in righteousness. For they call themselves of the holy city, and stay themselves upon the God of Israel. The Lord of hosts is his name. *Is. xlviii. 1, 2.* If thine eye offend thee pluck it out; it is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell fire. *Mar. ix. 47.* How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words; but Jesus answereth again, and saith unto them, Children, how hard is it for

17 gather grapes of thorns, or figs of thistles? Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth

of the sea, foaming out their own shame, wandering stars, to whom is reserved the blackness of darkness for ever. And Enoch also the seventh from Adam prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed; and of all their hard *speeches* which ungodly sinners have spoken against him. These are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage. But beloved, remember ye the words which were spoken before of the apostles of our Lord Jesus Christ; how that they told you, there should be mockers in the last time, who should walk after their own ungodly lusts. These be they who separate themselves; sensual, having not the Spirit: but ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. Jude 10—21.

Do men gather grapes, &c.] A good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit. For every tree is known by his own fruit, for of thorns men do not gather figs, nor of a bramble-bush gather they grapes. A good man out of the good treasure of his heart bringeth forth that which is good; and an evil man, out of the evil treasure of his heart bringeth forth that which is evil; for of the abundance of the heart his mouth speaketh. Lu. vi. 43, 44, 45. Can the fig-tree, my brethren, bear olive berries? Either a vine figs? So can no fountain both yield salt water and fresh. Ja. iii. 12.

17 *Every good tree bringeth forth good fruit.*] And he *(who delights in the law of the Lord)* shall be like a tree planted by the rivers of water, that bringeth forth his fruit in his season; his leaf also shall not wither, and whatsoever he doeth shall prosper. Ps. i. 3. Those that be planted in the house of the Lord shall flourish in the courts of our God. They shall still bring forth fruit in old age; they shall be fat and flourishing. Ps. xcii. 13, 14. Now, O inhabitants of Jerusalem, and men of Judah, judge I pray you, betwixt me and my vineyard: what could have been done more to my vineyard, that I have not done in it? Wherefore when I looked that it should bring forth grapes, brought it forth wild grapes. And now go to, I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. Is. v. 3, 4, 5. The

Spirit of the Lord is upon me, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called Trees of righteousness; the planting of the Lord, that he might be glorified. Is. lxi. 3. I was like a lamb, or an ox, that is brought to the slaughter, and I knew not that they had devised against me, saying, Let us destroy the tree with the fruit thereof, and let us cut him off from the land of the living, that his name may be no more remembered. Je. xi. 18. He *(that trusteth in the Lord)* shall be as a tree planted by the waters, and that spreadeth out her roots by the river, and shall not see when heat cometh; but her leaf shall be green, and shall not be careful in the year of drought, neither shall cease from yielding fruit. Je. xvii. 8. He *(Jesus)* spake also this parable. A certain man had a fig-tree planted in his vineyard, and he came and sought fruit thereon, and found none. Then said he unto the dresser of his vineyard, Behold, these three years I come seeking fruit on this fig-tree, and find none, cut it down, why cumbereth it the ground? And he answering, said unto him, Lord, let it alone this year also, till I shall dig about it and dung it, and if it bear fruit, well; and if not, then after that thou shalt cut it down. Lu. xiii. 6—9. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. And they that are Christ's have crucified the flesh with the affections and lusts. Ga. v. 22, 23, 24. The fruit of the Spirit is in all goodness, and righteousness, and truth. Ep. v. 9. This I pray, that your love may abound, being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God. Phi. i. 11. We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. Col. i. 10. The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy, and good fruits, without partiality, and without hypocrisy. And the fruit of righteousness is sown in peace, of them that make peace. Ja. iii. 17, 18.

But a corrupt tree bringeth forth evil fruit.] Either make the tree good, and his fruit good, or else make the tree corrupt, and his fruit corrupt, for the tree is known by his fruits. Mat. xii. 33. O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure

evil fruit. A good tree cannot bring forth evil fruit, neither can 18 a corrupt tree bring forth good fruit. Every tree that bringeth not 19 forth good fruit is hewn down, and cast into the fire. Wherefore 20 by their fruits ye shall know them. Not every one that saith unto 21 me, Lord, Lord, shall enter into the kingdom of heaven; but he

bringeth forth evil things. *Mat. xii. 33, 34.* These are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds *they are* without water, carried about of the winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. *Jude 12.*

18 *Cannot bring forth evil fruit.* The flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other; so that ye cannot do the things that ye would. *Ga. v. 17.* Whosoever is born of God doth not commit sin, for his seed remaineth in him; and he cannot sin, because he is born of God. In this the children of God are manifest, and the children of the devil. Whosoever doeth not righteousness is not of God; neither he that loveth not his brother. *1 John iii. 9, 10.*

19 *Bringeth not forth good fruit.* See chap. iii. 10. And when the disciples saw it (*that the fig tree withered away*), they marvelled, saying, How soon is the fig tree withered away! *Mat. xxi. 20.* Now also the axe is laid unto the root of the trees: every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. *Lu. iii. 9.* These (*false teachers*) are spots in your feasts of charity, when they feast with you, feeding themselves without fear. Clouds *they are* without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. *Jude 12.*

20 *By their fruits ye shall know them.* See verse 16. And now I say unto you (*said Gamaliel*), Refrain from "these men" (*the "apostles"*), and let them alone; for if this counsel or this work be of men it will come to nought. *Ac. v. 38.*

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22 that doeth the will of my Father which is in heaven. Many

them that trust in riches to enter into the kingdom of God. *Mar. x. 23, 24.* It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. *Lu. xviii. 25.* Except a man be born of water and of the Spirit he cannot enter into the kingdom of God. *John iii. 5.* And when they (*Paul and Barnabas*) had preached the Gospel to that city (*Derbe*) and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac. xiv. 21, 22.* We which have believed do enter into rest. Seeing therefore it remaineth that some must enter therein; and they to whom it was first preached entered not in because of unbelief. Let us labour therefore to enter into that rest. *He. iv. 3. 6. 11.*

That doeth the will, &c.] Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. xii. 50.* A certain man had two sons (*said Jesus*), and he came to the first, and said, Son, go work to-day in my vineyard; and he answered and said, I will not, but afterward he repented and went. And he came to the second, and said likewise; and he answered and said, I go sir, and went not: Whether of them twain did the will of his Father? They say unto him, The first. *Jesus* saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you. *Mat. xxi. 28—31.* Whosoever shall do the will of God, the same is my brother, and my sister, and my mother. *Mar. iii. 35.* Blessed are they that hear the word of God and keep it. *Lu. xi. 28.* And this is the will of him that sent me, that every one which seeth the Son and believeth on him may have everlasting life, and I will raise him up at the last day. *John vi. 40.* If any man will do his will he shall know of the doctrine, whether it be of God, or whether I speak of myself. *John vii. 17.* Be not conformed to this world; but be ye transformed by the renewing of your mind, that ye may prove what is that good and acceptable and perfect will of God. *Ro. xii. 2.* Servants be obedient, not with eye service, as men-pleasers, but as the servants of Christ, doing the will of God from the heart. *Ep. vi. 6.* Epaphras, who is one of you, a servant of Christ, saluteth you, always labouring fervently for you in prayers, that ye may stand perfect and complete in all the will of God. *Col. iv. 12.* This is the will of God, even your sanctification, that ye should abstain from fornication; that every one of you should know how to possess his vessel in sanctification and honour. *1 Th. iv. 3, 4.* Not in the lust of

concupiscence, even as the Gentiles which know not God; wherefore comfort one another with these words. *1 Th. iv. 5. 18.* Now the God of peace make you perfect in every good work to do his will, working in you that which is well-pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. *He. xiii. 21.* For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men. *1 Pe. ii. 15.* He that hath suffered in the flesh hath ceased from sin; that he should no longer live the rest of his time in the flesh, to the lusts of men, but to the will of God. *1 Pe. iv. 2.* Beloved, if our heart condemn us not, then have we confidence toward God, and whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight, and this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another as he gave us commandment. And he that keepeth his commandments dwelleth in him and he in him, and hereby we know that he abideth in us, by the Spirit which he hath given us. *1 John iii. 21—24.* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. *Re. xxii. 14.*

My Father which is in heaven.] Whosoever shall confess me before men, him will I confess also before my Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven. *Mat. x. 32, 33.* Blessed art thou, Simon Bar-jona: for flesh and blood hath not revealed "it" (*his "confession of Christ"*) unto thee, but my Father which is in heaven. *Mat. xvi. 17.* Take heed (*said Jesus*) that ye despise not one of these "little ones" (*"his disciples"*), for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. Again, I say unto you, that if two of you shall agree on earth as touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. "So" likewise (*as his Lord was wroth against his servant who had not mercy*) shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses. *Mat. xviii. 10. 19. 35.* And he (*Jesus*) went away a little farther, and fell on his face, and prayed, saying, O my Father, if it be possible let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples and findeth them asleep, and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation; the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed,

will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto 23

saying, O my Father, if this cup may not pass away from me except I drink it, thy will be done! *Mat. xxvi. 39—42.* My Father (*said Jesus*) worketh hitherto, and I work. *John v. 17.* Many of "them" (*the "Jews"*) said, He (*Jesus*) hath a devil. If thou be the Christ tell us plainly; Jesus answereth them, The works that I do in my Father's name, they bear witness of me. My sheep hear my voice and I know them, and they follow me, and I give unto them eternal life. My Father which gave them me is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. *John x. 20. 27—30.* If ye had known me (*said Jesus*), ye should have known my Father also, and from henceforth ye know him, and have seen him. *John xiv. 7.* He that hateth me hateth my Father also. *John xv. 23.* He that overcometh and keepeth my works unto the end shall rule them (*the nations*) with a rod of iron; as the vessels of a potter shall they be broken to shivers; even as I received of my Father. *Re. ii. 27.* He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. *Re. iii. 5.*

22 *To me in that day.] See verse 21, and com.* Of that day and hour knoweth no man, no, not the angels of heaven, but my Father only. *Mat. xxiv. 36.* The lofty looks of man shall be humbled, and the haughtiness of men shall be bowed down, and the Lord alone shall be exalted in that day. The loftiness of man shall be bowed down, and the haughtiness of men shall be made low; and the Lord alone shall be exalted in that day. *Is. ii. 11. 17.* They (*that feared the Lord*) shall be mine, said the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him. Then shall ye return and discern between the righteous, and the wicked; between him that serveth God, and him that serveth him not. *Mal. iii. 17, 18.* I say unto you (*said Jesus*), That it shall be more tolerable in that day for Sodom, than for that city (*which receives not the disciples*). *Lu. x. 12.* But ye, brethren, are not in darkness, that that day should overtake you as a thief. *1 Th. v. 4.* The Lord Jesus shall be revealed from heaven with his mighty angels, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. *2 Th. i. 10.* I thank Christ Jesus our Lord who hath enabled me, for that he counted me faithful, putting me into the

ministry: this charge I commit unto thee, son Timothy, according to the prophecies which went before on thee, that thou by them mightest war a good warfare. *1 Ti. i. 12. 18.* Godliness is profitable unto all things, having promise of the life that now is, and of that which is to come. *1 Ti. iv. 8.*

Have we not prophesied, &c.] These twelve (*apostles*) Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, and into any city of the Samaritans enter ye not: but go ye rather to the lost sheep of the house of Israel. And as ye go, preach, saying, The kingdom of heaven is at hand. Heal the sick, cleanse the lepers, raise the dead, cast out devils; freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses. *Mat. x. 5—9.* He hath said, which heard the words of God, which saw the vision of the Almighty, falling into a trance, but having his eyes open. *Nu. xxiv. 4.* They (*the people of Israel*) slew the kings of Midian, besides the rest of them that were slain, *namely*, Evi, and Rekem, and Zur, and Hur, and Reba, five kings of Midian. Balaam also the son of Beor they slew with the sword. *Nu. xxxi. 8.* And Zedekiah the son of Chenaanah made him horns of iron, and he said, Thus saith the Lord, With these shalt thou push the Syrians, until thou have consumed them. And all the prophets prophesied so, saying, Go up to Ramoth and prosper; for the Lord shall deliver it into the king's (*Ahab's*) hand. And the messenger that was gone to call Micaiah, spake unto him, saying, Behold now, the words of the prophets declare good unto the king with one mouth: let thy word, I pray thee, be like the word of one of them, and speak that which is good. *1 Ki. xxii. 11—13.* I have seen folly in the prophets of Samaria; they prophesied in Baal, and caused my people Israel to err; I have seen also in the prophets of Jerusalem an horrible thing; they commit adultery and walk in lies; they strengthen also the hands of evil-doers, that none doth return from his wickedness, they are all of them unto me as Sodom, and the inhabitants thereof as Gomorrah. Therefore thus saith the Lord of hosts concerning the prophets, Behold I will feed them with wormwood, and make them drink the water of gall; for from the prophets of Jerusalem is profaneness gone forth into all the land, &c. *Je. xxiii. 13—15.* Then shall ye begin to say (*said Jesus*), We have eaten and drunk in thy presence, and thou hast taught in our streets, but he shall say, I tell you I know you not whence ye are, Depart from me all ye workers of iniquity. *Lu. xiii. 26, 27.* This spake "he" (*"Caiphas"*) saying,

them, I never knew you: depart from me, ye that work iniquity.
24 Therefore whosoever heareth these sayings of mine, and doeth

that one man should die for the people) not of himself, but being high priest that year, he prophesied that Jesus should die for that nation. *John xi. 51.* Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? *Ac. xix. 13-15.* Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co. xiii. 1, 2.* It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame. *He. vi. 4-6.*

23 I never knew you, &c.] Verily I say unto you, I know you not (*said the bridegroom to the foolish virgins*). *Mat. xxv. 12.* I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand; I and my Father are one. *John x. 27-30.* The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. ii. 19.*

Depart from me, ye that work iniquity.] Depart from me ye cursed (*said the King to those on his left hand in the day of judgment*) into everlasting fire, prepared for the devil and his angels. *Mat. xxv. 41.* The foolish shall not stand in thy sight; thou hatest all workers of iniquity. *Psa. v. 5.* Depart from me all ye workers of iniquity. *Psa. vi. 8.* When once the master of the house is risen up, and has shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity. *Lu. xiii. 25-27.* For without are dogs, and sorcerers, and whoremongers, and

murderers, and idolaters, and whosoever loveth and maketh a lie. *Re. xxii. 16.*

24 Whosoever heareth these sayings, &c.] See verses 7, 8, 13, 14. See *Mat. v. 3. 28-32.* and *com. chap. vi. 14, 16. 19.* and *com.* Whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. xii. 50.* Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like. He is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. But he that heareth and doeth not, is like a man that without a foundation built an house upon the earth, against which the stream did beat vehemently, and immediately it fell, and the ruin of that house was great. *Lu. vi. 47-49.* Blessed are they that hear the word and keep it. *Lu. xi. 28.* If ye know these things, happy are ye if ye do them. *John xiii. 17.* If ye love me (*said Jesus*), keep my commandments. Judas saith unto him, not Iscariot, Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me, he will keep my words, and my Father will love him; and we will come unto him, and make our abode with him. He that loveth me not keepeth not my sayings. *John xiv. 15. 22-24.* If ye keep my commandments ye shall abide in my love. Even as I have kept my Father's commandments and abide in his love; ye are my friends if ye do whatsoever I command you. *John xv. 10. 14.* Despisest thou the riches of "his" ("God's") goodness, who will render to every man according to his deeds? To them, who by patient continuance in well-doing, seek for glory, and honour, and immortality, eternal life. But unto them that are contentious, and do not obey the truth, but obey unrighteousness: indignation and wrath, tribulation and anguish upon every soul of man that doeth evil. *Ro. ii. 6-9.* For in Jesus Christ neither circumcision availeth any thing nor uncircumcision, but faith which worketh by love. Ye did run well, who did hinder you that ye should not obey the truth? *Gal. v. 6, 7.* Be not deceived, God is not mocked; for whatsoever a man soweth, that shall he also reap. For he that soweth to his flesh, shall of the flesh reap corruption; but he that soweth to the Spirit, shall of the Spirit reap life everlasting. *Gal. vi. 7, 8.* Wherefore lay apart all filthiness, and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of

them, I will liken him unto a wise man, which built his house upon a rock: And the rain descended, and the floods came, and 25

the word and not hearers only, deceiving your own selves. For if any man be a hearer of the word, and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth his way, and straightway forgetteth what manner of man he was; but whoso looketh into the perfect law of liberty and continueth therein, he being not a forgetful hearer but a doer of the work, this man shall be blessed in his deed. If any man among you seem to be religious, and bridleth not his tongue, but deceiveth his own heart, this man's religion is vain. Pure religion and undefiled before God and the Father is this; to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. *Ja. i. 21-27.* Even so faith, if it hath not works, is dead, being alone; yea, a man may say, Thou hast faith and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe and tremble; but wilt thou know, O vain man, that faith without works is dead. For as the body without the spirit is dead, so faith without works is dead also. *Ja. ii. 17-26.* Hereby we do know that we know him, if we keep his commandments. *1 John ii. 3.* Whatsoever we ask we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. *1 John iii. 22-24.* This is the love of God, that we keep his commandments, and his commandments are not grievous. For whatsoever is born of God overcometh the world: and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God. *1 John v. 3-5.* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Re. xxii. 14, 15.*

A wise man.] The fear of the Lord, that is wisdom, and to depart from evil is understanding. *Job xxviii. 28.* The fear of the Lord is the beginning of wisdom; a good understanding have all they that do his commandments, his praise endureth for ever. *Psa. cxi. 10.* I have more understanding than all

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Which built his house upon a rock:] According to the grace of God which is given unto me, as a wise master builder, I have laid the foundation, and another buildeth thereupon, for other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co. iii. 10, 11.*

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them, I never knew you: depart from me, ye that work iniquity.
24 Therefore whosoever heareth these sayings of mine, and doeth

that one man should die for the people) not of himself, but being high priest that year, he prophesied that Jesus should die for that nation. *John xi. 51.* Certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Seva a Jew, and chief of the priests which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? *Ac. xix. 13-15.* Though I speak with the tongues of men and angels, and have not charity, I am become as sounding brass or a tinkling cymbal; and though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co. xiii. 1, 2.* It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them unto repentance, seeing they crucify to themselves the Son of God afresh, and put him to open shame. *He. vi. 4-6.*

23 *I never knew you, &c.]* Verily I say unto you, I know you not (*said the bridegroom to the foolish virgins*). *Mat. xxv. 12.* I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my Father's hand; I and my Father are one. *John x. 27-30.* The foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. ii. 19.*

Depart from me, ye that work iniquity.] Depart from me ye cursed (*said the King to those on his left hand in the day of judgment*) into everlasting fire, prepared for the devil and his angels. *Mat. xxv. 41.* The foolish shall not stand in this sight; thou hatest all workers of iniquity. *Ps. v. 5.* Depart from me all ye workers of iniquity. *Ps. vi. 8.* When once the master of the house is risen up, and has shut to the door, and ye begin to stand without, and to knock at the door, saying, Lord, Lord, open unto us; and he shall answer and say unto you, I know you not whence ye are: then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me all ye workers of iniquity. *Lu. xiii. 25-27.* For without are dogs, and sorcerers, and whoremongers, and

murderers, and idolaters, and whosoever loveth and maketh a lie. *Re. xxii. 15.*

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the winds blew, and beat upon that house; and it fell not: for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat

it shall be revealed by fire, and the fire shall try every man's work of what sort it is. If any man's work abide which he hath built thereupon, he shall receive a reward. If any man's work shall be burnt, he shall suffer loss; but he himself shall be saved, yet so as by fire. 1 Co. iii. 13—15. Blessed is the man that endureth temptation, for when he is tried he shall receive the crown of life, which the Lord hath promised to them that love him. Ja. i. 12. Ye are in heaviness through many temptations, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise, and honour, and glory, at the appearing of Jesus Christ. 1 Pe. i. 6, 7.

For it was founded upon a rock. Thou art Peter (said Jesus to Simon), and upon this rock I will build my church, and the gates of hell shall not prevail against it. Mat. xvi. 18. Those that be planted in the house of the Lord shall flourish in the courts of our God, They shall still bring forth fruit in old age. They shall be fat and flourishing, to shew that the Lord is upright; he is my rock, and there is no unrighteousness in him. Ps. xcii. 13—15. They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth fast for ever. As the mountains are round about Jerusalem, so the Lord is round about his people from henceforth even for ever. Ps. cxxv. 1, 2. I bow my knees unto the Father, that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may be able to comprehend the love of Christ which passeth knowledge. Eph. iii. 17. As ye have received Christ Jesus the Lord, so walk ye in him, rooted and built up in him, and stablished in the faith. Col. ii. 6, 7. Blessed be the God and Father of our Lord Jesus Christ, who hath begotten us again to an inheritance, incorruptible and undefiled, that fideth not away, reserved in heaven for you. Who are kept by the power of God, through faith unto salvation ready to be revealed in the last time. 1 Pe. i. 3, 5. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be made manifest that they were not all of us. 1 John ii. 19.

26 And doeth them not. I said indeed (saith the Lord to Eli the priest), that thy house and the house of thy father should walk before me for ever; but now the Lord saith, Be it far from me, for them that honour me,

I will honour; and they that despise me shall be lightly esteemed. 1 Sa. ii. 30. Every wise woman buildeth her house; but the foolish plucketh it down with her hands. Pr. xiv. 1. The wise men are ashamed, they are dismayed and taken; lo, they have rejected the word of the Lord, and what wisdom is in them? Je. viii. 9. He that heareth and doeth not, is like a man that, without a foundation, built an house upon the earth, against which the stream did beat violently, and the ruin of that house was great. La. vi. 49. Faith without works is dead. Ja. ii. 20.

27 And the rain descended, &c. When the unclean spirit is gone out of a man, he walketh through dry places seeking rest and findeth none. Then he saith, I will return into my house from whence I came out, and when he is come he findeth it empty, swept and garnished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Mat. xii. 43—45. When any one heareth the word of the kingdom, and understandeth it not, then cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the way side. But he that received seed into stony places, the same is he, that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while, for when tribulation or persecution ariseth, because of the word, by and by, he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. Mat. xiii. 19—22. They have seduced my people, saying, Peace, and there was no peace; and one built up a wall, and lo, others daubed it with untempered mortar, to wit, the prophets of Israel, which prophesy concerning Jerusalem, and which see visions of peace for her, and there is no peace, saith the Lord God. Ez. xiii. 10, 16. Every man's work shall be made manifest; for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. 1 Co. iii. 3. If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy, under

upon that house; and it fell: and great was the fall of it. And 28 it came to pass, when Jesus had ended these sayings, the people were astonished at his doctrine: For he taught them as *one* 29 having authority, and not as the Scribes.

two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? For we know him that hath said, Vengeance *belongeth* unto me, I will recompense, saith the Lord. And again, the Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. *He. x. 26—31.* If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them; but it is happened unto them according to the true proverb, the dog is turned to his own vomit again, and the sow that was washed to her wallowing in the mire. *2 Pe. ii. 20—22.*

28 *The people were astonished, &c.]* When he (*Jesus*) was come into his own country, he taught them in their synagogue, inasmuch that they were astonished, and said, Whence hath this *man* this wisdom, and these mighty works? *Mat. xiii. 54.* Thou (*saith the Psalmist, of the Messiah*) art fairer than the children of men; grace is poured into thy lips, therefore God hath blessed thee for ever. *Ps. xlv. 2.* And they were astonished at his doctrine, for he taught them as one that had authority, and not as the Scribes. *Mar. i. 22.* And when the Sabbath day was come, he (*Jesus*) began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this *man* these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? *Mar. vi. 2.* And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. And they said, Is not this Joseph's son? And they were astonished at his doctrine, for his word was with power. *Lu. iv. 22. 32.* But the chief priests and the Scribes and the chief of the people sought to destroy him, and could not find what they might do, for all the people were very attentive to hear him. *Lu. xix. 47, 48.* And the Jews marvelled, saying, How knoweth this man letters, having never learned? The officers answered, Never man spake like this man. *John vii. 15. 46.*

29 *Having authority, &c.]* See chap. v. 20. 28. 32. 44. and com. When he was come into the temple, the chief priests and elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? And who gave thee this authority? And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in likewise will tell you by what authority I do these things. The baptism of John whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men; we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. *Mat. xxi. 23—27.* All power is given unto me in heaven and in earth (*said Jesus when he appeared to the eleven after his resurrection*). *Mat. xxviii. 18.* I will raise them up a prophet from among their brethren like unto thee (*said the Lord to Moses*), and I will put my words in his mouth, and he shall speak unto them all that I shall command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name I will require it of him. *De. xviii. 18, 19.* Where the word of a king is, there is power, and who may say unto him, What doest thou? *Ec. viii. 4.* The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth morning by morning, he wakeneth mine ear to hear as the learned. *Is. l. 4.* The prophet that hath a dream let him tell a dream, and he that hath my word let him speak my word faithfully: what is the chaff to the wheat? saith the Lord. *Is* not my word like as fire? saith the Lord, and like a hammer that breaketh the rock in pieces. *Je. xxiii. 28, 29.* Truly I am full of power by the Spirit of the Lord, and of judgment, and of might, to declare unto Jacob his transgression, and to Israel his sin. *Mi. iii. 8.* I will give you a mouth, and wisdom, which all your adversaries (*said Jesus to his disciples*) shall not be able to gainsay nor resist. *Lu. xxi. 15.* Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people.

CHAPTER VIII.

1 WHEN he was come down from the mountain, great multitudes
2 followed him. And, behold, there came a leper and worshipped

Ac. iii. 22, 23. They were not able to resist the wisdom and the spirit by which "he" ("Stephen") spake. *Ac. vi. 10.* The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight. But all things are naked and opened unto the eyes of him with whom we have to do. *He. iv. 12, 13.*

And not as the Scribes.] Then came to Jesus Scribes and Pharisees, which were of Jerusalem, saying, Why do thy disciples transgress the tradition of the elders? for they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and mother, and he that curseth father or mother let him die the death. But ye say, Whosoever shall say to his father or his mother, *It is a gift by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free.* Thus have ye made the commandment of God of none effect by your tradition; ye hypocrites, well did Esaias prophesy of you, saying, This people draweth nigh unto me with their mouth, and honoureth me with their lips, but their heart is far from me; but in vain they do worship me, teaching for doctrines the commandments of men. *Mat. xv. 1—9.* The Scribes and the Pharisees (*said Jesus to the multitude*) sit in Moses' seat: all therefore whatsoever they bid you observe, *that* observe, and do: but do not ye after their works, for they say, and do not. For they bind heavy burdens, and grievous to be borne, and lay them on men's shoulders: but they themselves will not move them with one of their fingers. But all their works they do for to be seen of men: they make broad their phylacteries, and enlarge the borders of their garments, and love the uppermost rooms at feasts, and the chief seats in the synagogues. *Mat. xxiii. 2—6.* Woe unto you Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made ye make him twofold more the child of hell than yourselves; ye pay tithe of mint and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith; these ought ye to have done, and not to leave the other undone; ye blind guides, which strain at a

gnat and swallow a camel. *Mat. xxiii. 15—24.* Then the Pharisees and Scribes asked him (*Jesus*), Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashed hands? He answered and said unto them, Well hath Esaias prophesied of you hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me; howbeit, in vain do they worship me, teaching for doctrines the commandments of men. Full well ye reject the commandment of God, that ye may keep your own tradition, making the word of God of none effect through your tradition which ye have delivered, and many such like things do ye. *Mar. vii. 5—13.* Jesus said unto them (*the priests and Scribes*), Neither tell I you by what authority I do these things. Beware of the Scribes (*said Jesus*) which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts; which devour widows' houses, and for a shew make long prayers; the same shall receive greater damnation. *Lu. xx. 46, 47.*

CHAP. VIII.—1 *Great multitudes followed him.]* See verse 18. and chap. iv. 25, and com. Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them. *Mat. xv. 30.* As "they" ("Jesus and his disciples") departed from Jericho, a great multitude followed him. *Mat. xx. 29.* He (*Jesus*) charged "him" ("the leper whom he had cleansed") to tell no man: but so much the more went there a fame abroad of him; and great multitudes came together, to hear, and to be healed by him of their infirmities. *Lu. v. 15.* And there went great multitudes with him, and he turned and said unto them, If any man come to me and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple; and whosoever doth not bear his cross and come after me cannot be my disciple. *Lu. xiv. 25—27.*

2 *Behold, there came a leper.]* There came a leper to him, beseeching him, and kneeling down to him, and saying, If thou wilt thou canst make me clean. *Mar. i. 40.* It came to pass when he was in a certain city, behold, a man full of leprosy; who, seeing Jesus, fell on his face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. *Lu. v. 12.*

A leper.] Heal the sick, cleanse the lepers,

him, saying, Lord, if thou wilt, thou canst make me clean. And 3

raise the dead, cast out devils: freely ye have received, freely give. *Mat. x. 8.* When Jesus was in Bethany, in the house of Simon the leper, there came unto him a woman having an alabaster box of very precious ointment, and poured it on his (*Jesus'*) head as he sat at meat. *Mat. xxvi. 6.* The priest shall look upon "it" ("*the leprosy*"), and behold, if the rising of the sore be white reddish in his bald head, or in his bald forehead, as the leprosy appeareth in the skin of the flesh, he is a leprous man, he is unclean; the priest shall pronounce him utterly unclean; his plague is in his head. And the leper in whom the plague is, his clothes shall be rent, and his head bare, and he shall put a covering upon his upper lip, and shall cry, Unclean, unclean. All the days wherein the plague shall be in him he shall be defiled; he is unclean, he shall dwell alone; without the camp shall his habitation be. *Le. xiii. 43-46.* Command the children of Israel (*said the Lord to Moses*), that they put out of the camp every leper, and every one that hath an issue, and whosoever is defiled by the dead. Both male and female shall ye put out; without the camp shall ye put them, that they defile not their camps, in the midst whereof I dwell. *Nu. v. 2, 3.* The anger of the Lord was kindled against them (*Miriam and Aaron*), and he departed. And the cloud departed from off the tabernacle, and behold Miriam became leprous, white as snow, and Aaron looked upon Miriam, and behold, she was leprous. *Nu. xii. 9, 10.* Take heed in the plague of leprosy, that thou observe diligently, and do according to all that the priests, the Levites, shall teach you: as I commanded them, so ye shall observe to do. Remember what the Lord thy God did unto Miriam by the way, after that ye were come forth out of Egypt. *De. xxiv. 8, 9.* I am this day weak (*said David, after the murder of Abner by Joab*), though anointed king, and these men the sons of Zeruiah be too hard for me: the Lord shall reward the doer of evil according to his wickedness. *2 Sa. iii. 39.* Now Naaman, captain of the host of the king of Syria, was a great man with his master, and honourable, because by him the Lord had given deliverance unto Syria; he was also a mighty man in valour, but he was a leper. The leprosy of Naaman (*said Elisha*) shall cleave unto "thee" (*his "servant Gehazi"*), and unto thy seed for ever. And he went out from his presence a leper as white as snow. *2 Ki. v. 1. 27.* There were four leprous men at the entering in of the gate (*of Samaria*), and they said one to another, Why sit we here until we die? if we say, We will enter into the city, then the famine is in the city, and we shall die there; and if we sit still here, we die also. *2 Ki. vii. 3, 4.* And the Lord smote

the king (*Azariah*), so that he was a leper unto the day of his death, and dwelt in a several house. *2 Ki. xv. 5.* Then Uziah (*the king*) was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests (*who withstood him*), the leprosy even rose up in his forehead, before the priests in the house of the Lord, from beside the incense altar; and Azariah the chief priest, and all the priests looked upon him, and behold, he was leprous in his forehead, and they thrust him out from thence; yea himself hastened also to go out because the Lord had smitten him. And Uziah the king was a leper unto the day of his death, and dwelt in a several house, being a leper; for he was cut off from the house of the Lord. *2 Ch. xxvi. 19, 20, 21.* Many lepers were in Israel in the time of Eliseus the prophet, and none of them was cleansed, saving Naaman the Syrian. *Lu. iv. 27.* As he (*Jesus*) entered into a certain village, there met him ten men that were lepers, which stood afar off; and they lifted up their voices and said, Jesus, master, have mercy on us; and when he saw them he said unto them, Go, shew yourselves unto the priests. And it came to pass, that as they went, they were cleansed; and one of them, when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? but where are the nine? there are not found that returned to give glory to God, save this stranger: and he said unto him, Arise, go thy way, thy faith hath made thee whole. *Lu. xvii. 12-19.*

Worshipped him.] See chap. ii. 2. 11. and iv. 9. and com. Then came she (*the woman of Canaan*) and worshipped him, saying, Lord, help me. *Mat. xv. 25.* The servant (*of the king in the parable*) fell down and worshipped him, saying, Have patience with me, and I will pay thee all. *Mat. xviii. 26.* And as "they" ("*the women,*" who had been at the sepulchre) went to tell his disciples, behold, Jesus met them, saying, All hail; and they came, and held him by the feet, and worshipped him: then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them; and when they saw him they worshipped him. *Mat. xxviii. 9, 17.* And there came a leper to him beseeching him, and kneeling down, and saying unto him, If thou wilt, thou canst make me clean. *Mar. i. 40.* When he (*who had the legion of devils*) saw Jesus afar off, he ran and worshipped him, and cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God, that thou torment me not. *Mar. v. 6, 7.* It came to pass when he was in a cer-

Jesus put forth *his* hand, and touched him, saying, I will; be thou clean. And immediately his leprosy was cleansed. And Jesus saith unto him, See thou tell no man; but go thy way, shew

thou city, behold, a man full of leprosy, who seeing Jesus, fell on *his* face, and besought him, saying, Lord, if thou wilt, thou canst make me clean. *Lu. v. 12.* If all prophesy, and there come in one that believeth not, or one unlearned, he is convinced of all, he is judged of all; and thus are the secrets of his heart made manifest; and so falling down on *his* face, he will worship God, and report that God is in you of a truth. *1 Co. xiv. 24, 25.*

If thou wilt, thou canst make me clean.] And when he (*Jesus*) was come into the house, the (*two*) blind men came to him. And Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. *Mat. ix. 28, 29.* And he did not many mighty works "there" ("in his own country") because of their unbelief. *Mat. xiii. 58.* Oft-times (*said the father of the child that had the deaf and dumb spirit*) it hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe; help thou mine unbelief. *Mar. ix. 22, 23, 24.*

3 Put forth his hand.] Naaman was wroth (*at being ordered by Elisha to go and wash seven times in Jordan*), and went away, and said, Behold, I thought he will surely come out to me, and stand and call on the name of the Lord his God, and strike over the place, and recover the leper. *2 Ki. v. 11.*

I will; be thou clean.] Let there be light (*said God*), and there was light. *Ge. i. 3.* He spake, and it was done; he commanded, and it stood fast. *Psa. xxxiii. 9.* Jesus, moved with compassion, put forth *his* hand and touched "him" ("*the leper*"), and saith unto him, I will, be thou clean. *Mar. i. 41.* And he (*Jesus*) arose, and rebuked the wind, and said unto the sea, Peace, be still. And the wind ceased, and there was a great calm. *Mar. iv. 39.* And "he" ("*Jesus*") took the "damsel" ("*Jairus's daughter*") by the hand, and said unto her, Talitha-cumi; which is, being interpreted, Damsel, I say unto thee, arise. *Mar. v. 41.* And (*Jesus*) looking up to heaven, he sighed, and saith unto him (*that was deaf, and had an impediment in his speech*), Ephphatha; that is, Be opened. *Mar. vii. 34.* When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him.* *Mar. ix. 25.* And

Jesus put forth *his* hand, and touched "him" ("*the man full of leprosy*"), saying, I will, be thou clean. And immediately the leprosy departed from him. *Lu. v. 13.* He (*Jesus*) came and touched the bier (*of the widow's son, of Nain*), and they that bare him stood still. And he said, Young man, I say unto thee, arise. *Lu. vii. 14.* As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. *John v. 21.* When he (*Jesus*) thus had spoken (*to Martha, saying, If thou wouldest believe, thou shouldest see the glory of God*), he cried with a loud voice, Lazarus, come forth. *John xi. 43.* If I had not done among them (*in the world*) the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. *John xv. 24.*

And immediately his leprosy was cleansed.] Jesus answered and said unto them (*Jesus's disciples*), Go and shew John again those things which ye do hear and see; the blind receive their sight, and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. *Mat. xi. 4, 5.* Then (*upon the remonstrance of his servants*) "he" ("*Naaman*") went down, and dipped himself seven times in Jordan, according to the saying of the man of God; and his flesh came again like unto the flesh of a little child, and he was clean. *2 Ki. v. 14.* Go shew yourselves unto the priests (*said Jesus to the ten lepers*). And it came to pass, that as they went they were cleansed. And one of them, when he saw that he was healed, turned back, and with a loud voice glorified God. *Lu. xvii. 14, 15.*

4 See thou tell no man.] See chap. vi. 1; xvi. 20. Their eyes (*of the two blind men*) were opened; and Jesus straitly charged them, saying, See that no man know it. *Mat. ix. 30.* And he (*Jesus*) charged "them" ("*whom he had healed*") that they should not make him known; that it might be fulfilled which was spoken by Esaias the prophet, saying, Behold my servant whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive nor cry, neither shall any man hear his voice in the streets. *Mat. xii. 16-19.* Then charged he his disciples, that they should tell no man that he was Jesus, the Christ. *Mat. xvi. 20.* And as they came down from the mountain (*of transfiguration*), Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. *Mat. xvii. 9.* And he straitly charged him

thyself to the priest, and offer the gift that Moses commanded; for a testimony unto them. And when Jesus was entered into Capernaum, there came unto him a centurion, beseeching him,

(*the leper*), and forthwith sent him away; and saith unto him, See thou say nothing to any man; but go thy way, shew thyself to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. *Mar. i. 43, 44.* And he charged "them" ("*that were astonished at Jairus's daughter being restored to life*") straitly that no man should know it; and commanded that something should be given her to eat. *Mar. v. 43.* He charged "them" ("*the multitude who witnessed the cure of the deaf man*") that they should tell no man; but the more he charged them, so much the more a great deal they published it. *Mar. vii. 36.* He charged "him" ("*a man full of leprosy*") to tell no man (*of his cure*), but go and shew thyself to the priest, and offer for thy cleansing according as Moses commanded, for a testimony unto them. I receive not honour from men. *John v. 14. 41.* He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. *John vii. 18.* I seek not mine own glory; there is one that seeketh and judgeth. *John viii. 50.*

Shew thyself to the priest.] See *Mat. iii. 15; and v. 17, with com.* When a man shall have in the skin of his flesh a rising, a scab or bright spot, and it be in the skin of his flesh like the plague of leprosy, then he shall be brought unto Aaron the priest, or unto one of his sons the priests; if the priest see that behold the scab spreadeth in the skin, then the priest shall pronounce him unclean: it is a leprosy. But if the bright spot stay in his place, and spread not, it is a burning bile; and the priest shall pronounce him clean. *Le. xiii. 2. 8. 23.* This shall be the law of the leper in the day of his cleansing; He shall be brought unto the priest, and the priest shall go forth out of the camp; and the priest shall look, and behold, if the plague of leprosy be healed in the leper, then shall the priest command to take for him that is to be cleansed, two birds alive and clean, and cedar-wood, and scarlet, and hyssop, &c. &c. And the priest shall make an atonement for him that is to be cleansed before the Lord. *Le. xiv. 2, 3, 4. 31.* The Lord is well pleased for his righteousness' sake: he will magnify the law, and make it honourable. *Is. xlii. 21.* And when he (*Jesus*) saw them (*the ten lepers*), he said unto them, Go shew yourselves unto the priests: and it came to pass, that as they went they were cleansed. *Lu. xvii. 14.*

For a testimony unto them.] And ye shall be brought before governors and kings for my sake (*said Jesus to his disciples*), for a testi-

mony against them and the Gentiles. *Mat. x. 18.* And it came to pass when the king of Israel (*Jehoram*) had read the letter (*sent by the king of Syria, by the leper Naaman*); that he rent his clothes, and said, Am I a God, to kill and to make alive, that this man doth send unto me to recover a man of his leprosy? Wherefore consider, I pray you, and see how he seeketh a quarrel against me. And it was so when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Wherefore hast thou rent thy clothes? Let him come now to me, and he shall know that there is a prophet in Israel. *2 Ki. v. 7, 8.* Go thy way, shew "thyself" ("*the leper*") to the priest, and offer for thy cleansing those things which Moses commanded, for a testimony unto them. *Mar. i. 44.* Whosoever shall not receive you, nor hear you (*said Jesus to his disciples*), when ye depart thence, shake off the dust under your feet for a testimony against them. *Mar. vi. 11.* Ye shall be brought before rulers and kings for my sake, for a testimony against them. *Mar. xiii. 9.* Offer for thy cleansing (*said Jesus to the man full of leprosy*) according as Moses commanded, for a testimony unto them. *Lu. v. 14.* They shall lay their hands on you (*said Jesus to his disciples*), and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake, and it shall turn to you for a testimony. *Lu. xxi. 13.* If I do not the works of my Father, believe me not: but if I do, though ye believe not me, believe the works; that ye may know and believe that the Father is in me, and I in him. *John x. 37, 38.*

5 Entered into Capernaum.] See *Mat. iv. 13. and com.* And he entered into a ship (*from the country of the Gergesenes*), and passed over and came into his own city. *Mat. ix. 1.* And he entered into Capernaum after some days, and it was noised that he was in the house. *Mar. ii. 1.* Now when he had ended all his sayings in the audience of his people, he entered into Capernaum. *Lu. vii. 1.*

A centurion.] Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done, they feared greatly, saying, Truly this was the Son of God. *Mat. xxvii. 54.* And when the centurion which stood over against him saw that he (*Jesus*) so cried out (*saying, Eloi, Eloi, lama Sabachthani*), and gave up the ghost, he said, Truly this man was the Son of God. *Mar. xv. 39.* A certain centurion's servant, who was dear unto him, was

6 And saying, Lord, my servant lieth at home sick of the palsy, 7 grievously tormented. And Jesus saith unto him, I will come

sick and ready to die; and when he heard of Jesus, he sent unto him, beseeching him that he would come and heal his servant. Jesus went with them; and when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof, &c. (*but say in a word and my servant shall be healed*). When Jesus heard these things, he marvelled at him, and turned him about, and said unto the people that followed him, I have not found so great faith, no, not in Israel. And they that were sent, returning to the house, found the servant whole that had been sick. *Lu. vii. 2, 3. 6, 9, 10.* There was a certain man in Cesarea called Cornelius, a centurion, a devout man; he saw in a vision evidently, about the ninth hour of the day, an angel of God coming in unto him, and saying unto him, Send men to Joppa, and call for one Simon, whose surname is Peter, he shall tell thee what thou oughtest to do. Then (*after having seen heaven opened, and that the Spirit said unto him; Behold three men seek thee*) Peter went down to the men which were sent unto him from Cornelius, and said, Behold, I am he whom ye seek. And on the morrow Peter (*having heard that Cornelius was warned from God by an holy angel to send for him*) went with them; and as Peter was coming in (*having entered Cesarea*), Cornelius met him, and fell down at his feet, and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man. Then Peter (*having heard of Cornelius, that he was commanded to send for him, that he might speak unto Cornelius*) opened his mouth, and said, Of a truth, I perceive that God is no respecter of persons; but in every nation, he that feareth him, and worketh righteousness, is accepted with him, &c. While Peter yet spake these (*and other*) words, the Holy Ghost fell on all them which heard the word. *Ac. x. 1—44.* And as they bound him with thongs, Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? *Ac. xxii. 25.* Then (*when he heard that his sister's son had discovered the Jews lying in wait for him*) Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain, for he hath a certain thing to tell him. And he (*the chief captain, having heard what the young man had to tell him*) called unto him two centurions, saying, Make ready two hundred soldiers to go to Cæsarea, and horsemen, and spearmen, and provide them beasts, that they may set Paul on, and bring him safe unto Felix the governor. *Ac. xxiii. 17, 23, 24, 25.* Paul (*in his dangerous voyage from Adrymythum to Rome*) said to the centurion, and to the sol-

diers, Except "these" (*"the shipmen who were about to flee out of the ship"*) abide in the ship, ye cannot be saved. And the soldiers' counsel (*when the ship had run a ground*) was to kill the prisoners, lest any of them should swim out and escape; but the centurion, willing to save Paul, kept them from their purpose. *Ac. xxvii. 31, 42, 43. See xxvii. 64.*

6 *My servant lieth at home sick, &c.* If I did despise the cause of my man-servant, or of my maid-servant, when they contended with me, what then shall I do when God riseth up? and when he visiteth, what shall I answer him? *Job xxxi. 13, 14.* When the angel which spake unto Cornelius was departed, he called two of his household servants, and a devout soldier of them that waited on him continually. *Ac. x. 7.* Put on the new man, which is renewed in knowledge after the image of him that created him, where there is neither Greek, nor Jew, circumcision, nor uncircumcision, barbarian, Scythian, bond, nor free; but Christ is all in all. *Col. iii. 10, 11.* Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. *Col. iv. 1.* "They" (*"the servants"*) that have believing masters, let them not despise them because they are brethren, but rather do them service, because they are faithful and beloved, partakers of the benefit. *1 Tr. vi. 2.* "He" (*"Onesimus"*) departed for a season, that thou shouldest receive him for ever; not now as a servant, but above a servant, a brother, beloved both in the flesh and in the Lord. *Philem. 15, 16.*

Palsy. See chap. iv. 24, and *com.* And they came unto "him" (*"Jesus"*), bringing one sick of the palsy, which was borne of four. Arise, take up thy bed, and go thy way into thine house (*said Jesus to him*); and immediately he arose, and took up the bed, and went forth before them all. *Mar. ii. 3, Ac.* Unclean spirits crying with a loud voice came out of many that were possessed with them; and many taken with palsies, and that were lame, were healed (*by Philip, the deacon*). *Ac. viii. 7.* And "there" (*"at Lydda"*) "he" (*"Peter"*) found a certain man named Eneas, which had kept his bed eight years, and was sick of the palsy. And Peter said unto him, Arise, and make thy bed. *Ac. ix. 33, 34. See verse 7.*

7 *I will come and heal him.* My daughter is even now dead (*said the ruler*), but come and lay thy hand upon her, and she shall live. And Jesus arose, and followed him. *Mat. ix. 18, 19.* And (*Jairus, a ruler of the synagogue*) besought him greatly, saying, My little daughter lieth at the point of death; I pray thee come and lay thy hands on her, that she may be healed, and she shall live.

sit down with Abraham, and Isaac, and Jacob, in the kingdom of . .

and things wherein there is no profit. *Je. xvi. 19.* In the days of these kings (as shadowed in *Nebuchadnezzar's dream*) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. *Da. ii. 44.* In the last days it shall come to pass, that the mountain of the house of the Lord shall be established in the top of the mountains, and it shall be exalted above the hills, and people shall flow into it, and many nations shall come and say, Come, and let us go up to the mountain of the Lord, and to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths. For the Lord shall go forth of Zion, and the word of the Lord from Jerusalem. *Mt. iv. 1, 2. See Is. li. 2, 3.* Thus saith the Lord of hosts, *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities. And the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts. I will go also. Yea many people and strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. Thus saith the Lord of hosts, In those days *it shall come to pass*, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you, for we have heard that God is with you. *Ze. viii. 20—23.* From the rising of the sun even unto the going down of the same, my name shall be great among the Gentiles; and in every place incense shall be offered unto my name, and a pure offering; for my name shall be great among the heathen, saith the Lord of hosts. *Mal. i. 11.* They shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. *Lu. xiii. 29.* And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled: for I say unto you, That none of those men which were bidden shall taste of my supper. *Lu. xiv. 23, 24.* They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost. *Ac. x. 45.* When they heard these things, they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *Ac. xi. 18.* And when "they" ("*Paul and Barnabas*") were come (to *Antioch*) and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. *Ac. xiv.*

VOL. II.

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Sit down.] Blessed (said Jesus) are those servants whom the Lord when he cometh shall find watching; verily I say unto you, that he shall gird himself, and make them sit down to meat, and will come forth and serve them. *Lu. xii. 37.* And they shall come from the east and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. *Lu. xlii. 29.* It came to pass that the beggar (in the parable) died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. *Lu. xvi. 22.* Behold, I stand at the door and knock: if any man hear my voice and open the door, I will come into him, and will sup with him, and be with him. To him that overcometh will I grant

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10 my servant, Do this, and he doeth it. When Jesus heard it, he marvelled, and said to them that followed, Verily I say unto you, 11 I have not found so great faith, no, not in Israel. And I say unto you, That many shall come from the east and west, and shall

of an unclean devil): and when the devil had thrown him in the midst, he came out of him, and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this! for with authority and power he commandeth the unclean spirits, and they come out. And he arose out of the synagogue, and entered into Simon's house; and Simon's wife's mother was taken with a great fever, and they besought him for her. And he stood over her, and rebuked the fever, and it left her; and immediately she arose, and ministered unto them. *Lu. iv. 35, 36, 38, 39.* I also am a man (*said the centurion*) set under authority, having under me soldiers; and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *Lu. vii. 8.*

Do this, and he doeth it.] Servants, be obedient to them that are your masters according to the flesh, with fear and trembling, in singleness of your heart, as unto Christ; not with eye-service as men-pleasers, but as the servants of Christ, doing the will of God from the heart. *Ep. vi. 5, 6.* Servants, obey in all things your masters according to the flesh; not with eye-service as men-pleasers, but in singleness of heart, fearing God. *Col. iii. 22.* Exhort servants to be obedient unto their own masters, and to please them well in all things, not answering again. *Tit. ii. 9.*

10 *He marvelled.*] He (*Jesus*) marvelled because of their unbelief. *Mar. vi. 6.* When Jesus heard these things (*from the centurion respecting his servant, who was ready to die*), he marvelled at him, and turned him about, and said unto the people that followed him, I say unto you, I have not found so great faith, no, not in Israel. *Lu. vii. 9.*

I have not found so great faith.] O woman, great is thy faith, be it unto "thee" (*"the woman of Canaan"*) even as thou wilt. *Mat. xv. 28.* When he (*Jesus*) saw their faith (*those who brought the man sick of the palsy*) he said unto him, Man, thy sins are forgiven thee. *Lu. v. 20.* Thy faith hath saved thee (*said Jesus to her who had anointed his feet*), go in peace. *Lu. vii. 50.* See chap. xv. 28.

11 *That many shall come from the east, &c.*] And he (*the Son of man*) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat. xxiv. 31.* In thee (*said God to Abraham*) shall all families of the earth be blessed. *Ge. xii. 3.* (*Again*), In thy seed shall all the nations of the earth be blessed, because thou hast obeyed my voice. *Ge. xxii. 18.* (*Again, to Jacob*), Thy seed shall be as the dust of

the earth; and thou shalt spread abroad to the west, and to the east, and to the north, and to the south; and in thee, and in thy seed, shall all the families of the earth be blessed. *Ge. xxviii. 14.* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge. xlix. 10.* All the ends of the world shall remember, and turn unto the Lord, and all the kindreds of the nations shall worship before thee. *Ps. xxii. 27.* All the ends of the earth have seen the salvation of our God. *Ps. xcvi. 3.* It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go, and say, Come ye, and let us go up to the mountain of the Lord, and to the house of the God of Jacob; and he will teach us of his ways, and we will walk in his paths, for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. *Is. ii. 2, 3.* And in that day there shall be a root of Jesse, which shall stand for an ensign of the people; to it shall the Gentiles seek, and his rest shall be glorious. *Is. xi. 10.* I will also give "thee" (*"Christ"*) for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. xlix. 6.* The Lord hath made bare his holy arm in the eyes of all the nations; and all the ends of the earth shall see the salvation of our God. *Is. lii. 10.* Arise, shine (*O Church*), for thy light is come, and the glory of the Lord is risen upon thee. For behold, the darkness shall cover the earth, and gross darkness the people; but the Lord shall arise upon thee, and his glory shall be seen upon thee. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. Lift up thine eyes round about and see; all they gather themselves together, they come to thee. Thy sons shall come from far, and thy daughters shall be nursed at thy side. Then thou shalt see and flow together, and thine heart shall fear and be enlarged, because the abundance of the sea shall be converted unto thee; the forces of the Gentiles shall come unto thee, the multitude of camels shall cover thee, the dromedaries of Midian, and Ephah; all they from Sheba shall come, they shall bring gold and incense, and they shall shew forth the praises of the Lord. *Is. lx. 1-6.* O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity,

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12 heaven. But the children of the kingdom shall be cast out into outer darkness: there shall be weeping and gnashing of teeth.
13 And Jesus said unto the centurion, Go thy way; and as thou hast

to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. iii. 20, 21.*

In the kingdom of heaven.] See chap. iii. 2, and com. There (in the last judgment) shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. Lu. xiii. 28. They (the apostles) returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. Ac. xiv. 21, 22. Know ye not that the unrighteous shall not inherit the kingdom of God. 1 Co. vi. 9. Now this I say, brethren, That flesh and blood cannot inherit the kingdom of God, neither doth corruption inherit incorruption. 1 Co. xv. 50. We ourselves glory in you in the churches of God for your patience and faith in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. 2 Th. i. 4, 5.

12 *The children of the kingdom.] See Mat. iii. 9, 10; vii. 22, 23, and com. The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Mat. xxi. 43. Ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Ac. iii. 25. I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. Ro. ix. 3, 4.*

Be cast out into outer darkness.] And (the angels of the Son of man) shall cast them (that offend) into a furnace of fire; there shall be weeping and gnashing of teeth. Mat. xiii. 42. And he (the king in the parable of the marriage) saith unto him (who had not on the wedding garment), Friend, how camest thou in hither not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. Mat. xxii. 12, 13. And (the Lord of the evil servant) shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. Mat. xxiv.

51. Cast ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. *Mat. xxv. 30.* There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. *Lu. xiii. 28.* If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, the Lord knoweth how to deliver the godly out of temptation, and to reserve the unjust unto the day of judgment to be punished. These (who walk after the flesh) are wells without water, clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. *2 Pe. ii. 4, 9, 17.* Woe unto them (the false teachers)! for they have gone in the way of Cain. These are spots in your feasts of charity; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. *Jude 11, 13.*

13 *Go thy way.] See verse 4. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart, for God now accepteth thy works. Ec. ix. 7. For this saying ("the dogs under the table eat of the children's bread") go thy way, the devil is gone out of thy daughter (said Jesus to the Syrophenician woman). Mar. vii. 29. Go thy way (said Jesus to the nobleman of Capernaum), thy son liveth. John iv. 50.*

And as thou hast believed.] Then touched "he" ("Jesus") "their" eyes ("of the two blind men"), saying, According to your faith be it unto you. And their eyes were opened. And Jesus straightly charged them, saying, See that no man know it. Mat. ix. 29, 30. O woman, great is thy faith (said Jesus to the woman of Canaan): be it unto thee even as thou wilt. And her daughter was made whole from that very hour. Mat. xv. 28. And Jesus said unto them (his disciples who asked him privately why they could not cast out the devil), Because of your unbelief; for verily I say unto you, If ye have faith as a grain of mustard seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove, and nothing shall be impossible unto you. Mat. xvii. 20. If thou canst believe (said Jesus to the father of him who had a dumb and deaf spirit), all things are possible to him that believeth. Mar. ix. 23.

believed, so be it done unto thee. And his servant was healed in the self-same hour. And when Jesus was come into Peter's house, 14 he saw his wife's mother laid, and sick of a fever. And he touched 15 her hand, and the fever left her: and she arose, and ministered unto them. When the even was come, they brought unto him 16

And his servant was healed.] Then enquired he (*the nobleman of Capernaum*) of them (*his servants*) the hour when he (*his son who lay sick*) began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth. *John iv. 52, 53.*

14 Into Peter's house.] See verse 20. When he (*Peter*) was come into the house, Jesus prevented him, saying, What thinkest thou Simon? Of whom do the kings of the earth take custom or tribute? Of their own children, or of strangers? Peter saith unto him, Of strangers. *Mat. xvii. 25, 26.* When they were come out of the synagogue, they entered into the house of Simon and Andrew, with James and John. But Simon's wife's mother lay sick of a fever, and anon they tell him of her. And he came and took her by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. *Mar. i. 30, 31.* And he (*Jesus*) arose out of the synagogue, and entered into Simon's house. And Simon's wife's mother was taken with a great fever; and they besought him for her. And he stood over her, and rebuked the fever; and it left her: and immediately she arose, and ministered unto them. *Lu. iv. 38, 39.*

Wife's mother laid.] Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Co. ix. 5.* A bishop must be blameless, the husband of one wife, vigilant, sober, of good behaviour, given to hospitality, apt to teach, &c. *1 Ti. iii. 2.* In the latter times some shall depart from the faith, forbidding to marry, &c. *1 Ti. iv. 3.* Marriage is honourable in all, and the bed undefiled. *He. xiii. 4.*

15 Touched her hand.] See verse 3. Behold, a woman, which was diseased with an issue of blood twelve years came behind him (*Jesus*), and touched the hem of his garment. And when two blind men followed him, crying and saying, *Thou Son of David have mercy on us.* Then touched he their eyes, saying, According to your faith be it unto you. *Mat. ix. 20, 27, 29.* And (*they that were diseased*) besought him, that they might only touch the hem of his garment, and as many as touched were made perfectly whole. *Mat. xiv. 36.* And Jesus had compassion on them (*the two blind men*), and touched their eyes, and immediately their eyes received sight, and they followed him. *Mat. xx. 34.*

And it came to pass as they (*the Israelites upon the invasion of the Moabites*) were burying a man, that behold, they spied a band of men, and they cast the man into the sepulchre of Elisha, and when the man was let down and touched the bones of Elisha, he revived, and stood up on his feet. *2 Ki. xiii. 21.* And "he" (*"the seraph," said Isaiah*) laid "it" (*"the live coal"*) upon my mouth, and said, Lo this hath touched thy lips, and thine iniquity is taken away, and thy sins purged. *Is. vi. 7.* And Jesus, moved with compassion, put forth his hand, and touched him (*the leper*), and saith unto him, I will, be thou clean. *Mar. i. 41.* And he (*Jesus*) put "them" (*"the friends" of Jairus' daughter*) all out, and took her by the hand, and called saying, Maid, arise. *Lu. viii. 54.* And God wrought special miracles by the hands of Paul; so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. *Ac. xix. 11, 13.*

And ministered unto them.] And he stood over her (*Simon's wife's mother*), and rebuked the fever; and it left her: and immediately she arose, and ministered unto them. *Lu. iv. 39.* Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served; but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hairs: and the house was filled with the odour of the ointment. *John xii. 1, 2, 3.*

16 The even was come.] And at even, when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. And all the city was gathered together at the door; and he healed many that were sick of divers diseases, and cast out many devils; and suffered not the devils to speak, because they knew him. *Mar. i. 32, 33, 34.* Now, when the sun was setting, all they that had any sick with divers diseases brought them unto him, and he laid his hands on every one of them, and healed them. *Lu. iv. 40.*

They brought unto him.] See chap. iv. 24. and com. And behold, they brought to him

many that were possessed with devils: and he cast out the spirits
 17 with *his* word, and healed all that were sick: That it might be
 fulfilled which was spoken by Esaias the prophet, saying, Himself
 18 took our infirmities, and bare *our* sicknesses. Now when Jesus
 saw great multitudes about him, he gave commandment to depart
 19 unto the other side. And a certain Scribe came, and said unto

a man sick of the palsy lying on a bed. *Mat.* ix. 2. And they come unto him bringing one sick of the palsy, which was borne of four. *Mar.* ii. 3. They brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. *Ac.* v. 15.

And he cast out the spirits.] Then was brought unto him one possessed with a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw. *Mat.* xii. 22. Jesus rebuked "him" ("the unclean spirit"), saying, Hold thy peace, and come out of him: and they were all amazed, insomuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him. *Mar.* i. 25, 26, 27. And he healed many that were sick of divers diseases, and cast out many devils, and suffered not the devils to speak, because they knew him. *Mar.* i. 34. Come out of the man, thou unclean spirit (*said Jesus*). *Mar.* v. 8. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. *Mar.* ix. 25. From his (*Paul's*) body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know; but who are ye? And the man in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. *Ac.* xix. 13—16.

And healed all that were sick.] Jesus went forth and saw a great multitude, and was moved with compassion toward them, and he healed their sick. *Mat.* xiv. 14. If thou wilt diligently hearken to the voice of the Lord thy God, and wilt do that which is right in his sight, and wilt give ear to his commandments, and keep all his statutes, I will put none of these diseases upon thee which I have brought upon the Egyptians. For I

am the Lord that healeth thee. *Ex.* xv. 26.

17 *It might be fulfilled which was spoken.*] See chap. i. 22. and com.

Himself took our infirmities.] Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. *Is.* liii. 4. Christ also suffered for us, who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. *1 Pe.* ii. 24.

18 *Saw great multitudes.*] See verse 1. and com. In the morning, rising up a great while before day, he (*Jesus*) went out and departed into a solitary place, and there prayed; and Simon and they that were with him followed after him, and when they had found him, they said unto him, All men seek for thee. And he said unto them, Let us go into the next towns that I may preach there also; for therefore came I forth. *Mar.* i. 35—36. And when it was day he departed, and went into a desert place; and the people sought him, and came unto him, and stayed him, that he should not depart from them. And he said unto them, I must preach the kingdom of God to other cities also; for therefore am I sent. *Lk.* ix. 42, 43. When Jesus perceived that they would come and take him by force to make him a king, he departed again into a mountain himself alone. *John* vi. 15.

Unto the other side.] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitude away. *Mat.* xiv. 22. The same day, when the even was come, he saith unto them, Let us pass over unto the other side. *Mar.* iv. 35. And when Jesus was passed over again by ship unto the other side, much people gathered unto him, and he was nigh unto the sea. *Mar.* v. 21. Straightway he (*Jesus*) constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. *Mar.* vi. 45. And he (*Jesus*) left them, and entering into the ship again, departed to the other side. *Mar.* viii. 13. Now it came to pass on a certain day, that he went into a ship with his disciples; and he said unto them, Let us go over unto the other side of the lake. *Lk.* viii. 22.

19 *A certain Scribe.*] Ezra went up from Babylon, and he was a ready scribe in the law of Moses, which the Lord God of Israel

him, Master, I will follow thee whithersoever thou goest. And 20 Jesus saith unto him, The foxes have holes, and the birds of the air have nests; but the Son of man hath not where to lay his head. And another of his disciples said unto him, Lord, suffer me first 21

had given. *Exr. vii. 6.* The Scribe said unto "him" ("*Jesus*"), Well, Master, thou hast said the truth; for there is one God, and there is none other but he, and to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt-offerings and sacrifices; and when Jesus saw that he answered discreetly, he said unto him, Thou art not far from the kingdom of God. And no man after that durst ask him any question. *Mar. xii. 32—34.* And it came to pass, that as they went in the way, a certain man said unto him, Lord, I will follow thee whithersoever thou goest; and Jesus said unto him, Foxes have holes, and birds of the air have nests, but the Son of man hath not where to lay his head. *Lu. ix. 57, 58.* Where is the wise? where is the scribe? where is the disputer of this world? hath not God made foolish the wisdom of this world? *1 Co. i. 20.*

I will follow thee.] There went great multitudes with him, and he turned, and said unto them, If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple: and whosoever doth not bear his cross, and come after me, cannot be my disciple; whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu. xiv. 25—27. 33.* Lord, I am ready *(said Peter)* to go with thee, both into prison and to death. And he said unto them, When I sent you without purse, and scrip, and shoes, lacked ye any thing? and they said nothing. *Lu. xxii. 33. 35.* Lord, whither goest thou *(said Peter to Jesus)*? Jesus answered him, Whither I go, thou canst not follow me now, but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake: Jesus answered him, Wilt thou lay down thy life for my sake? verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. *John xiii. 36, 37, 38.*

20 And the birds of the air have nests.] Yea, the sparrow hath found an house, and the swallow a nest for herself, where she may lay her young, even thine altars, O Lord, of hosts, my King, and my God. *Ps. lxxxiv. 3.* Where birds make their nests *(in the trees of the Lord)*, as for the stork, the fir trees are her house. *Ps. civ. 17.*

The Son of man hath not where to lay his head.] I am poor and needy; yet the Lord thinketh upon me: thou art my help and my deliverer; make no tarrying, O my God. *Ps.*

xl. 17. I am poor and sorrowful: let thy salvation, O God, set me up on high. *Ps. lxxix. 29.* I am poor and needy, and my heart is wounded within me. *Ps. cix. 22.* He shall grow up before him as a tender plant, and as a root out of a dry ground; he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him; he is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him: he was despised, and we esteemed him not. *Is. liii. 2, 3.* "She" ("*Mary*") brought forth her first-born Son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. And this *(said the angel of the Lord)* shall be a "sign" unto you ("*that a Saviour is born*"), ye shall find the babe wrapped in swaddling clothes, lying in a manger. And "they" ("*the shepherds*") came with haste, and found Mary and Joseph, and the babe lying in a manger. *Lu. ii. 7. 12. 16.* And Joanna, the wife of Chuza, Herod's steward, and Susanna, and many others which ministered unto him of their substance, were with him *(Jesus)*. *Lu. viii. 3.* Ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co. viii. 9.*

21 Another of his disciples, &c.] And he *(Jesus)* said unto another *(of his disciples)*, Follow me; but he said, Lord, suffer me first to go and bury my father. Jesus said unto him, Let the dead bury their dead; but go thou and preach the kingdom of God. And another also said, Lord, I will follow thee, but let me first go bid them farewell which are at home at my house: and Jesus said unto him, No man, having put his hand to the plough, and looking back, is fit for the kingdom of God. *Lu. ix. 59—62.*

Suffer me first to go and bury my father.] Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. *Mat. xix. 29.* He that is the high priest among his brethren, upon whose head the anointing oil was poured, and that is consecrated to put on the garments, shall not uncover his head, nor rend his clothes: neither shall he go in to any dead body, nor defile himself for his father, or for his mother; neither shall he go out of the sanctuary, nor profane the sanctuary of his God; for the crown of the anointing oil of his God is upon him: I am the Lord. *Le. xxi. 10, 11, 12.* All the days that he *(the Nazarene)* separateth

22 to go and bury my father. But Jesus said unto him, Follow me;
 23 and let the dead bury their dead. And when he was entered into
 24 a ship, his disciples followed him. And, behold, there arose a
 great tempest in the sea, insomuch that the ship was covered with
 25 the waves: but he was asleep. And his disciples came to him,

himself unto the Lord he shall come at no dead body: he shall not make himself unclean for his father or for his mother, for his brother or for his sister, when they die; because the consecration of his God is upon his head. Nu. vi. 6. 7. Of Levi he (*Moses*) said, Let thy Thummim and thy Urim be with thy holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah, who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children, for they have observed thy word, and kept thy covenant; they shall teach Jacob thy judgments, and Israel thy law: they shall put incense before thee, and whole burnt-sacrifice upon thine altar. De. xxxiii. 8, 9, 10. He (*Elijah*) left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee; and he said unto him, Go back again, for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat; then he arose, and went after Elijah, and ministered unto him. 1 Ki. xix. 20, 21. Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Hag. i. 2. Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. 2 Co. v. 14.

22 Follow me.] See chap. iv. 19. and com.
 And let the dead bury their dead.] It was meet (said the father of the prodigal to his elder son) that we should make merry and be glad, for this thy brother was dead and is alive again, and was lost, and is found. Lu. xv. 32. You hath he (*Jesus*) quickened, who were dead in trespasses and sins: but God, even when we were dead in sins, hath quickened us together with Christ (by grace ye are saved). Ep. ii. 1. 5. Awake thou that sleepest, and arise from the dead, and Christ shall give thee light. Ep. v. 14. You, being dead in your sins and the uncircumcision of your flesh, hath he quickened together with him, having forgiven you all trespasses. Col. ii. 13. She that liveth in pleasure, is dead while she liveth. 1 Ti. v. 6.

23 Entered into a ship.] He (*Jesus*) entered into a ship, and passed over, and came into his own city. Mat. ix. 1. And when "they" ("the disciples") had sent away the multitude,

they took him even as he was in the ship. Mar. iv. 36. Now it came to pass on a certain day, that he went into a ship with his disciples, and he said unto them, Let us go over unto the other side of the lake. Lu. viii. 22.

24 There arose a great tempest.] They that go down to the sea in ships, that do business in great waters; these see the works of the Lord and his wonders in the deep, for he commandeth, and raiseth the stormy wind, which lifteth up the waves thereof; they must up to the heaven, they go down again to the depths; their soul is melted because of trouble; they reel to and fro, and stagger like a drunken man, and are at their wit's end. Ps. cvii. 23—27. O thou (*the Church of Christ*) afflicted, tossed with tempest, and not comforted; behold, I will lay thy stones with fair colours, and lay thy foundations with sapphires. Is. liv. 11. The Lord sent out a great wind into the sea, and there was a mighty tempest in the sea, so that the ship was like to be broken: then the mariners were afraid, and cried every man unto his god, and cast forth the wares that were in the ship into the sea, to lighten it of them; but Jonah was gone down into the sides of the ship, and he lay, and was fast asleep. Jon. i. 4, 5. There arose a great storm of wind, and the waves beat into the ship, so that it was now full: and he (*Jesus*) was in the hinder part of the ship, asleep on a pillow: and they awake him, and say unto him, Master, carest thou not that we perish? Mar. iv. 37, 38. Not long after (*they, Paul and his company, had sailed close to Crete*) there arose against it a tempestuous wind called Euroclydon. Ac. xxvii. 14. Thrice was I (*Paul*) beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. 2 Co. xi. 25, 26.

But he was asleep.] As they (*Jesus and his disciples*) sailed, he fell asleep; and there came down a storm of wind on the lake, and they were filled with water, and were in jeopardy. Lu. viii. 23. And when even was now come, his disciples went down into the sea, and entered into a ship, and went over the sea toward Capernaum, and it was now dark, and Jesus was not come to them; and the sea arose by reason of a great wind that blew. John vi. 16, 17, 18. Now Jesus loved Martha

and awoke him, saying, Lord, save us: we perish. And he saith 26 unto them, Why are ye fearful, O ye of little faith? Then he arose, and rebuked the winds and the sea; and there was a great

and her sister, and Lazarus; when he had heard therefore that he was sick, he abode two days still in the same place where he was. Our friend Lazarus sleepeth (*said he to his disciples*), but I go that I may awake him out of sleep. Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death, but they thought that he had spoken of taking rest in sleep. Then said Jesus unto them plainly, Lazarus is dead; and I am glad for your sakes that I was not there, to the intent ye may believe: nevertheless, let us go unto him. *John xi. 5—15.*

25 *And awoke him.*] Why standest thou afar off, O Lord; why hidest thou thyself in times of trouble? *Ps. x. 1.* Yea, for thy sake are we killed, all the day long we are counted as sheep for the slaughter. Awake, why sleepest thou, O Lord? arise, cast us not off for ever! *Ps. xlv. 22, 23.* Awake, awake, put on strength, O arm of the Lord: awake as in the ancient days, in the generations of old. *Art* thou not it that cut Rahab, and wounded the dragon? *Art* thou not it which hath dried the sea, the waters of the great deep; that hath made the depths of the sea a way for the ransomed to pass over. *Is. li. 9, 10.* He (*Jesus*) was in the hinder part of the ship asleep on a pillow; and they awake him, and say unto him, Master, carest thou not that we perish? And he arose, and rebuked the wind, and said unto the sea, Peace, be still; and the wind ceased, and there was a great calm. *Mar. iv. 38, 39.* And "they" (*"the disciples"*) came to him, and awoke him, saying, Master, Master, we perish! Then he arose, and rebuked the wind, and the raging of the water; and they ceased, and there was a calm. *Lu. viii. 24.*

Save us: we perish.] Asa (*the king*) cried unto the Lord his God, and said, Lord, it is nothing with thee to help, whether with many or with them that have no power; help us, O Lord our God, for we rest on thee, and in thy name we go against this multitude; O Lord, thou *art* our God, let not man prevail against thee. *2 Ch. xiv. 11.* O our God (*said king Jehoshaphat*), wilt thou not judge them? for we have no might against this great company that cometh against us; neither know we what to do, but our eyes are upon thee. *2 Ch. xx. 12.* The ship-master came to him (*Jonah*), and said unto him, What meanest thou, O sleeper: arise, call upon thy God, if so be that God will think upon us, that we perish not. *Jon. i. 6.* See *chap. xiv. 30.*

26 *Why are ye fearful, &c.*] See *Mat. vi. 30.* Fear thou not (*Israel*), for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee,

yea, I will uphold thee with the right hand of my righteousness; fear not, thou worm Jacob, and ye men of Israel, I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. *Is. xli. 10, 14.* Where is your faith? And they, being afraid, wondered, saying one to another, What manner of man is this; for he commandeth even the winds and water, and they obey him. *Lu. viii. 25.* He (*Abraham*) staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. *Ro. iv. 20.* See *chap. xiv. 31.*

And rebuked the winds and the sea.] See *verse 27.* Who shut up the sea with doors, when it brake forth as if it had issued out of the womb? when I made the cloud the garment thereof, and thick darkness a swaddling band for it, and brake up for it my decreed place, and set bars and doors, and said, Hitherto shalt thou come, but no further, and here shall thy proud waves be stayed. *Job xxxviii. 8—11.* O God of our salvation, which stilleth the noise of the sea, the noise of their waves, and the tumult of the people. *Ps. lxxv. 7.* Thou (*O Lord*) rulest the raging of the sea; when the waves thereof arise thou stillest them. *Ps. lxxxix. 9.* The floods have lifted up, O Lord, the floods have lifted up their voice; the floods lift up their waves. The Lord on high is mightier than the noise of many waters; yea, than the mighty waves of the sea. *Ps. xciii. 3, 4.* Thou (*O Lord*) coveredst it (*the earth*) with the deep, as with a garment; the waters stood above the mountains; at thy rebuke they fled; at the voice of thy thunder they hasted away. They go up by the mountains; they go down by the valleys, unto the place which thou hast founded for them. Thou hast set a bound that they may not pass over: that they turn not again to cover the earth. *Ps. civ. 6—9.* They (*that go down to the sea in ships*) cry unto the Lord in their trouble, and he bringeth them out of their distresses; he maketh the storm a calm, so that the waves thereof are still; then are they glad, because they be quiet: so he bringeth them to their desired haven. *Ps. cvii. 28, 29, 30.* The sea saw it and fled; Jordan was driven back, the mountains skipped like rams, and the little hills like lambs; what ailed thee, O thou sea, that thou fledest? thou Jordan, that thou wast driven back; ye mountains, that ye skipped like rams, and ye little hills, like lambs? Tremble thou earth at the presence of the Lord, at the presence of the God of Jacob. *Ps. cxiv. 3—7.* When he established the clouds above; when he strengthened the fountains of the deep; when he gave to the sea his decree, that the

27 calm. But the men marvelled, saying, What manner of man is
28 this, that even the winds and the sea obey him! And when he
was come to the other side into the country of the Gergesenes,
there met him two possessed with devils, coming out of the tombs,

waters should not pass his commandment; when he appointed the foundations of the earth (*I, wisdom, was set up from everlasting*). *Pr. viii. 28, 29.* When I came (*saith Christ*) *was there* no man; when I called *was there* none to answer? is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea; I make the rivers a wilderness; their fish stinketh because *there is* no water, and dieth for thirst; I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary; he wakeneth morning by morning; he wakeneth mine ear to hear as the learned. *Is. l. 2-4.* Where is he (*said the Lord*) that brought them up out of the sea, with the shepherd of his flock? where is he that put his holy Spirit within him? *Is. lxiii. 11.* He rebuketh the sea, and maketh it dry; and drieth up all the rivers. *Na. i. 4.* Was the Lord displeased against the rivers? *was* thine anger against the rivers? *was* thy wrath against the sea, that thou didst ride upon thine horses, and thy chariots of salvation? *Hab. iii. 8.* And he (*Jesus*) arose, and rebuked the wind, and said unto the sea, Peace, be still; and the winds ceased, and there was a great calm. And he said unto them, Why are ye so fearful? how is it that ye have no faith? And they feared exceedingly, and said one to another, What manner of man is this, that even the wind and the sea obey him? *Mar. iv. 39-41.* And "he" (*Jesus*) saw them (*his disciples*) toiling in rowing (for the wind was contrary unto them); and about the fourth watch of the night he cometh unto them, walking upon the sea, and would have passed by them, but when they saw him walking upon the sea, they supposed it had been a spirit, and cried out (for they all saw him, and were troubled), and immediately he talked with them, and saith unto them, Be of good cheer, it is I, be not afraid; and he went up unto them into the ship, and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. *Mar. vi. 48-51.* And they (*the disciples*) came to him, and awoke him, saying, Master, Master, we perish: then he arose, and rebuked the wind, and the raging of the water, and they ceased, and there was a calm. And he said unto them, Where is your faith? And they being afraid, wondered, saying one to another, What manner of man is this? for he commandeth even the winds and water, and they obey him. *Lu. viii. 24, 25.* And he (*the*

mighty angel) had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. *Re. x. 2.*

27 *Marvelled.*] They that were in the ship came and worshipped him, saying, Of a truth thou art the Son of God. *Mat. xiv. 33.* The multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. *Mat. xv. 31.* And they were all amazed (*at the casting out of the unclean spirit*), inasmuch that they questioned among themselves, saying, What thing is this? What new doctrine is this? For with authority commandeth he even the unclean spirits, and they do obey him. *Mar. i. 27.* And he (*Jesus*) went up unto them into the ship, and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. *Mar. vi. 51.* And (*the people*) were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak. *Mar. vii. 37.*

28 *When he was come to the other side.*] And they (*Jesus and his disciples*) came over unto the other side, into the country of the Gadarenes. *Mar. v. 1.* They arrived at the country of the Gadarenes, which is over against Galilee. *Lu. viii. 26.* God anointed Jesus of Nazareth with the Holy Ghost, and with power, who went about doing good; and healing all that were oppressed of the devil; for God was with him. *Ac. x. 38.*

Gergesenes.] Canaan begat Sidon his first-born, and Heth, and the Jebusite, and the Amorite, and the Girgashite. *Ge. x. 15, 16.* Unto thy seed (*said God to Abraham*) have I given this land; the Kenites, &c. &c. and the Amorites, and the Canaanites, and the Gergashites, and the Jebusites. *Ge. xv. 21.* When the Lord thy God shall bring thee into the land whither thou goest to possess it, and hath cast out many nations before thee, the Hittites, and Girgashites, and the Amorites, and the Canaanites, and the Perizzites, and the Hivites, and the Jebusites, seven nations greater and mightier than thou: thou shalt smite them, and utterly destroy them, &c. *De. vii. 1, 2.*

Coming out of the tombs.] When he (*Jesus*) was come out of the ship, immediately there met him out of the tombs a man with an unclean spirit, who had his dwelling among the tombs, and no man could bind him, no not with chains, because that he had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces; neither

exceeding fierce, so that no man might pass by that way. And, 29 behold, they cried out, saying, What have we to do with thee, Jesus, thou Son of God? art thou come hither to torment us before the time? And there was a good way off from them an herd of 30

could any man tame him: and always, night and day, he was in the mountains and in the tombs, crying and cutting himself with stones. *Mar. v. 2-6.* And they arrived at the country of the Gadarenes, which is over against Galilee; and when he (*Jesus*) went forth to land, there met him out of the city a certain man which had devils long time, and wore no clothes, neither abode in any house, but in the tombs. When he saw Jesus he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most High? I beseech thee torment me not. For he had commanded the unclean spirit to come out of the man. For oftentimes it had caught him, and he was kept bound with chains, and in fetters, and he brake the bands, and was driven of the devil into the wilderness. *Lu. viii. 26-29.*

So that no man might pass by that way.] In the days of Shamgar the son of Anath, in the days of Jael, the highways were unoccupied, and the travellers walked through by-ways. *Ju. v. 6.*

29 *What have we to do with thee?*] And the king (*David*) said, What have I to do with you, ye sons of Zeruiah (*Abishai and Joab*); so let him (*Shimei*) curse, because the Lord hath said unto him, Curse David; who shall then say, Wherefore hast thou done so? 2 *Sa. xvi. 10.* What have I to do with you, ye sons of Zeruiah, that ye should this day be adversaries unto me? Shall there any man be put to death this day in Israel; for do not I know that I am this day king over Israel. 2 *Sa. xix. 22.* What have ye to do with me, O Tyre and Zidon, and all the coasts of Palestine? Will ye render me a recompence (*said the Lord*)? And if ye recompense me, swiftly and speedily will I return your recompence upon your own head. *Jos. iii. 4.* Let us alone (*said the man with an unclean spirit*); what have we to do with thee, thou Jesus of Nazareth? Art thou come to destroy us? I know thee who thou art; the Holy One of God. *Mar. i. 24.* What have I to do with thee, Jesus, thou Son of the most high God (*said the man possessed of the legion*)? I adjure thee by God, that thou torment me not. *Mar. v. 7.* Let us alone: what have we to do with thee, thou Jesus of Nazareth (*said the man with the spirit of an unclean devil*)? Art thou come to destroy us? I know thee who thou art; the Holy One of God. *Lu. iv. 34.* When he (*who had the legion*) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God

most high? I beseech thee torment me not. *Lu. viii. 28.* Woman, what have I to do with thee (*said Jesus to his mother*)? mine hour is not yet come. *John ii. 4.*

Thou Son of God.] See chap. iv. 3, and com. Unclean spirits when they saw him fell down before him, and cried, saying, Thou art the Son of God. *Mar. iii. 11.* And devils also came out of many, crying out and saying, Thou art Christ the Son of God. And he rebuking them, suffered them not to speak; for they knew that he was Christ. *Lu. iv. 41.* The same (*the damsel possessed with a spirit of divination*) followed Paul and us, and cried, saying, These men are the servants of the most high God, which show unto us the way of salvation. *Ac. xvi. 17.* Thou believest that there is one God; thou doest well; the devils also believe and tremble. *Ja. ii. 19.*

Torment us before the time.] If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment. The Lord knoweth how to deliver the godly out of temptation, &c. 2 *Pe. ii. 4. 9.* And the angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains, under darkness, unto the judgment of the great day. *Jude 6.*

30 *An herd of many swine, &c.*] These shall ye not eat; the camel, the cony, and the hare, and the swine, though he divide the hoof, and be cloven-footed, yet he cheweth not the cud, he is unclean to you. *Le. xi. 7.* These ye shall not eat; the camel, the hare, and the cony, and the swine, because it divideth the hoof, yet cheweth not the cud, it is unclean unto you; ye shall not eat of their flesh, nor touch their dead carcase. *De. xiv. 8.* I have spread out my hands all the day unto a rebellious people; a people that provoketh me to anger continually to my face; that sacrificeth in gardens, and burneth incense upon altars of brick, which remain among the graves, and lodge in the monuments; which eat swine's flesh, and broth of abominable things is in their vessels. *Is. lxxv. 3. 4.* He that killeth an ox is as if he slew a man; he that sacrificeth a lamb as if he cut off a dog's neck; he that offereth an oblation, as if he offered swine's blood. *Is. lxiii. 3.* Now (*whilst Jesus was entreated by him who had the legion*) there was there nigh unto the mountains a great herd of swine feeding. *Mar. v. 11.* And there was there an herd of many swine feeding on the mountain, and they (*the legion*) besought him that he would suffer them to enter into them. And he suffered them. *Lu. viii. 32.* And he (*the pro-*

31 many swine feeding. So the devils besought him, saying, If thou cast us out, suffer us to go away into the herd of swine.
 32 And he said unto them, Go. And when they were come out, they went into the herd of swine: and, behold, the whole herd of swine ran violently down a steep place into the sea, and perished

digal son) went and joined himself to a citizen of that country, and he sent him into his fields to feed swine. And he would fain have filled his belly with the husks that the swine did eat, and no man gave unto him. *Lu. xv. 15, 16.*

31 *The devils besought him.*] And he (*possessed of the legion*) cried with a loud voice, and said, What have I to do with thee, Jesus, thou Son of the most high God? I adjure thee by God that thou torment me not. And all the devils besought him, saying, Send us into the swine, that we may enter into them. *Mar. v. 7. 12.* And Jesus asked him, saying, What is thy name? And he said, Legion; because many devils were entered into him. And they besought him, that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain; and they besought him that he would suffer them to enter into them, and he suffered them. Then went the devils out of the man and entered into the swine; and the herd ran violently down a steep place into the lake, and were choked. *Lu. viii. 30—33.* Rejoice ye heavens, and ye that dwell in them. Woe to the inhabitants of the earth, and of the sea; for the devil is come down unto you, having great wrath; because he knoweth that he hath but a short time. *Re. xii. 12.* And I saw an angel come down from heaven, having the key of the bottomless pit and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years. *Re. xx. 1, 2.*

32 *Go, &c.*] And the Lord said unto him (*the spirit persuading Ahab to go against Ramoth Gilead*), Wherewith? (*wilt thou persuade him?*) And he said, I will go forth, and I will be a lying spirit in the mouth of all his prophets. And he said, Thou shalt persuade him, and prevail also: go forth, and do so. *1 Ki. xxii. 22.* Hast thou not made an hedge about "him" (*"Job," said Satan to the Lord*), and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power, only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. *Job i. 10—12.* And the Lord said unto Satan, Hast thou consi-

dered my servant Job, that *there is none like him in the earth, a perfect and upright man, one that feareth God, and escheweth evil!* And still he holdeth fast his integrity, although thou movedst me against him, to destroy him without cause. And Satan answered the Lord and said, Skin for skin, yea, all that a man hath will he give for his life; put forth thine hand now, and touch his bone and his flesh, and he will curse thee to thy face. And the Lord said unto Satan, Behold, he is in thine hand, but save his life. *Job ii. 3—6.* Him (*Jesus*) being delivered by the determinate counsel and foreknowledge of God, ye have taken; and by wicked hands have crucified and slain. *Ac. ii. 23.* Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. iv. 27, 28.* And when the thousand years are expired, Satan shall be loosed out of his prison. *Re. xx. 7.*

The whole herd of swine, &c.] And there was a day when his (*Job's*) sons and his daughters were eating and drinking wine in their eldest brother's house, and there came a messenger unto Job; and said, The oxen were plowing, and the asses feeding beside them, and the Sabeans fell upon them and took them away, yea, they have slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house. And behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men, and they are dead, and I only am escaped alone to tell thee. *Job i. 13—19.* So went Satan forth from the presence of the Lord, and smote Job with sore boils from the sole of his foot unto his crown. And he took him a potsherd to scrape himself withal, and he sat down among the

in the waters. And they that kept them fled, and went their 33 ways into the city, and told every thing, and what was befallen to the possessed of the devils. And, behold, the whole city came 34 out to meet Jesus: and when they saw him, they besought him that he would depart out of their coasts.

CHAPTER IX.

AND he entered into a ship, and passed over, and came into his 1

ashes. *Job* ii. 7, 8. Jesus gave them (*the legion*) leave, and the unclean spirits went out and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand) and were choked in the sea. *Mar.* v. 13. Then went the devils out of the man, and entered into the swine, and the herd ran violently down a steep place into the lake, and were choked. *Lu.* viii. 33.

33 *They that kept them fled.*] And they that fed the swine fled, and told it in the city, and in the country, and they went out to see what it was that was done. And they came to Jesus, and see him that was possessed with the devil, and had the legion, sitting, and clothed, and in his right mind, and they were afraid. And they that saw it told them how it befel to him that was possessed with the devil, and also concerning the swine. *Mar.* v. 14—16. When they that fed them (*the swine*) saw what was done, they fled, and went and told it in the city, and in the country. Then they went out to see what was done, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind; and they were afraid. They also which saw it told them by what means he that was possessed of the devils was healed. *Lu.* viii. 34—36. The evil spirit answered and said (*to the sons of Sceva*), Jesus I know, and Paul I know, but who are ye? and the man in whom the evil spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. And this was known to all the Jews and Greeks also dwelling at Ephesus, and fear fell on them all; and the name of the Lord Jesus was magnified. *Ac.* xix. 14—16.

34 *They besought him.*] See verse 29. Now therefore why should we die? for this great fire (*with which the mountain did burn*) will consume us. If we hear the voice of the Lord our God any more, then we shall die. *De.* v. 26. And Samuel did that which the Lord spake, and came to Bethlehem, and the elders of the town trembled at his coming, and said, Comest thou peaceably? 1 *Sa.* xvi. 4. And she (*the widow of Zarephath*) said

unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? 1 *Ki.* xvii. 18. And it came to pass, when Ahab saw Elijah, that Ahab said unto him, Art thou he that troubleth Israel? 1 *Ki.* xviii. 17. They (*the wicked*) say unto God, Depart from us; for we desire not the knowledge of thy ways. *Job* xxi. 14. Hast thou marked the old way which wicked men have trodden, which said unto God, Depart from us: and what can the Almighty do for them? *Job* xxii. 17. And they (*the Gadarenes*) began to pray him to depart out of their coasts. And when he was come into the ship, he that had been possessed with the devil prayed him that he might be with him. *Mar.* v. 17, 18. When Simon Peter saw it (*the miraculous draught of fishes*) he fell down at Jesus' knees, saying, Depart from me, for I am a sinful man, O Lord. *Lu.* v. 8. When he (*the man who had devils*) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most high? I beseech thee torment me not. *Lu.* viii. 28. Then the whole multitude of the country of the Gadarenes round about besought him to depart from them, for they were taken with great fear; and he went up into the ship, and returned back again. Now the man out of whom the devils were departed besought him that he might be with him. But Jesus sent him away, saying, Return to thine own house, and shew how great things God hath done unto thee; and he went his way, and published throughout the whole city how great things Jesus had done unto him. *Lu.* viii. 37—39. And they came and besought "them" ("*Paul and Silas*"), and brought them out, and desired them to depart out of the city. *Ac.* xvi. 39.

CHAP. IX.—1 *He entered into a ship.*] See chap. vii. 6. and viii. 18. 23. and com. And when Jesus was passed over again by ship unto the other side, much people gathered unto him; and he was nigh unto the sea. *Mar.* v. 21. And he went up into the ship, and returned back again (*from the country of the Gadarenes*). *Lu.* viii. 37. He that is unjust, let him be unjust still, and he which

2 own city. And, behold, they brought to him a man sick of the palsy, lying on a bed: and Jesus seeing their faith said unto the sick of the palsy; Son, be of good cheer; thy sins be forgiven

is filthy, let him be filthy still, and he that is righteous, let him be righteous still, and he that is holy, let him be holy still. *Re. xxii. 11.*

His own city.] See chap. iv. 13.

2 They brought to him a man sick of the palsy.] *See Mat. iv. 24. and viii. 16. and com.* At even when the sun did set, they brought unto him all that were diseased, and them that were possessed with devils. *Mar. i. 32.* And again he entered into Capernaum. After some days it was noised that he was in the house, and straightway many were gathered together, insomuch that there was no room to receive them; no not so much as about the door, and he preached the word unto them; and they come unto him bringing one sick of the palsy which was borne of four. *Mar. ii. 1—3.* And behold, men brought in a bed a man which was taken with a palsy; and they sought means to bring him in, and to lay him before him; and when they could not find by what way they might bring him in, because of the multitude, they went upon the house top, and let him down through the tiling, with his couch, into the midst before Jesus. *Lu. v. 18, 19.* Believers were the more added to the Lord, multitudes both of men and women, insomuch that they brought forth the sick into the streets, and laid them on beds and couches, that, at the least, the shadow of Peter passing by might overshadow some of them. There came also a multitude out of the cities round about unto Jerusalem, bringing sick folks, and them which were vexed with unclean spirits, and they were healed every one. *Ac. v. 14, 15, 16.* So that from his (Paul's) body were brought unto the sick, handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac. xix. 12.*

Seeing their faith.] See Mat. viii. 10. and com. And when they could not come nigh unto him for the press, they uncovered the roof where he was, and when they had broken it up, they let down the bed wherein the sick of the palsy lay. When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee. *Mar. ii. 4, 5.* And when they could not find by what way they might bring him in because of the multitude, they went upon the house top, and let him down through the tiling, with his couch, into the midst before Jesus. And when he saw their faith, he said unto him, Man, thy sins are forgiven thee. *Lu. v. 19, 20.* And (Jesus) needed not that any should testify of man, for he knew what was in man. *John ii. 25.* The "same" (the "impotent man") heard Paul speak, who steadfastly beholding him, and perceiving that he had faith to be

healed, said with a loud voice, Stand upright on thy feet, and he leaped and walked. *Ac. xiv. 9, 10.* Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. *Ja. ii. 18.*

Son.] See verse 22. And he (Jesus) said unto her (the woman that was healed of her plague), Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. *Mar. v. 34.* Jesus saith unto them (his disciples), Children, have ye any meat? They answered him, No. And he said unto them, Cast the net on the right side of the ship, and ye shall find. *John xxi. 5, 6.*

Be of good cheer.] Blessed is he whose transgression is forgiven, whose sin is covered. Blessed is the man unto whom the Lord imputeth not iniquity, and in whose spirit there is no guile. Ps. xxxii. 1, 2. Go thy way, eat thy bread with joy, and drink thy wine with a merry heart; for God now accepteth thy works. *Ec. ix. 7.* Comfort ye, comfort ye my people, saith your God; speak ye comfortably to Jerusalem, and cry unto her, that her warfare is accomplished, that her iniquity is pardoned. For she hath received of the Lord's hand double for all her sins. *Is. xl. 1, 2.* I have blotted out as a thick cloud thy transgressions, and as a cloud thy sins; return unto me; for I have redeemed thee. *Is. xlv. 22.* This shall be the covenant which I will make with the house of Israel: after those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts, and will be their God; and they shall be my people. And they shall teach no more every man his neighbour, and every man his brother, saying, Know the Lord? for they shall all know me, from the least of them unto the greatest of them, saith the Lord. For I will forgive their iniquity, and I will remember their sin no more. *Je. xxxi. 33, 34.* And when he saw their faith he said unto "him" ("the man taken with the palsy"), Man, thy sins are forgiven thee. *Lu. v. 20.* Wherefore I say unto thee (said Jesus to Peter), Her sins (of the woman who anointed Jesus' feet), which are many, are forgiven, for she loved much. But to whom little is forgiven the same loveth little. And he said unto her, Thy sins are forgiven. And they that sat at meat with him began to say within themselves, Who is this that forgiveth sins also? And he said to the woman, Thy faith hath saved thee, go in peace. *Le. vii. 47—50.* Be it known unto you, men and brethren (said Paul in the synagogue of Antioch), that through this man is preached unto you the forgiveness of sins. And by him all

And, behold, certain of the Scribes said within themselves, ³
This man blasphemeth. And Jesus knowing their thoughts said, ⁴

that believe are justified from all things, from which ye could not be justified by the law of Moses. *Ac. xiii. 38, 39.* David also denoteth the blessedness of the man unto whom God imputeth righteousness without works, saying, Blessed are they whose iniquities are forgiven, and whose sins are covered. Blessed is the man to whom the Lord will not impute sin. *Ra. iv. 6-8.* We also joy in God through our Lord Jesus Christ, by whom we have now received the redemption. *Ra. v. 11.* We do not cease to pray for you (said Paul), giving thanks unto the Father which hath made us meet to be partakers of the inheritance of the saints in light; who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. In whom we have redemption through his blood, even the forgiveness of sins. *Col. i. 12-14.* See chap. vi. 27.

3. Certain of the Scribes, &c.] See chap. vii. 22. and *con.* There were certain of the Scribes sitting there (where they brought Jesus the man sick of the palsy), and resounding in their hearts, and speaking blasphemies? Why doth this man thus blaspheme? Who can forgive sins but God only? *Mar. ii. 6, 7.* From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, woman, and these evil things come from the man. *Mar. vii. 21, 22.* And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? *Lu. v. 21.* Now when the Pharisee which had bidden him ("Jesus") saw "it" ("the woman anointing Jesus' feet"), he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him; for she is a sinner. And Jesus answering, said unto him, Simon, I have somewhat (the parable of the creditor and two debtors) to say unto thee; and he saith, Master, say on. *Lu. vii. 39, 40.*

This man blasphemeth.] Then (when Jesus had said, Ye shall see the Son of man coming in the clouds of heaven, &c.), the high priest (Caiaphas) rent his clothes, saying, He hath spoken blasphemy; what further need have we of witnesses? Behold, now ye have heard his blasphemy. *Mat. xxvi. 65.* He that blasphemeth the name of the Lord, he shall surely be put to death; and all the congregation shall certainly stone him; as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord, shall be put to death. *Le. xxiv. 16.* Ye have

heard the blasphemy, what think ye? And they all condemned him to be guilty of death. *Mar. xiv. 64.* The Jews answered "him" ("Jesus"), saying, For a good work we stone thee not, but for blasphemy; and because that thou, being a man, makest thyself God. Jesus answered them, Is it not written in your law, I said ye are gods? If he called them gods unto whom the word of God came, and the Scripture cannot be broken, say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said, I am the Son of God? *John x. 33-36.* Then they suborned men, which said, We have heard him speak blasphemous words against Moses and against God: and they stirred up the people, and the elders, and the Scribes, and came upon him, and caught him, and brought him to the council, and set up false witnesses, which said, This man ceaseth not to speak blasphemous words against this holy place, and the law. *Ac. vi. 11, 12, 13.*

4. Knowing their thoughts.] Jesus knew their thoughts (that Jesus cast out devils by Beelzebub), and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand. *Mat. xii. 25.* And they reasoned among themselves (why Jesus said, Beware of the leaven of the Pharisees, &c.) saying, it is because we have taken no bread, which when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? *Mat. xvi. 7, 8.* If we have forgotten the name of our God, shall not God search this out? For he knoweth the secrets of the heart. *Psa. xlv. 20, 21.* Thou knowest my down-sitting and mine up-rising; thou understandest my thought afar off. *Psa. cxxxix. 2.* When Jesus perceived in spirit that they so reasoned within themselves (saying, Who can forgive sins but God only), he said unto them, Why reason ye these things in your hearts? *Mar. ii. 8.* They reasoned among themselves, saying, It is because we have no bread (that Jesus said, Beware of the leaven of Herod, &c.). And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? *Mar. viii. 16, 17.* Shall we give or shall we not give (tribute, said the Pharisees, &c. to Jesus), but he knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it. *Mar. xii. 15.* When Jesus perceived their thoughts (when they said who can forgive sins but God alone), he answering said unto them, What reason ye in your hearts? *Lu. v. 22.* He (Jesus) knew their

5 Wherefore think ye evil in your hearts? For whether is easier, to
6 say, *Thy sins be forgiven thee*; or to say, *Arise, and walk*? But

thoughts (as they watched whether he would heal on the Sabbath day), and said to the man which had the withered hand, Rise up, and stand forth in the midst. *Lu. vi. 8.* Jesus answering said unto "him" ("Simon"), I have somewhat to say unto thee. And he saith, Master, say on. *Lu. vii. 40.* There arose a reasoning among them (his disciples), which of them should be greatest; and Jesus perceiving the thought of their heart, took a child and set him by him. *Lu. ix. 46, 47.* He (Jesus) knowing their thoughts, said unto them, Every kingdom divided against itself is brought to desolation; and a house divided against a house falleth. *Lu. xi. 17.* Jesus did not commit himself unto them (the Jews), because he knew all men, and needed not that any should testify of man; for he knew what was in man. *John ii. 24, 25.* When Jesus knew in himself that his disciples murmured at it (that Jesus said, He that eateth me even he shall live by me), he said unto them, Doth this offend you? But there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. *John vi. 61, 64.* Now Jesus knew that they were desirous to ask him, and said unto them, Do you enquire among yourselves of that I said, a little while and ye shall not see me, and again a little while, and ye shall see me. I came forth from the Father, and am come into the world. Again I leave the world, and go to the Father. Now are we sure (said his disciples) that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou camest forth from God. *John xvi. 19, 28.* 30. He (Jesus) saith unto "him" ("Peter") the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. *John xxi. 17.* The word of God is quick, and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *He. iv. 12, 13.* I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts; and I will give unto every one of you according to your works (saith the Lord). *Re. ii. 23.*

Wherefore think ye evil, &c.] Thus saith the Lord God, It shall also come to pass, that at the same time shall things come into

thy mind (the mind of Gog in his evil attempts in the latter years), and thou shalt think an evil thought. *Ex. xxxviii. 10.* Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? While it remained was it not thine own? And after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men but unto God. How is it that ye have agreed together (said Peter to Sapphira) to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. *Ac. v. 3, 4, 9.* Peter said unto "him" ("Simon" the sorcerer), Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. *Ac. viii. 20, 21, 22.* See chap. xv. 19.

5 Whether is easier, to say.] Whether is it easier to say to the sick of the palsy, *Thy sins be forgiven thee*, or to say, *Arise, and take up thy bed, and walk*? But that ye may know that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, *Arise, and take up thy bed, and go thy way into thine house*; and immediately he arose, took up the bed, and went forth before them all, insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. *Mar. ii. 9—12.* Whether is easier to say, *Thy sins be forgiven thee*, or to say, *Rise up and walk*? But that ye may know that the Son of man hath power upon earth to forgive sins (he said unto the sick of the palsy), I say unto thee, *Arise, and take up thy couch, and go into thine house*. And immediately he rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. *Lu. v. 23, 24, 25.*

Arise, and walk.] Then (at the coming of Christ's kingdom) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. *Is. xxxv. 5, 6.* Jesus saith unto him (the impotent man), *Rise, take up thy bed, and walk.* Afterward Jesus findeth him in the temple, and said unto him, Behold, thou art made whole; sin no more, lest a worse thing come unto thee. My Father worketh hitherto, and I work (said Jesus); therefore the Jews sought the more

that ye may know that the Son of man hath power on earth to forgive sins, (then saith he to the sick of the palsy,) Arise, take up thy bed, and go unto thine house. And he arose, and departed 7 to his house. But when the multitudes saw *it*, they marvelled, 8

to kill him: because he not only had broken the sabbath, but said also, that God was his Father, making himself equal with God. *John v. 8. 14. 17, 18.* Then Peter said (*to the lame man who was laid at the gate of the temple*), Silver and gold have I none, but such as I have, give I thee. In the name of Jesus Christ of Nazareth rise up and walk. And he took him by the right hand, and lifted him up; and immediately his feet and ancle-bones received strength; and he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God: and they knew that it was he which sat for alms at the beautiful gate of the temple: and they were filled with wonder and amazement at that which had happened unto him. And as the lame man which was healed held Peter and John, all the people ran together unto them in the porch that is called Solomon's. And when Peter saw *it*, he answered unto the people, His (*Christ's*) name, through faith in his name, hath made this man strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. *Ac. iii. 6—11. 16.* If we (*said Peter*) this day be examined of the good deed done to the impotent man, by what means he is made whole: be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, *even* by him doth this man stand here before you whole. *Ac. iv. 9, 10.* And Peter said unto him (*who had kept his bed eight years, and was sick of the palsy*), Eneas, Jesus Christ maketh thee whole; arise, and make thy bed: and he arose immediately. *Ac. ix. 34.* And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked; the same heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet; and he leaped and walked. And when the people saw what Paul had done, they lifted up their voices, saying, in the speech of Lycaonia, The gods are come down to us in the likeness of men. *Ac. xiv. 8—11.*

8 *That the Son of man hath power on earth.*] I, *even* I am he that bloteth out thy transgressions for mine own sake, and will not remember thy sins. *Is. xliii. 25.* Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the rem-

nant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. *Mi. vii. 18.* Why doth this man thus speak blasphemies? who can forgive sins but God only? But that ye may know (*said Jesus*) that the Son of man hath power on earth to forgive sins (he saith to the sick of the palsy), I say unto thee, Arise, and take up thy bed, and go thy way into thine house. *Mar. ii. 7, 10.* The Scribes and Pharisees began to reason, saying, Who can forgive sins but God alone? *Lk. v. 21.* As the Father raiseth up the dead and quickeneth *them*, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son; that all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. *John v. 21, 22, 23.* Him hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. v. 31.* And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit; and he kneeled down, and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep. *Ac. vii. 59, 60.* To whom ye forgive any thing, I *forgive* also. For if I forgave any thing, to whom I forgave *it*, for your sakes *forgave I it* in the person of Christ. *2 Co. ii. 10.* Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. *2 Co. v. 20.* Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Ep. iv. 32.* Put on therefore, as the elect of God, holy and beloved, bowels of mercies, kindness, humbleness of mind, meekness, long-suffering, forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. *Col. iii. 12, 13.*

Arise, take up thy bed.] See verse 8, and com. And there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity; and he laid his hands on her, and immediately she was made straight, and glorified God. *Lk. xiii. 11, 12, 13.*

8 *When the multitudes saw it.*] And all the people were amazed, and said, Is not this the Son of David? *Mat. xii. 23.* The mul-

9 and glorified God, which had given such power unto men. And as Jesus passed forth from thence, he saw a man named Matthew, sitting at the receipt of custom: and he saith unto him, Follow me. And he arose, and followed him. And it came to pass, as

titude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see. And they glorified the God of Israel. *Mat. xv. 31.* Immediately "he" ("the sick of the palsy") arose, took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. *Mar. ii. 12.* And (they) were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear, and the dumb to speak. *Mar. vii. 37.* And they were all amazed, and they glorified God, and were filled with fear, saying, We have seen strange things to-day. *Lu. v. 26.* And there came a fear on all, and they glorified God, saying, That a great prophet is risen up among us, and God hath visited his people. *Lu. vii. 16.*

And glorified God.] See *preced. com.* Immediately he (the sick of the palsy) rose up before them, and took up that whereon he lay, and departed to his own house, glorifying God. *Lu. v. 25.* And one of "them" ("the ten lepers"), when he saw that he was healed, turned back, and with a loud voice glorified God. *Lu. xvii. 15.* When the centurion saw what was done (the sun darkened and the veil of the temple rent, when Christ gave up the ghost), he glorified God, saying, Certainly, this was a righteous man. *Lu. xxiii. 47.* When they (the Jews) had further threatened "them" (Peter and John), they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done. *Ac. iv. 21.* Afterwards I came (said Paul) into the regions of Syria and Cilicia, and was unknown by face unto the churches of Judea, which were in Christ. But they had heard only that he which persecuted us in times past now preacheth the faith which once he destroyed. And they glorified God in me. *Ga. i. 21—24.* See *chap. xv. 21.*

9 Named Matthew.] Jesus saith unto "them" ("the chief priests and elders"), Verily I say unto you, that the publicans and harlots go into the kingdom of God before you: for John came unto you in the way of righteousness, and ye believed him not; but the publicans and harlots believed him. *Mat. xxi. 31, 32.* And as he (Jesus) passed by (the sea side), he saw Levi the son of Alphaeus sitting at the receipt of custom, and said unto him, Follow me: and he arose and followed him. And as Jesus sat at meat in his house, many publicans and sinners sat also together with Jesus and his disciples. And when the

Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners? When Jesus heard it, he saith unto them, They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. *Mar. ii. 14—17.* After these things (the healing the sick of the palsy), he (Jesus) went forth, and saw a publican named Levi sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him. *Lu. v. 27, 28.* Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. *Lu. xv. 1, 2.* And behold, there was a man named Zaccheus, which was the chief among the publicans: and he was rich; and he sought to see Jesus, who he was, and could not for the press, because he was little of stature. And he ran before and climbed up into a sycamore-tree to see him, for he was to pass that way. And when Jesus came to the place, he looked up and saw him, and said unto him, Zaccheus, make haste and come down, for to-day I must abide at thy house. And he made haste and came down, and received him joyfully. And when they saw it they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood, and said unto the Lord, Behold Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him four-fold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham. For the Son of man is come to seek and to save that which was lost. *Lu. xix. 2—10.*

Follow me.] See *chap. iv. 18—22.* He (Elijah) departed thence, and found Eliezer the son of Shaphat, who was plowing with twelve yoke of oxen before him, and he with the twelfth. And Elijah passed by him, and cast his mantle upon him. And he left the oxen, and ran after Elijah, and said, Let me, I pray thee, kiss my father and my mother, and then I will follow thee. And he said unto him, Go back again; for what have I done to thee? And he returned back from him, and took a yoke of oxen, and slew them, and boiled their flesh with the instruments of the oxen, and gave unto the people, and they did eat. Then he arose and went after Elijah, and ministered unto him. *I Ki. xix. 19, 21.* When it pleased God, who separated out

Jesus sat at meat in the house, behold, many publicans and sinners came, and sat down with him and his disciples. And when 11 the Pharisees saw *it*, they said unto his disciples, Why eateth your Master with publicans and sinners? But when Jesus heard 12 *that*, he said unto them, They that be whole need not a physician,

from my mother's womb, and called me by his grace to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. *Gal. i. 16. See chap. xxi. 31.*

10 *As Jesus sat at meat.*] See verse 9, and *com.* Levi made him a great feast in his own house, and there was a great company of publicans, and of others that sat down with him. But their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? And Jesus answering, said unto them, They that are whole need not a physician, but they that are sick. *Lu. v. 29, 30, 31.*

Many publicans and sinners.] See *chap. v. 46, 47.* Now we know that God heareth not sinners; but if any man be a worshipper of God, and doeth his will, him he heareth. *John ix. 31.* I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did *it* ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me, first Christ Jesus might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. *1 Ti. i. 13—16.*

11 *They said unto his disciples.*] When the Scribes and Pharisees saw him eat with publicans and sinners, they said unto his disciples, How is it that he eateth and drinketh with publicans and sinners. *Mar. ii. 16.* When he (*Jesus*) came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. And straightway all the people, when they beheld him, were greatly amazed, and running to him, saluted him. And he asked the Scribes, What question ye with them? *Mar. ix. 14, 15, 16.*

Why eateth your Master, &c.] The Son of man came eating and drinking, and they say, Behold a man gluttonous and a winebibber, a friend of publicans and sinners; but wisdom is justified of her children. *Mat. xi. 19.* I have spread out my hands all the day (*saith the Lord*) unto a rebellious people; a people that provoketh me to anger continually to my face, which say, Stand by thyself, come not near to me, for I am holier than thou; these are a smoke in my nose,

a fire that burneth all the day. *Is. lxi. 5.* But their Scribes and Pharisees murmured against his (*Jesus*) disciples, saying, Why do ye eat and drink with publicans and sinners? *Lu. v. 30.* Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. *Lu. xv. 1, 2.* They all murmured, saying, That he was gone to be guest with a man that is a sinner. *Lu. xix. 7.* I wrote unto you in an epistle, not to company with fornicators, yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world: but now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. *1 Co. v. 9, 10, 11.* We who are Jews by nature, and not sinners of the Gentiles, knowing that a man is not justified by the works of the law, but by the faith of Jesus Christ, even we have believed in Jesus Christ, that we might be justified by the faith of Christ, and not by the works of the law, for by the works of the law shall no flesh be justified. *Gal. ii. 15, 16.* For every high priest taken from among men is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins. Who can have compassion on the ignorant, and on them that are out of the way, for that he himself also is compassed with infirmity. *He. v. 1, 2.* If there come any unto you, and bring not this doctrine (*the doctrine of Christ*), receive him not into your house, neither bid him God speed. *2 John 10.*

12 *They that be whole need not a physician.*] Have mercy upon me, O Lord, for I am weak. O Lord, heal me! for my bones are vexed. *Ps. vi. 2.* Lord, be merciful unto me (*said David*), heal my soul; for I have sinned against thee. *Ps. xli. 4.* He healeth the broken heart, and bindeth up their wounds. *Ps. cxlvii. 3.* Heal me, O Lord, and I shall be healed. Save me, and I shall be saved, for thou art my praise. *Je. xvii. 14.* I will restore health unto thee, and I will heal thee of thy wounds, saith the Lord: because they called thee an outcast, saying, This is Zion whom no man seeketh after. *Je. xxx. 17.* Behold, I will bring it health and cure, and I will cure them, and will reveal unto them the abundance of peace and truth. *Je. xxxiii. 6.* I will heal their back-

13 but they that are sick. But go ye and learn what *that* meaneth, I will have mercy, and not sacrifice: for I am not come to call

slidings, I will love them freely; for mine anger is turned away from him. *Ho. xiv. 4.* They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. *Mar. ii. 17.* Jesus answering, said unto them (*the Scribes and Pharisees*), They that are whole need not a physician, but they that are sick. *Lu. v. 31.* A woman having an issue of blood twelve years, which had spent all her living upon physicians, neither could be healed of any, came behind him (*Jesus*), and touched the border of his garment: and immediately her issue of blood stanch'd. *Lu. viii. 43, 44.* The people when they knew it (*that Jesus went aside privately into a desert place, &c.*) followed him. And he received them, and spake unto them of the kingdom of God, and healed them that had need of healing. *Lu. ix. 11.* The Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican: I fast twice in the week, I give tithes of all that I possess. And the publican, standing afar off, would not lift up so much as his eyes unto heaven; but smote upon his breast, saying, God be merciful to me a sinner. *Lu. xviii. 11, 12, 13.* I was alive without the law once, but when the commandment came, sin revived, and I died. And the commandment which was ordained to life, I found to be unto death, for sin taking occasion by the commandment deceived me, and by it slew me. Wherefore the law is holy, and the commandment holy and just and good. Was then that which is good made death unto me? God forbid! but sin, that it might appear sin, working death in me by that which is good, that sin by the commandment might become exceeding sinful. For we know that the law is spiritual; but I am carnal, sold under sin. For that which I do, I allow not: for what I would, that do I not, but what I hate, that I do. If then I do that which I would not, I consent unto the law that it is good. Now then it is no more I that do it, but sin that dwelleth in me. For I know that in me (that is, in my flesh) dwelleth no good thing, for to will is present with me; but how to perform that which is good I find not, for the good that I would, I do not; but the evil which I would not, that I do. Now, if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that, when I would do good, evil is present with me: for I delight in the law, after the inward man. But I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin

which is in my members. O wretched man that I am! who shall deliver me from the body of this death? *Ro. vii. 9—24.* Because thou sayest, I am rich, and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked; I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. *Re. iii. 17, 18.* See chap. xviii. 11.

13 Go ye and learn.] He (*Jesus*) said unto them (*the Pharisees*), Have ye not read what David did when he was an hungred, and they that were with him? Or have ye not read in the law, how that on the Sabbath days the priests in the temple profane the Sabbath, and are blameless? But if ye had known what *this* meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. *Mat. xii. 3, 5, 7.* Have ye not read, that he which made them (*the man and his wife*) at the beginning, made them male and female. *Mat. xix. 4.* Did you never read in the Scriptures, The stone which the builders rejected, the same is become the head of the corner; this is the Lord's doing, and it is marvellous in our eyes. *Mat. xxi. 42.* As touching the resurrection of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? God is not the God of the dead, but of the living. *Mat. xxii. 31, 32.* As touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? *Mar. xii. 26.* What is written in the law (*said Jesus to the lawyer who tempted him, saying, What shall I do to inherit eternal life?*) how readest thou? *Lu. x. 26.* Is it not written in your law (*said Jesus to the Jews, who declared they stoned him for making himself God*), I said ye are gods? *John x. 34.*

I will have mercy.] To do justice and judgment is more acceptable to the Lord than sacrifice. *Pr. xxi. 3.* I desired mercy, and not sacrifice; and the knowledge of God more than burnt offerings. *Ho. vi. 6.* Where-with shall I come before the Lord, and bow myself before the high God? Shall I come before him with burnt offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousand rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man,

the righteous, but sinners to repentance. Then came to him the 14

what is good, and what doth the Lord God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mt. vi. 6, 7, 8.*

To call the righteous.] The Son of man is come to save that which was lost: how think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. *Mat. xviii. 11, 12, 13.* They that are whole have no need of the physician, but they that are sick: I came not to call the righteous, but sinners to repentance. *Mar. H. 17, and Lu. v. 32.* And he (*Jesus*) spake this parable unto them, saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing; and when he cometh home, he calleth together his friends and neighbours, saying, Rejoice with me, for I have found my sheep which was lost. I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. *Lu. xv. 3—7.* Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it? And when she hath found it she calleth her friends and her neighbours together, saying, Rejoice with me, for I have found the piece which I had lost. Likewise I say unto you, There is a joy in the presence of the angels of God over one sinner that repenteth. *Lu. xv. 8, 9, 10.* The Son of man is come to seek and to save that which was lost. *Lu. xix. 10.* As it is written, There is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable: there is none that doeth good, no not one. Their throat is an open sepulchre, with their tongues they have used deceit, the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood; destruction and misery are in their ways, and the way of peace have they not known: there is no fear of God before their eyes. Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin.

But now the righteousness of God, without the law, is manifested, being witnessed by the law and the prophets. Even the righteousness of God, which is by faith of Jesus Christ unto all, and upon all them that believe, for there is no difference; for all have sinned, and come short of the glory of God. *Ro. iii. 10—24.* Know ye not, that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God, and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. vi. 9, 10, 11.* I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners, of whom I am chief. Howbeit for this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. *1 Ti. i. 12—16.*

But sinners to repentance.] See chap. iii. 2, 8; iv. 17. and com. Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the mighty works which were done in you had been done in Tyre and Sidon, they would have repented long ago in sackcloth and ashes. *Mat. xi. 20, 21.* Seek ye the Lord while he may be found: call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Is. lv. 6, 7.* I say unto you, That likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Lu. xv. 7.* Thus it is written, And thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 46, 47.* Repent and be baptized, every one of you (*said Peter to the men of Judea, &c. on the day of Pentecost*), in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost. *Ac. ii. 38.* Repent ye therefore and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *Ac. iii.*

disciples of John, saying, Why do we and the Pharisees fast oft,

19. Him (*Jesus*) hath God exalted with his right hand to be a Prince and a Saviour, for to give repentance to Israel, and forgiveness of sins. *Ac. v. 31.* Then hath God also to the Gentiles granted repentance unto life. *Ac. xi. 18.* The times of this ignorance (*in worshipping idols*) God winked at; but now commandeth all men every where to repent. Because he hath appointed a day, in the which he will judge the world in righteousness by that man whom he hath ordained, *whereof* he hath given assurance unto all men, in that he hath raised him from the dead. *Ac. xvii. 30, 31.* I kept back nothing that was profitable unto you, but have shewed you, and have taught you publicly (*said Paul*), and from house to house: testifying both to the Jews and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. *Ac. xx. 20, 21.* I have appeared unto thee for this purpose (*said Jesus to Paul*), to make thee a minister and a witness, both of these things which thou hast seen, and of those things in the which I will appear unto thee, delivering thee from the people, and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan, unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. xxvi. 16, 17, 18.* Whereupon, O king Agrippa, I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *Ac. xxvi. 19, 20.* This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *1 Ti. i. 15.* Be gentle unto all men, in meekness instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth, and that they may recover themselves out of the snare of the Devil, who are taken captive by him at his will. *2 Ti. ii. 25, 26.* The Lord is not slack concerning his promise as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. iii. 9.*

14. *The disciples of John.*] Now when John had heard in the prison the works of Christ, he sent two of his disciples (*to Jesus*). *Mat. xi. 2.* There arose a question between some of John's disciples, and the Jews, about purifying. *John iii. 25.* When therefore the Lord knew how the Pharisees had heard that Jesus made and baptized more disciples than John (though Jesus himself baptized not, but his disciples), he left Judea, and departed

again into Galilee. *John iv. 1, 2, 3.* See *chap. xi. 2.*

Why do we and the Pharisees fast.] See *chap. vi. 16.* and *com.* John came neither eating nor drinking, and they say, He hath a devil. The Son of man came eating and drinking, and they say, Behold a man gluttonous and a wine-bibber; a friend of publicans and sinners. But wisdom is justified of her children. *Mat. xi. 18, 19.* Most men will proclaim every one his own goodness: but a faithful man who can find? *Pr. xx. 6.* The disciples of John, and of the Pharisees, used to fast; and they come and say unto him (*Jesus*), Why do the disciples of John, and of the Pharisees fast, but thy disciples fast not? Jesus said unto them, Can the children of the bride-chamber fast while the bridegroom is with them? As long as they have the bridegroom with them, they cannot fast; but the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. No man seweth a piece of new cloth on an old garment, else the new piece that filleth it up taketh away from the old, and the rent is made worse. And no man putteth new wine into old bottles, else the new wine doth burst the bottles, and the wine is spilled, and the bottles will be marred; but new wine must be put into new bottles. *Mar. ii. 18-22.* Why do the disciples of John fast often, and make prayers, and likewise the disciples of the Pharisees, but thine eat and drink? And he said unto them, Can ye make the children of the bride-chamber fast while the bridegroom is with them? but the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. And he spake also a parable unto them, No man putteth a piece of new garment upon an old; if otherwise, then both the new maketh a rent and the piece, that was taken out of the new agreeth not with the old. And no man putteth new wine into old bottles, else the new wine will burst the bottles, and be spilled, and the bottles shall perish. But new wine must be put into new bottles, and both are preserved. No man, also, having drunk old wine, straightway desireth new: for he saith, The old is better. *Lu. v. 33-39.* And he (*Jesus*) spake this parable unto certain which trusted in themselves that they were righteous, and despised others. Two men went up into the temple to pray, the one a Pharisee and the other a Publican; the Pharisee stood and prayed thus with himself, God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this Publican: I fast twice in the week, I give tithes of all that I possess. *Lu. xviii. 9-12.*

but thy disciples fast not? And Jesus said unto them, Can the 15 children of the bride-chamber mourn as long as the bridegroom is with them? but the days will come, when the bridegroom shall be taken from them, and then shall they fast. No man putteth a 16

15 *Can the children of the bride-chamber mourn.*] Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. And five of them were wise and five were foolish. They that were foolish took their lamps, and took no oil with them; but the wise took oil in their vessels with their lamps. While the bridegroom tarried they all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. *Mat. xxv. 1—10.* And it came to pass, when they saw him (*Samson, who came to make a feast before his marriage,*) that they brought thirty companions to be with him. And Samson said unto them, I will now put forth a riddle unto you. Out of the eater came forth meat, and out of the strong came forth sweetness, &c. *Ju. xiv. 11, 12.* "She" (*"the king's daughter"*) shall be brought unto the king in raiment of needlework; the virgins her companions that followed her shall be brought unto thee; with gladness and rejoicing shall they be brought. They shall enter into the king's palace. *Ps. xlv. 14, 15.* He that hath the bride is the bridegroom; but the friend of the bridegroom which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice. This my joy therefore is fulfilled. *John iii. 29.* Blessed are they which are called unto the marriage-supper of the Lamb. *Re. xix. 9.* And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re. xxi. 2.*

When the bridegroom shall be taken from them.] And, behold, two of "them" (*"his disciples"*) went that same day (*the first day of the week*) to a village called Emmaus, which was from Jerusalem about threescore furlongs, and they talked together of all these things which had happened. And it came to pass, that while they communed together and reasoned, Jesus himself drew near and went with them; but their eyes were holden that they should not know him. And he said unto them, What manner of communications are these that ye have one to another, as ye walk, and are sad? And the one of them,

whose name was Cleopas, answering, said unto him, Art thou only a stranger in Jerusalem, and hast not known the things which are come to pass there in these days? And he said unto them, What things? And they said unto him, Concerning Jesus of Nazareth, which was a prophet mighty in deed and word before God and all the people; and how the chief priests and our rulers delivered him to be condemned to death, and have crucified him. But we trusted that it had been he which should have redeemed Israel; and beside all this, to-day is the third day since these things were done. *Lu. xxiv. 13—21.* Because I have said these things unto you (*that I go my way to him that sent me, said Jesus,*) sorrow hath filled your heart. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now, therefore, have sorrow, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *John xvi. 6. 20. 22.* And when "he" (*"Jesus"*) had spoken these things, while they beheld, he was taken up, and a cloud received him out of their sight, and while they looked stedfastly toward heaven as he went up, behold, two men stood by them in white apparel. *Ac. i. 9, 10.*

And then shall they fast.] In that day (*of the invasion of Jewry by the Persians*) did the Lord God of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth. *Is. xxii. 12.* Now there were in the church that was at Antioch certain prophets and teachers; as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen which had been brought up with Herod the tetrarch, and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. *Ac. xiii. 1—3.* When "they" (*"Paul and Barnabas"*) had ordained them elders in every church, and had prayed with fasting, they commended them to the Lord, on whom they believed. *Ac. xiv. 23.* Defraud ye not one the other, except it be with consent for a time, that ye may give yourselves to fasting and prayer. *1 Co. vii. 5.* Of the Jews (*said Paul*) five times received I forty stripes save one. Thrice was I beaten with rods, &c. &c. In weariness and painfulness, in watchings often, in cold, and nakedness. *2 Co. xi. 27.*

01 piece of new cloth unto an old garment, for that which is put in to
 02 fill it up taketh from the garment, and the rent is made worse.
 17 Neither do men put new wine into old bottles: else the bottles
 break, and the wine runneth out, and the bottles perish: but they
 18 put new wine into new bottles, and both are preserved. While
 he spake these things unto them, behold, there came a certain
 ruler, and worshipped him, saying, My daughter is even now dead:

16 *For that which is put in.*] Let my lord, I pray thee, pass over before his servant (*said Jacob to Esau*), and I will lead on softly, according as the cattle that goeth before me and the children be able to endure, until I come unto my lord unto Seir. *Ge. xxxiii. 14.* The rod of the wicked shall not rest upon the lot of the righteous, lest the righteous put forth their hands unto iniquity. *Ps. cxxv. 3.* He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is. xl. 11.* I have yet many things to say unto you, but ye cannot bear them now. *John xvi. 12.* I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. *1 Co. iii. 1, 2.* And now abideth faith, hope, charity, these three, but the greatest of these is charity. *1 Co. xiii. 13.*

17 *Old bottles.*] "They" (*"the inhabitants of Gibeon"*) did work wilfully (*with Joshua and with Israel*), and went and made as if they had been ambassadors, and took old sacks upon their asses, and wine-bottles, old, and rent, and bound up. *Jos. ix. 4.* Behold, my belly is as wine which hath no vent; it is ready to burst like new bottles. *Job xxxii. 19.* I am become like a bottle in the smoke, yet do I not forget thy statutes. *Ps. cxix. 83.*

18 *Behold, there came, &c.*] Behold, there cometh one of the rulers of the synagogue, Jairus by name; and when he saw him, he fell at his feet, and besought him greatly, saying, My little daughter lieth at the point of death, I pray thee come and lay thy hands on her that she may be healed: and she shall live. *Mar. v. 22, 23.* Behold, there came a man named Jairus, and he was a ruler of the synagogue; and he fell down at Jesus' feet, and besought him that he would come into his house: for he had one only daughter, about twelve years of age, and she lay a dying. *Lu. viii. 41, 42.*

Ruler.] While he (*Jesus*) yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. *Lu. viii. 49.* And the ruler of the synagogue answered with indignation, because that Jesus had healed (*the woman who had a spirit of infirmity eighteen years*) on the sabbath day, and said

unto the people, There are six days in which men ought to work; in them therefore come and be healed, and not on the sabbath-day. *Lu. xiii. 14.* A certain ruler asked him, saying, Good Master, what shall I do to inherit eternal life? *Lu. xviii. 18.* After the reading of the law and the prophets, the rulers of the synagogue sent unto them, saying, Ye men and brethren, if ye have any word of exhortation for the people say on. *Ac. xiii. 15.*

Worshipped him.] See chap. ii. 2. 11. ix. 9. and viii. 2. When "they" (*"the disciples"*) were come to the multitude, there came to him a certain man, kneeling down to him. *Mat. xvii. 14.* Then came to "him" (*"Jesus"*) the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. *Mat. xx. 20.* And when they (*the eleven disciples*) saw him (*Jesus*) they worshipped him, but some doubted. *Mat. xxviii. 17.* Behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him he fell at his feet. *Mar. v. 22.* One of them (*the ten lepers*) when he saw that he was healed, turned back, and with a loud voice glorified God; and fell down on his face at his feet, giving him thanks; and he was a Samaritan. *Lu. xvii. 15, 16.* As Peter was coming in (*to Cornelius' house*), Cornelius met him, and fell down at his feet and worshipped him. But Peter took him up, saying, Stand up, I myself also am a man. *Ac. x. 25, 26.*

My daughter is even now dead.] See ver. 24. My little daughter (*said Jairus the ruler*) lieth at the point of death; I pray thee come and lay thy hands on her, that she may be healed; and she shall live. *Mar. v. 23.* A certain centurion's servant, who was dear unto him, was sick and ready to die. And when he heard of Jesus, he sent unto him the elders of the Jews, beseeching him that he would come and heal his servant. And when they came to Jesus, they besought him instantly, saying, That he was worthy for whom he should do this; for he loveth our nation, and he hath built us a synagogue. Then Jesus went with them. And when he was now not far from the house, the centurion sent friends to him, saying unto him, Lord, trouble not thyself, for I am not worthy that thou shouldst enter under my roof; wherefore neither thought I myself worthy to come unto thee. But say in a word, and my servant shall be healed. For I also am a man

but come and lay thy hand upon her, and she shall live. And 19 Jesus arose, and followed him, and so did his disciples. And, 20 behold, a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment: For she said within herself, If I may but touch his 21

set under authority, having under me soldiers, and I say unto one, Go, and he goeth; and to another, Come, and he cometh; and to my servant, Do this, and he doeth it. *Lu. vii. 2-8.* He (the ruler of the synagogue) had one only daughter, about twelve years of age, and she lay a dying. *Lu. viii. 42.* And while he (Jesus) yet spake (to the woman who touched the border of his garment), there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. *Lu. viii. 49.* When "he" ("a certain nobleman of Capernaum") heard that Jesus was come out of Judea into Galilee, he went unto him and besought him that he would come down and heal his son, for he was at the point of death. Then said Jesus unto him, Except ye see signs and wonders ye will not believe. The nobleman saith unto him, Sir, come down ere my child die. *John iv. 47-49.*

Come and lay thy hand upon her. See chap. viii. 8, 9. Naaman was wroth, and went away and said, Behold, I thought he will surely come out to me, and stand and call on the name of the Lord his God, and strike his hand over the place and recover the leper. *2 Ki. v. 11.* Then (as soon as she heard that Jesus was coming) said Martha unto Jesus, Lord, if thou hadst been here, my brother had not died; but I know that even now whatsoever thou wilt ask of God, God will give it thee. Jesus said unto her, I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live: then when Mary (Martha's sister) was come (where Jesus was, and saw him), she fell down at his feet, saying unto him, Lord, if thou hadst been here my brother had not died. *John xi. 21, 22, 25, 32.*

19 Arose, and followed him.] See chap. viii. 7, and com. My meat (said Jesus) is to do the will of him that sent me, and to finish his work. *John iv. 34.* John preached how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him. *Ac. x. 38.* Let us not be weary in well doing, for in due season we shall reap if we faint not. As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Gal. vi. 9, 10.*

20 Behold, a woman, &c.] And a certain woman who had an issue of blood twelve years came in the press behind, and touched

his garment. *Mar. v. 25, 27.* And a woman having an issue of blood twelve years, which had spent all her living on physicians, neither could be healed of any, came behind "him" ("Jesus") and touched the border of his garment, and immediately her issue of blood stancheth. *Lu. viii. 43, 44.*

Touched, &c.] See chap. xiv. 36. And (they that were diseased) besought him that they might only touch the hem of his garment, and as many as touched were made perfectly whole. *Mat. xiv. 36.* She (the woman who had an issue of blood) said, If I may touch but his clothes I shall be whole. *Mar. v. 28.* And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment, and as many as touched him were made whole. *Mar. vi. 56.* And he (Jesus) cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. *Mar. viii. 22.* (And God wrought special miracles by the hand of Peter) inasmuch that they brought forth the sick into the streets, and laid them on beds and couches, that at the least the shadow of Peter passing by might overshadow some of them. *Ac. v. 15.* So that from his (Paul's) body were brought unto the sick handkerchiefs or aprons, and the diseases departed from them, and the evil spirits went out of them. *Ac. xix. 12.*

Hem of his garment.] See chap. xiv. 36. They (the Scribes and Pharisees) make broad their phylacteries, and enlarge the borders of their garments, &c. *Mat. xxiii. 5.* Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garments, throughout their generations, and that they put upon the fringe of the borders a ribband of blue. And it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them. *Nu. xv. 38, 39.* Thou shalt make three fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. *De. xxii. 12.* (The woman) came behind him and touched the border of his garment, and immediately her issue of blood was stancheth. *Lu. viii. 44.*

21 If I may but touch his garment.] See com. on verse 20. And Jesus said, Who touched me? When all denied, Peter, and they that were with him, said, Master, the multitude throng thee and press thee, and sayest thou, Who touched me? And Jesus said, Somebody hath touched me, for I per-

22 garment, I shall be whole. But Jesus turned him about, and when he saw her, he said, Daughter, be of good comfort; thy faith hath made thee whole. And the woman was made whole from that hour. And when Jesus came into the ruler's house, and saw the minstrels and the people making a noise, He said

to cease that virtue is gone out of me. And when the woman saw that she was not hid, she came trembling, and falling down before him, she declared unto him before all the people for what cause she had touched him, and how she was healed immediately. *Lu. viii. 45-47.*

22 Daughter, be of good comfort.] See verse 2, and com. And he (Jesus) said unto her, Daughter, thy faith hath made thee whole; go in peace, and be whole of thy plague. *Mar. v. 34.* Daughter, be of good comfort; thy faith hath made thee whole; go in peace. *Lu. viii. 48.*

Thy faith hath made thee whole.] Then touched he "their" (the "two blind men's") eyes, saying, According to your faith be it unto you! *Mat. ix. 29.* And Jesus said unto him, Go thy way; thy faith hath made thee whole. *Mar. x. 52.* And he said to the woman (who anointed his feet, &c.), Thy faith hath saved thee; go in peace! *Lu. vii. 50.* Arise (said Jesus to the leper), go thy way, thy faith hath made thee whole. *Lu. xvii. 19.* Receive thy sight (said Jesus to the blind man of Jericho); thy faith hath saved thee. *Lu. xviii. 42.* The "same" (the "impotent man of Lystra") heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. *Ac. xiv. 9, 10.* Unto us (Gentiles) was the Gospel preached, as well as unto them (the Jews), but the word preached did not profit them, not being mixed with faith in them that heard it. *He. iv. 2.*

From that hour.] And Jesus rebuked the devil, and he departed out of him, and the child was cured from that very hour. *Mat. xvii. 18.* "The father" ("the nobleman" whose son was a dying) knew that it was at the same hour (the seventh hour when he began to amend) in the which Jesus said unto him, Thy son liveth, and himself believed, and his whole house. *John iv. 53.* These men are the servants of the most high God (said the damsel possessed with a spirit of divination), which shew us the way of salvation. And this did she many days. But Paul being grieved, turned and said to the spirit, I command thee, in the name of Jesus Christ, to come out of her; and he came out the same hour. *Ac. xvi. 17, 18.*

23 Into the ruler's house.] See verses 18, 19. While he (Jesus) yet spake (to the woman who touched his clothes and was healed), there came from the ruler of the synagogue's house

certain which said, Thy daughter is dead; why troublest thou the Master any further. As soon as Jesus heard the word that was spoken, he saith unto the ruler of the synagogue, Be not afraid, only believe; and he suffered no man to follow him, save Peter, and James, and John the brother of James; and he cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. *Mar. v. 35-38.* He (Jesus) said unto her (that was healed of her infirmity), Daughter, be of good comfort: thy faith hath made thee whole; go in peace. While he yet spake, there cometh one from the ruler of the synagogue's house, saying to him, Thy daughter is dead; trouble not the Master. But when Jesus heard it, he answered him, saying, Fear not: believe only, and she shall be made whole; and when he came into the house, he suffered no man to go in, save Peter, and James, and John, and the father and the mother of the maiden. *Lu. viii. 48-51.*

The minstrels.] Whereunto shall I liken this generation (said Jesus)? It is like unto children sitting in the markets, and calling unto their fellows, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not lamented. *Mat. xi. 16, 17.* Jeremiah lamented for Josiah, and all the singing men, and the singing women spake of Josiah in their lamentations to this day, and made them an ordinance in Israel. And behold they are written in the Lamentations. *2 Ch. xxxv. 25.* Thus saith the Lord of hosts, Consider ye, and call for the mourning women, that they may come; and send for cunning women, that they may come, and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled! we are greatly confounded, because we have forsaken the land, because our dwellings have cast us out. Yet, hear the word of the Lord, O ye women! and let your ear receive the word of his mouth, and teach your daughters wailing, and every one her neighbour lamentation: for death is come up into our windows, and is entered into our palaces, to cut off the children from without, and the young men from the streets. *Je. ix. 17-21.* And he (Jesus) cometh to the house of the ruler of the synagogue, and seeth the tumult, and them that wept and wailed greatly. And when he was come in, he saith unto them,

unto them, Give place: for the maid is not dead, but sleepeth. And they laughed him to scorn. But when the people were put

Why make ye this ado, and weep? The damsel is not dead, but sleepeth. And they laughed him to scorn. But when he had put them all out, he taketh the father and the mother of the damsel, and them that were with him, and entereth in where the damsel was lying. *Mar. v. 38-40.* Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned unto you, and ye have not wept. *Lu. vii. 31, 32.* When "he" ("Peter") was come (to Lydda), they brought him into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made, while she was with them. *Ac. ix. 39.*

24 Give place.] And she (the widow of Zarephath) said unto Elijah, What have I to do with thee, O thou man of God? Art thou come unto me to call my sin to remembrance, and to slay my son? And he said unto her, Give me thy son. And he took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed. And he cried unto the Lord, and said, O Lord my God, hast thou also brought evil upon the widow with whom I sojourn by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother: and Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth. *1 Ki. xvii. 18-24.* Peter put them all forth, and kneeled down and prayed; and turning him to the body, said, Tabitha arise. And she opened her eyes, and when she saw Peter she sat up. *Ac. ix. 40.* And Paul went down and fell on "him" ("Eutychus") who while Paul was preaching sunk down with sleep, and falling down from the third loft was taken up dead, and embracing him, said, Trouble not yourselves, for his life is in him. *Ac. xx. 10.*

Not dead.] When Jesus heard "that" ("that Lazarus was sick"), he said, This sickness is not unto death; but for the glory of God, that the Son of God might be glorified thereby. After that he saith unto "them" ("his disciples"), our friend Lazarus sleepeth; but I go that I make awake him out of sleep.

Then said his disciples, Lord, if he sleep, he shall do well. Howbeit Jesus spake of his death; but they thought that he had spoken of taking of rest in sleep. *John xi. 4, 11, 12, 13.*

And they laughed him to scorn.] And they that passed by (as Jesus hung upon the cross) reviled him, wagging their heads, and saying, Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise also the chief priests mocking him, with the Scribes and elders, said, He saved others; himself he cannot save. If he be the king of Israel, let him now come down from the cross, and we will believe him. He trusted in God; let him deliver him now if he will have him: for he said, I am the Son of God. *Mat. xxvii. 39-43.* But I am (said David in the character of the Messiah) a worm, and no man; a reproach of men, and despised of the people. All they that see me laugh me to scorn, they shoot out the lip, they shake the head, saying, He trusted on the Lord, that he would deliver him. Let him deliver him, seeing he delighted in him. *Psa. xxii. 6, 7, 8.* Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. *Is. xlix. 7.* He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we hid as it were our faces from him; he was despised and we esteemed him not. *Is. liii. 3.*

25 The people were put forth.] When Elisha was come into the house (of the Shunammite woman), behold, the child (of the woman) was dead, and laid upon his bed; he went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands, and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned and walked in the house to and fro, and went up, and stretched himself upon him: and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her, and when she was come in unto him, he said, Take up thy son. *2 Ki. iv. 32-36.* Peter put them all forth, and kneeled down and prayed; and turning him to the body (of Dorcas), said, Tabitha arise; and she opened her eyes, and when she saw Peter, she sat up. And he gave her his hand,

forth, he went in, and took her by the hand, and the maid arose.
 26 And the fame hereof went abroad into all that land. And when
 27 Jesus departed thence, two blind men followed him, crying, and
 28 saying, *Thou Son of David, have mercy on us.* And when he was

and lifted her up; and when he had called the saints and widows he presented her alive. *Ac. ix. 40, 41.*

And took her by the hand.] And he (*Jesus*) came and took "her" (*Simon's wife's mother*) by the hand, and lifted her up; and immediately the fever left her, and she ministered unto them. *Mar. i. 31.* And he (*Jesus*) took the damsel (*the ruler's daughter*) by the hand, and said unto her, *Talitha cumi*, which is, being interpreted, *Damsel (I say unto thee), arise.* *Mar. v. 41.* And "he" (*Jesus*) took the blind man by the hand, and led him out of the town; and when he had spit on his eyes, and put his hands upon him, he asked him if he saw ought. And he looked up and said, *I see men, as trees, walking.* *Mar. viii. 23, 24.* Jesus took him (*that had the dumb spirit*) by the hand, and lifted him up, and he arose. *Mar. ix. 27.* He (*Jesus*) put them all out, and took her (*the ruler's daughter*) by the hand, and called, saying, *Maid, arise, and her spirit came again, and she arose straightway.* *Lu. viii. 54.*

26 The fame hereof.] See chap. iv. 24. At that time Herod the tetrarch heard of the fame of *Jesus*, and said unto his servants, *This is John the Baptist. He is risen from the dead, and therefore mighty works do shew forth themselves in him.* *Mat. xiv. 1, 2.* But "he" (*the leper that was healed*) went out, and began to publish it much, and to blaze abroad the matter, insomuch that *Jesus* could no more openly enter into the city, but was without in desert places; and they came to him from every quarter. *Mar. i. 45.* And king Herod heard of him (for his name was spread abroad); and he said, *That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him.* *Mar. vi. 14.* The king (*Agrippa*) knoweth of these things (*that Christ should suffer, &c. said Paul*), before whom also I speak freely; for I am persuaded that none of these things are hidden from him, for this thing was not done in a corner. *Ac. xxvi. 26.*

27 Two blind men followed him.] The blind receive their sight (*said Jesus to John's disciples*), and the lame walk; the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the Gospel preached unto them. *Mat. xi. 5.* Then was brought unto him one possessed with a devil, blind and dumb; and he healed him, insomuch that the blind and dumb both spake and saw. *Mat. xii. 22.* And behold, two blind men sitting by the way side, when they heard that

Jesus passed by, cried out, saying, *Have mercy on us, O Lord, thou son of David.* *Mat. xx. 30.* See com. on verse 25. for *Mar. viii. 22, 23, 24.* And they came to Jericho; and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Timeus, sat by the highway side begging. And when he heard that it was *Jesus* of Nazareth, he began to cry out, and say, *Jesus, thou Son of David, have mercy on me.* And many charged him that he should hold his peace. But he cried the more, a great deal, *Thou Son of David, have mercy on me.* And *Jesus* stood still, and commanded him to be called. And *Jesus* said unto him, *What wilt thou that I should do unto thee? the blind man said unto him, Lord, that I might receive my sight.* And *Jesus* said unto him, *Go thy way, thy faith hath made thee whole.* And immediately he received his sight, and followed *Jesus* in the way. *Mar. x. 46—52.* In the same hour he cured many of their infirmities, and plagues, and of evil spirits; and unto many that were blind he gave sight. *Lu. vii. 21.* And as *Jesus* passed by, he saw a man which was blind from his birth. And he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, *Go, wash in the pool of Siloam, which is by interpretation, Sent.* He went his way, therefore, and washed, and came seeing. *John ix. 1, 6, 7.* See chap. xx. 30.

Thou Son of David.] See chap. i. 1. All the people were amazed (*at Christ's healing the blind and dumb man*), and said, *Is not this the Son of David?* *Mat. xii. 23.* And behold, two blind men sitting by the way side, when they heard that *Jesus* passed by, cried out, saying, *Have mercy on us, O Lord, thou Son of David.* And the multitude rebuked them, because they should hold their peace; but they cried the more, saying, *Have mercy on us, O Lord, thou Son of David.* *Mat. xx. 30, 31.* And the multitudes that went before, and that followed (*Jesus as he rode into Jerusalem upon an ass*), cried, saying, *Hosanna to the Son of David.* Blessed is he that cometh in the name of the Lord, *Hosanna* in the highest. And when the chief priests and Scribes saw the wonderful things that he did, and the children crying in the temple, and saying, *Hosanna to the Son of David*, they were sore displeased. *Mat. xxi. 9, 15.* *Jesus, thou Son of David, have mercy on me (said the blind man of Jericho to Jesus).* *Mar. x. 47, 48.* Blessed be the kingdom of our father

come into the house, the blind men came to him: and Jesus saith unto them, Believe ye that I am able to do this? They said unto him, Yea, Lord. Then touched he their eyes, saying, According to your faith be it unto you. And their eyes were opened; and Jesus straitly charged them, saying, See that no man know it. But they, when they were departed, spread abroad his fame in all that country. As they went out, behold, they brought to him a 32

David, that cometh in the name of the Lord, Hosanna in the highest. *Mar. xi. 10.* And Jesus said while he taught in the temple, How say the Scribes that Christ is the Son of David? For David himself said, By the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool. David therefore himself calleth him Lord, and whence is he then his son? *Mar. xii. 36, 37.* And he (*the blind man of Jericho*) cried, saying, Jesus, thou Son of David, have mercy on me! *Lu. xviii. 38, 39.* How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my Lord, Sit thou on my right hand till I make thine enemies thy footstool. David therefore calleth him Lord; how is he then his son? *Lu. xx. 41—44.* I could wish (*said Paul*), that myself were accursed from Christ, for my brethren, who are Israelites, whose are the fathers, and of whom, as concerning the flesh Christ came, who is over all, blessed for ever. Amen. *Ro. ix. 3. 5.*

Have mercy on us.] Lord, have mercy on my son (*said the father of the lunatick*), for he is lunatick, and sore vexed, for oftentimes he falleth into the fire, and oft into the water. *Mat. xvii. 15.* Ofttimes "it" (*"the dumb spirit"*) hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us, and help us. *Mar. ix. 22.* They (*the ten lepers*) lifted up their voices, and said, Jesus, Master, have mercy on us. *Lu. xvii. 13.* See chap. xii. 22.; xvii. 15.

28 Come into the house.] See chap. viii. 14. and com. Jesus sent the multitude away, and went into the house, and his disciples came unto him, saying, Declare unto us the parable of the tares of the field. *Mat. xiii. 36.*

Believe ye that I am able to do this?] See veres 22. and chap. viii. 2. and com. Except ye see signs and wonders (*said Jesus to the nobleman of Capernaum*), ye will not believe. The nobleman saith unto him, Sir, come down, ere my child die. Jesus saith unto him, Thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way. *John iv. 48, 49, 50.* Whosoever liveth and believeth in me, shall never die. Believest thou this (*said Jesus to Martha the sister of Lazarus*)? Said I not unto thee, that,

if thou wouldest believe, thou shouldest see the glory of God? *John xi. 26. 40.*

29 Touched he their eyes.] Jesus had compassion on them (*the two blind men*), and touched their eyes, and immediately their eyes received sight, and they followed him. *Mat. xx. 34.*

According to your faith, &c.] Lord (*said the centurion of Capernaum*), my servant lieth at home sick of the palsy, grievously tormented. And Jesus saith unto him, I will come and heal him. And Jesus said unto the centurion, Go thy way, and as thou hast believed so be it done unto thee; and his servant was healed in the self same hour. *Mat. viii. 6, 7. 13.* O woman (*of Canaan*), great is thy faith. Be it unto thee even as thou wilt; and her daughter was made whole from that very hour. *Mat. xv. 28.* Go thy way (*said Jesus to the blind man of Jericho*), thy faith hath made thee whole; and immediately he received his sight, and followed Jesus in the way. *Mar. x. 52.*

30 Their eyes were opened.] The Lord openeth the eyes of the blind; the Lord raiseth them that are bowed down; the Lord loveth the righteous. *Ps. cxlvi. 8.* Then (*in the flourishing state of Christ's kingdom*) the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. *Is. xxxv. 5. 1.* the Lord, have called "thee" (*"Christ"*) in righteousness, to open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison-house. *Is. xlii. 7.* Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. *Is. lii. 13.* And (*Jesus*) said unto him, Go, wash in the pool of Siloam. He went his way therefore, and washed, and came seeing; then said "they" (*"the Pharisees"*) unto him, what did he to thee? How opened he thine eyes? *John ix. 7. 28.* See chap. xi. 5.

Straitly charged them.] See chap. viii. 4. And her parents were astonished (*that their daughter was restored to life*), but he charged them that they should tell no man what was done. *Lu. viii. 56.*

31 Spread abroad his fame, &c.] "He" (*"the leper"* to whom Jesus said, See thou say nothing to any man) went out, and he began to publish it much, and to blaze abroad the matter. *Mar. i. 44, 45.* "He"

33 dumb man possessed with a devil. And when the devil was cast out, the dumb spake: and the multitudes marvelled, saying, It was never so seen in Israel. But the Pharisees said, He casteth out devils through the prince of the devils. And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness

("Jesus") charged them that they should tell no man (of his curing the man that was deaf); but the more he charged them, so much the more a great deal they published it. *Mar. vii. 36.*

32 *A dumb man, &c.*] Then was brought unto him one possessed of a devil, blind and dumb, and he healed him, insomuch that the blind and dumb both spake and saw. *Mat. xii. 22.* One of the multitude said (unto Jesus), Master, I have brought unto thee my son, which hath a dumb spirit. And they brought him unto him; when Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, *Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him;* and Jesus took him by the hand, and lifted him up; and he arose. *Mar. ix. 17. 20. 25. 27.* And he was casting out a devil, and it was dumb; and it came to pass, when the devil was gone out, the dumb spake, and the people wondered. *Lu. xi. 14.*

33 *The dumb spake.*] See verse 32. Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them, insomuch that the multitude wondered, when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see. And they glorified the God of Israel. *Mat. xv. 30, 31.* And the Lord said unto "him" ("Moses"), who hath made man's mouth? or who maketh the dumb or deaf, or the seeing, or the blind? Have not I the Lord? Now therefore go, and I will be with thy mouth, and teach thee what thou shalt say. *Ex. iv. 11, 12.* Then, (in the flourishing state of Christ's kingdom), shall the lame man leap as an hart, and the tongue of the dumb sing. *Is. xxxv. 6.* And they bring unto him one that was deaf, and had an impediment in his speech, and they beseech him to put his hand upon him. And he took him aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue. And looking up to heaven he sighed, and saith unto him, Ephphatha, that is, Be opened. And straightway his ears were opened, and the string of his tongue was loosed, and he spake plain. And (they) were beyond measure astonished, saying, He hath done all things well. He maketh both the deaf to

hear and the dumb to speak. *Mar. vii. 32-37.*

It was never so seen in Israel.] Let him (Naaman) come now to me (said Elisha), and he shall know that there is a prophet in Israel. *2 Ki. v. 8.* In Judah is God known, his name is great in Israel. *Psa. lxxii. 1.* The Lord of hosts is his name; for thine eyes are open upon all the ways of the sons of men, which hast set signs and wonders in the land of Egypt even unto this day, and in Israel and among other men, and hast made thee (Israel) a name unto this day. *Je. xxxii. 20.* I have not found so great faith (as that of the centurion), no not in Israel (said Jesus). *Lu. vii. 9.* 34 *The Pharisees said, &c.*] When the Pharisees heard it (that Christ healed the man that was blind and dumb), they said, This fellow doth not cast out devils but by Beelzebub the prince of the devils. *Mat. xii. 24.* And the Scribes which came down from Jerusalem said, He hath Beelzebub, and by the prince of the devils casteth he out devils. *Mar. iii. 22.* But some of them said, He casteth out devils through Beelzebub the chief of the devils. *Lu. xi. 15.* Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reprobated. *John. iii. 20.*

35 *Jesus went about all the cities.*] See chap. iv. 23, 24. When Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. The poor have the Gospel preached unto them (said Jesus to John's disciples). *Mat. xi. 1. 5.* All the city was gathered together at the door (where Jesus healed those that were diseased). All men seek for thee (said his disciples). And he said unto them, Let us go into the next towns, that I may preach there also: for therefore came I forth. And he preached in their synagogues throughout all Galilee. *Mar. i. 33. 37-39.* And he went round about the villages teaching. And whithersoever he entered into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment, and as many as touched him were made whole. *Mar. vi. 6. 56.* I must preach the kingdom of God to other cities (said Jesus) also: for therefore am I sent. And he preached in the synagogues of Galilee. *Lu. iv. 43, 44.* And he went through the cities, and villages,

and every disease among the people. But when he saw the multitudes, he was moved with compassion on them, because they fainted, and were scattered abroad, as sheep having no shepherd. Then saith he unto his disciples, The harvest truly is plenteous, 37

teaching and journeying towards Jerusalem. *Lu. xiii. 22.* Ye men of Israel, hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know (him ye have taken, and by wicked hands have crucified and slain). *Ac. ii. 22, 23.*

36. *When he saw the multitude.* See chap. xx. 34. Jesus went forth, and saw a great multitude, and was moved with compassion toward them, and he healed their sick. *Mat. xiv. 14.* I have compassion on the multitude (said Jesus to his disciples), because they continue with me now three days, and have nothing to eat: and I will not send them away fasting, lest they faint in the way. *Mat. xv. 32.* And Jesus, when he came out, saw much people, and was moved with compassion toward them, because they were as sheep not having a shepherd: and he began to teach them many things. *Mar. vi. 34.* We have not an High Priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. *He. iv. 15.* Who can have compassion on the ignorant, and on them that are out of the way; for that he himself also is compassed with infirmity. *He. v. 2.* See chap. xiv. 14; xv. 32.

As sheep having no shepherd. Go rather (than to the Gentiles) to the lost sheep of the house of Israel. *Mat. xi. 6.* I am not sent (said Jesus to the woman of Canaan) but unto the lost sheep of the house of Israel. *Mat. xx. 24.* Let the Lord, the God of the spirits of all flesh (said Moses to the Lord), set a man over the congregation, which may go out before them, and which may go in before them, and which may lead them out, and which may bring them in; that the congregation of the Lord be not as sheep which have no shepherd. *Nu. xxvii. 17.* And he (the prophet Micaiah) said (unto Ahab king of Israel), I saw all Israel scattered upon the hills, as sheep that have not a shepherd. And the Lord said, These have no master: let them return every man to his house in peace. *1 Ki. xxii. 17.* I did see all Israel (said Micaiah) scattered upon the mountains, as sheep that have no shepherd. These have no master; let them return therefore every man to his own home. *2 Chr. xviii. 16.* All ye beasts of the field, come to devour, yea, all ye beasts in the forest. His watchmen are blind; they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds

that cannot understand; they all look to their own way, every one for his gain, from his quarter. *Is. lvi. 9, 10, 11.* My people hath been lost sheep, their shepherds have caused them to go astray, they have turned them away on the mountains, they have gone from mountain to hill, they have forgotten their resting place. *Je. i. 6.* "Ye" ("the shepherds of Israel") eat the fat, and ye clothe you with the wool, ye kill them that are fed; but ye feed not the flock. The diseased have ye not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost; but with force and with cruelty have ye ruled them. And they were scattered, because there is no shepherd; and they became meat to all the beasts of the field when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. *Ec. xxxiv. 3-6.* The idols have spoken vanity, and the diviners have seen a lie, and have told false dreams; they comfort in vain: therefore they went their way as a flock, they were troubled because there was no shepherd. *Zec. x. 2.* For lo! I will raise up a shepherd in the land, which shall not visit those that be cut off, neither shall seek the young one, nor heal that that is broken, nor feed that that standeth still; but he shall eat the flesh of fat, and tear their claws in pieces. *Zec. xi. 16.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off and die. But the third shall be left therein. *Zec. xiii. 7, 8.*

37. *The harvest truly is plenteous.* Go ye, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. xxviii. 19.* Go ye into all the world, and preach the Gospel to every creature. *Mar. xvi. 15.* The harvest truly is great, but the labourers are few; pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. *Lu. x. 2.* Thus it is written, and thus it behoveth Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 46, 47.* Say not ye (said

38 but the labourers *are* few; Pray ye therefore the Lord of the harvest, that he will send forth labourers into his harvest.

CHAPTER X.

1 AND when he had called unto *him* his twelve disciples, he gave

Jesus), There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. *John* iv. 35, 36. And a vision appeared to Paul in the night; there stood a man of Macedonia, and prayed him, saying, Come over into Macedonia, and help us (to preach the Gospel). *Ac.* xvi. 9. I am with thee (said the Lord to Paul), and no man shall set on thee to hurt thee, for I have much people in "this city" ("Corinth"). *Ac.* xviii. 10.

But the labourers are few.] The Lord gave the word, great was the company of those that published it. *Ps.* lxxviii. 11. For we are labourers together with God. Ye are God's husbandry, ye are God's building. *1 Co.* iii. 9. We then, as workers together with him, beseech you also, that ye receive not the grace of God in vain. *2 Co.* vi. 1. I trust in the Lord Jesus to send Timotheus shortly unto you, that I also may be of good comfort when I know your state; for I have no man like-minded who will naturally care for your state, for all seek their own, not the things which are Jesus Christ's. *Phi.* ii. 19, 20, 21. "These" only (*Aristarchus, and Marcus, and Jesus, which is called Justus*) are my fellow workers unto the kingdom of God, which have been a comfort unto me. *Col.* iv. 11. We beseech you, brethren, to know them which labour among you, and are over you in the Lord, and admonish you; and to esteem them very highly in love for their work's sake. *1 Th.* v. 12, 13. Let the elders that rule well be counted worthy of double honour; especially they who labour in the word and doctrine. *1 Ti.* v. 17.

38 *Pray ye therefore, &c.*] It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer to God. And when it was day, he called unto him his disciples, and of them he chose twelve, whom also he named Apostles. *Lu.* vi. 12, 13. And as they (the prophets and teachers in the church in Antioch) ministered to the Lord, and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. *Ac.* xiii. 2. Finally, brethren, pray for us, that the word of the Lord may have free course, and be glorified, even as it is with you. *2 Th.* iii. 1.

The Lord of the harvest.] And when he had called unto him his twelve disciples, he gave them power against unclean spirits, to cast them out, and to heal all manner of sickness, and all manner of disease. Now the names of the twelve apostles are these: the first, Simon, who is called Peter, and Andrew his brother; James the son of Zebedee, and John his brother; Philip and Bartholomew; Thomas, and Matthew the publican; James the son of Alphaeus, and Lebbeus, whose surname was Thaddeus; Simon the Cananite, and Judas Iscariot, who also betrayed him. *Mat.* x. 1—4. Then said Jesus to them (his disciples), Peace be unto you; as my Father hath sent me, even so send I you. *John* xx. 21. And he (Jesus) gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers. *Ep.* iv. 11.

That he will send forth labourers, &c.] The Lord gave the word, great was the company of those that published it. Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men, yea, for the rebellious also, that the Lord God might dwell among them. *Ps.* lxxviii. 11, 18. I will give you pastors according to mine heart, which shall feed you with knowledge and understanding. *Je.* iii. 15. And the remnant of Jacob shall be among the Gentiles in the midst of many people, as a dew from the Lord, as the showers upon the grass, that tarrieth not for man, nor waiteth for the sons of men. *Mt.* v. 7. After these things the Lord appointed other seventy also, and sent them two and two before his face, into every city and place whither he himself would come. Therefore said he unto them, The harvest truly is great, but the labourers are few: pray ye therefore the Lord of the harvest, that he would send forth labourers into his harvest. *Lu.* x. 1, 2. They that were scattered abroad went every where preaching the word. *Ac.* xiii. 4. And God hath set some in the church; first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. *1 Co.* xii. 28.

CHAP. X.—1 Called unto him his twelve disciples.] Jesus said unto them (his disciples), Verily I say unto you, that ye which have followed me in the regeneration, when the Son of man shall sit in the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. *Mat.* xix. 28.

them power *against* unclean spirits, to cast them out, and to heal all manner of sickness and all manner of disease. Now the names of the twelve apostles are these; The first, Simon, who is called

As they (*his disciples*) were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. Judas, one of the twelve, came, and with him a great multitude, with swords, and staves, from the chief priests and elders of the people. *Mat. xxvi. 20. 47.* And he (*Jesus*) goeth up into a mountain, and calleth unto him whom he would; and they came unto him. And he ordained twelve, that they should be with him, and that he might send them forth to preach. *Mar. iii. 13, 14.* And he called unto him the twelve, and began to send them forth by two and two, and gave them power over unclean spirits, and commanded them, that they should take nothing for their journey, save a staff only, no scrip, no bread, no money in their purse, &c. *Mar. vi. 7, 8.* When it was day (*after a night of prayer*), he (*Jesus*) called unto him his disciples, and of them he chose twelve, whom also he named apostles. *Lu. vi. 13.* Have not I chosen you twelve, and one of you is a devil? *John vi. 70.* And there appeared a great wonder in heaven, a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. *Re. xii. 1.* And (*the great city*) had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel. On the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. *Re. xxi. 12, 13, 14.*

He gave them power.] See chap. vi. 13, and com. Jesus came and spake unto them (*his disciples*), saying, All power is given unto me in heaven and in earth; go ye, therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. xxviii. 18, 19.* He ordained twelve to have power to heal sicknesses, and to cast out devils. *Mar. iii. 15.* And these signs shall follow them that believe (*said Jesus*); in my name shall they cast out devils, they shall speak with new tongues, they shall take up serpents; and if they drink any deadly thing it shall not hurt them; they shall lay hands on the sick, and they shall recover. *Mar. xvi. 17, 18.* Then he called his twelve disciples together, and gave them power and authority over all devils, and to cure diseases; and he sent them to preach the kingdom of God, and to heal the sick. *Lu. ix. 1, 2.* Behold, I give unto you power to tread on serpents and scorpions, and over all the power of the enemy, and nothing shall by

any means hurt you. *Lu. x. 19.* For I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay or resist. *Lu. xxi. 15.* Behold, I send the promise of my Father upon you; but tarry ye in the city of Jerusalem until ye be endued with power from on high. *Lu. xxiv. 49.* John answered and said (*to his disciples, who complained of Christ's baptizing, saying, Behold, the same baptizeth*), A man can receive nothing, except it be given him from above. The Father loveth the Son, and hath given all things into his hand. *John iii. 27. 35.* Glorify thy Son, as thou hast given him (*said Jesus to his Father*) power over all flesh, that he should give eternal life to as many as thou hast given him. *John xvii. 1, 2.* Then said Jesus to "them" (*"his disciples"*) again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this, he breathed on them, and saith unto them, Receive ye the Holy Ghost: whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. *John xx. 21, 22, 23.* But ye shall receive power (*said Jesus to his disciples*) after that the Holy Ghost is come upon you: and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. i. 8.* And (*ye, the Jews, said Peter*) killed the Prince of life and glory, whom God hath raised from the dead, whereof we are witnesses. And his name, through faith in his name, hath made this man (*that was lame from his mother's womb*) strong, whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. *Ac. iii. 15, 16.* Jesus I know, and Paul I know (*said the evil spirit*), but who are ye? (*the seven sons of Sceva*). *Ac. xix. 15.*

2 Apostles.] Of them (*his disciples*) he chose twelve, whom also he named apostles. *Lu. vi. 13.* And the apostles, when they were returned, told him (*Jesus*) all that they had done; and he took them, and went aside privately into a desert place belonging to the city, called Bethsaida. *Lu. ix. 10.* I will send them prophets and apostles (*said the wisdom of God*), and some of them they shall slay and persecute. *Lu. xi. 49.* And when the hour (*for eating the passover*) was come, he sat down, and the twelve Apostles with him. *Lu. xxii. 14.* And they (*the disciples*) gave forth their lots, and the lot fell upon Matthias, and he was numbered with the eleven apostles (*in the room of Judas Iscariot*). *Ac. i. 26.* And he (*Jesus*) gave some apostles, and some prophets, and some evangelists,

Peter, and Andrew his brother; James the son of Zebedee, and 3 John his brother; Philip, and Bartholomew; Thomas, and

and some pastors and teachers. *Ep. iv. 11.* Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Jesus Christ, who was faithful to him that appointed him, as also Moses was faithful in all his house. *He. iii. 1, 2.* Rejoice over her, thou heaven, and ye holy Apostles, and prophets, for God hath avenged you on "her" ("Babylon"). *Re. xviii. 20.*

Simon. See chap. iv. 18. and com. Simon Peter answered, and said (*unto Jesus*), Thou art the Christ, the Son of the living God. And Jesus answered, and said unto him, Blessed art thou, Simon Bar-jona, for flesh and blood hath not revealed it unto thee, but my Father which is in heaven. And I say also unto thee, that thou art Peter, and upon this rock I will build my Church, and the gates of hell shall not prevail against it. *Mat. xvi. 16, 17, 18.* And when they (*the disciples*) were come in (*from Mount Olivet*), they went up into an upper room, where abode Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and Simon Zelotes, and Judas the brother of James. *Ac. i. 13.* Peter, an apostle of Jesus Christ, to the strangers scattered throughout Pontus, Galatia, Cappadocia, Asia, and Bithynia. *1 Pe. i. 1.* Simon Peter, a servant and apostle of Jesus Christ, to them that have obtained like precious faith with us, through the righteousness of God, and our Saviour Jesus Christ. *2 Pe. i. 1.*

Andrew.] See chap. iv. 18. 21. and com. As he (*Jesus*) sat upon the Mount of Olives, over against the Temple, John and Andrew asked him privately (*of the destruction of the temple*). *Mar. xiii. 3.* Philip cometh and telleth Andrew (*that certain Greeks would see Jesus*), and again Andrew and Philip tell Jesus. *John xii. 22.*

James the son of Zebedee.] See chap. iv. 21. Herod the king stretched forth his hands to vex certain of the church: and he killed James the brother of John with the sword. *Ac. xii. 1, 2.* After that (*Christ's being seen of five hundred*) he was seen of James, then of all the apostles. *1 Co. xv. 7.*

And John his brother.] And he (*Jesus*) sent Peter and John, saying, Go and prepare us the passover, that we may eat. *Lu. xxii. 8.* Now there was leaning on Jesus' bosom one of his disciples whom Jesus loved. *John xiii. 23.* Then she (*Mary Magdalene*) runneth, and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. *John xx. 2.* Peter,

turning about, seeth the disciple whom Jesus loved following, which also leaned on his breast at supper, and said, Lord, which is he that betrayeth thee? This is the disciple (*John*) which testifieth of these things, and wrote these things; and we know that his testimony is true. *John xxi. 20, 24.* Peter and John went up together into the temple at the hour of prayer, being the ninth hour (*where they healed a lame man*). *Ac. iii. 1.* That which we have seen and heard (*said John*) declare we unto you, that ye also may have fellowship with us; and truly our fellowship is with the Father, and with his Son Jesus Christ. And these things write we unto you, that your joy may be full. *1 John i. 3, 4.* The elder (*John*) unto the elect lady, and her children, whom I love in truth; and not I only, but also all they that have known the truth; for the truth's sake which dwelleth in us, and shall be with us for ever, grace be with you, mercy and peace from God the Father, and from the Lord Jesus Christ, the Son of the Father, in truth and love. *2 John i. 1, 2, 3.* The elder (*John*) unto the well-beloved Gaius, whom I love in the truth. *3 John 1.* The revelation of Jesus Christ, which God gave unto him, to shew unto his servants things which must shortly come to pass; and he sent and signified it by his angel unto his servant John. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. *Re. i. 1, 9, 11.* John, saw these things (*the blessed state of God's servants*), and heard them. And when I had heard and seen, I fell down to worship before the feet of the angel which shewed me these things. Then saith he unto me, See thou do it not. *Re. xxii. 8, 9.*

3 Philip.] See verse 2. chap. iv. 18. 21. and com. The day following Jesus would go forth into Galilee, and findeth Philip, and saith unto him, Follow me. Now Philip was of Bethsaida, the city of Andrew and Peter: Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law, and the prophets, did write, Jesus of Nazareth, the son of Joseph. Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. *John i. 43-48.* Philip saith unto him (*Jesus*), Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with thee, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? *John xiv. 8, 9.*

Matthew the publican; James *the son of Alphaeus*, and Lebbeus, whose surname was *Thaddeus*; Simon the Canaanite, and Judas 4

Thomas.] See verse 2. and chap. iv. 18. 21. Then said Thomas which is called Didymus unto his fellow disciples, Let us also go, that we may die with him (*Jesus*). John xi. 16. Thomas, one of the twelve, called Didymus, was not with them when Jesus came. The other disciples therefore said unto him, We have seen the Lord. But he said unto them, Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. And after eight days, again his disciples were within, and Thomas with them: then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. Then saith he to Thomas, Reach hither thy finger, and behold my hands, and reach hither thy hand, and thrust it into my side: and be not faithless, but believing. And Thomas answered and said unto him, My Lord, and my God! Jesus saith unto him, Thomas, because thou hast seen me, thou hast believed; blessed are they that have not seen, and yet have believed. John xx. 24-29. After these things Jesus shewed himself again to the disciples, at the sea of Tiberias, and on this wise shewed he himself. There were together Simon Peter, and Thomas called Didymus, and Nathanael of Cana in Galilee, and the sons of Zebedee, and two other of his disciples. John xxi. 1, 2.

Matthew the publican.] As Jesus passed forth from thence (*his own city*), he saw a man named Matthew sitting at the receipt of custom: and he saith unto him, Follow me: and he arose, and followed him. Mat. ix. 9. As he (*Jesus*) passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom, and said unto him, Follow me. And he arose, and followed him. Mar. ii. 14. After these things he went forth, and saw a Publican named Levi sitting at the receipt of custom, and he said unto him, Follow me. Lu. v. 27. See verse 2.

James the son of Alphaeus.] Among "which" (*those who were beholding the crucifixion afar off*) was Mary Magdalene, and Mary the mother of James and Josas, and the mother of Zebedee's children. Mat. xxvii. 56. See verse 2, and com. He (*Peter*) beckoning unto them (*the disciples*) with the hand to hold their peace, declared unto them how the Lord had brought him out of the prison. And he said, Go, shew these things unto James, and to the brethren. Ac. xii. 17. After they had held their peace (and gave audience to Barnabas and Paul), James answered saying, Men and brethren, hearken unto me (*pronouncing sentence in favour of the Gentiles*). Ac. xv. 13. And when we were come to Jerusalem, the brethren received us gladly, and the day

following Paul went in with us unto James, and the elders were present. Ac. xxi. 17, 18. After three years I went up to Jerusalem to see Peter, and abode with him fifteen days; but other of the apostles saw I none, save James, the Lord's brother. Ga. i. 18, 19. And when James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship, that we should go unto the heathen, and they unto the circumcision. Ga. ii. 9. James, a servant of God, and of the Lord Jesus Christ, to the twelve tribes which are scattered abroad, greeting. Ja. i. 1.

Lebbeus.] See verse 2. "Judas" (*"Lebbeus"*), not Iscariot, said unto him (*Jesus*), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? John xiv. 22. Jude the servant of Jesus Christ, and brother of James, to them that are sanctified by God the Father, and preserved in Jesus Christ, and called. Jude 1.

4 *Simon the Canaanite.*] See verse 2, and com.

And Judas Iscariot.] One of the twelve, called Judas Iscariot, went unto the chief priests, and said unto them, What will ye give me, and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. And from that time he sought opportunity to betray him. Mat. xxvi. 14, 15, 16. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. Mat. xxvii. 3. See verse 2. And Judas Iscariot, one of the twelve, went unto the chief priests to betray him unto them. And immediately, while he (*Jesus*) yet spake (*saying, He that betrayeth me is at hand*), came Judas, one of the twelve, and with him a great multitude, with swords and staves, from the chief priests, and the Scribes, and the elders. Mar. xiv. 10. 43. Then (*when the chief priests sought to kill Jesus*) entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And while he yet spake, behold a multitude, and he that was called Judas, one of the twelve, went before them, and drew near unto Jesus to kiss him. Lu. xxii. 3. 47. Have not I chosen you twelve (*said Jesus*), and one of you is a devil? He spake of Judas Iscariot, the son of Simon; for he it was that should betray him, being one of the twelve. John vi. 71. Supper being ended (*the Devil having now put it into the heart of Judas Iscariot, Simon's son, to betray him*), Jesus answered (*being asked who should betray him*), He it is to whom I shall give a sop,

5 Iscariot, who also betrayed him. These twelve Jesus sent forth, and commanded them, saying, Go not into the way of the Gentiles, 6 and into *any* city of the Samaritans enter ye not: But go rather to

when I have dipped it. And when he had dipped the sop, he gave it to Judas Iscariot, the son of Simon. *John* xiii. 2. 26. And after the sop, Satan entered into him. Then said Jesus unto him, That thou doest do quickly. Now no man at the table knew for what intent he spake this unto him; for some of them thought because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast, or that he should give something to the poor. He then, having received the sop, went immediately out, and it was night. *John* xiii. 27—30. Judas also, which betrayed him, knew the place (*the garden beyond the brook Cedron*), for Jesus oft-times resorted thither, with his disciples. Judas then having received a band of men and officers, from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him stood with them. *John* xviii. 2—5. Men and brethren, this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. It is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. And they appointed two, Joseph called Barnabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen, that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. *Ac* i. 16. 20. 24, 25.

5 Sent forth.] The kingdom of heaven is like unto a certain nobleman, which made a marriage for his son, and sent forth his servants to call them that were bidden to the wedding. *Mat* xxii. 2, 3. He sent "them" ("his disciples") to preach the kingdom of God, and to heal the sick. *Lu* ix. 2. After these things the Lord appointed other seventy also, and sent them two and two before his face into every city and place, whither he himself would come. *Lu* x. 1. Peace be unto you (*said Jesus to his disciples*), as my Father hath sent me, even so send I you. *John* xx. 21.

Go not into the way.] See chap. iv. 15, and com. Then said the Jews among themselves, Whither will he go that we shall not find him? Will he go unto the dispersed

among the Gentiles, and teach the Gentiles? *John* vii. 35. They of the circumcision which believed were astonished, as many as came with Peter, because that on the Gentiles also was poured out the gift of the Holy Ghost; for they heard them speak with tongues, and magnify God. Then answered Peter, Can any man forbid water, that these should not be baptized which have received the Holy Ghost, as well as we? And he commanded them to be baptized in the name of the Lord. Then prayed they him to tarry certain days. *Ac* x. 45—48. The apostles and brethren that were in Judea heard that the Gentiles had also received the word of God. And when Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest into men uncircumcised, and didst eat with them. But Peter rehearsed the matter (*of his vision in the city of Joppa*) from the beginning; when they heard these things they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *Ac* xi. 1—4. 18. And he (*Jesus of Nazareth at Paul's conversion*) said unto me (*Paul*), Depart, for I will send thee far hence unto the Gentiles. And they gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off their clothes, and threw dust into the air, the chief captain commanded that he should be brought into the castle. *Ac* xxii. 21—24. For I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed, through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the gospel of Christ. *Ra* xv. 18, 19. Ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men: forbidding us to speak to the Gentiles that they might be saved, to fill up their sins alway: for the wrath is come upon them to the uttermost. *1 The* ii. 14, 15, 16.

Of the Samaritans.] And the king of Assyria brought men from Babylon, and from Cuthah, and from Ava, and from Hamath, and from Sepharvaim, and placed them in the cities of Samaria, instead of the children of Israel; and they possessed Samaria, and dwelt in the cities thereof. And so it was, at the

the lost sheep of the house of Israel. And as ye go, preach, 7

beginning of their dwelling there, *that* they feared not the Lord; therefore the Lord sent lions among them, which slew *some* of them. Then the king of Assyria commanded, saying, Carry thither one of the priests whom ye brought from thence; and let them go and dwell there, and let him teach them the manner of the God of the land. Then one of the priests whom they had carried away from Samaria, came and dwelt in Bethel, and taught them how they should fear the Lord. 2 *Ki*. xvii. 24, 25, 27, 28. And (*Christ*) sent messengers before his face; and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw *this*, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? *Lu*. ix. 52, 53, 54. Then cometh he (*Jesus*) to a city of Samaria, which is called Sychar, near to the parcel of ground that Jacob gave to his son Joseph. The woman of Samaria (*saieth*) unto him, How is it that thou, being a Jew, askest drink of me, which am a woman of Samaria? For the Jews have no dealings with the Samaritans. Our fathers worshipped in this mountain (*said the woman*), and ye say, That in Jerusalem is the place where men ought to worship. Jesus saith unto her, Ye worship ye know not what; we know what we worship, for salvation is of the Jews; but the hour cometh, and now is, when the true worshippers shall worship the Father in spirit and in truth; for the Father seeketh such to worship him. God is a Spirit: and they that worship him must worship him in spirit and in truth. *John*. iv. 5. 9, 22, 23, 24. It shall receive power after that the Holy Ghost is come upon you, and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac*. i. 8. Saul was consenting unto "his" (*"Stephen's"*) death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea and Samaria, except the apostles. *Ac*. viii. 1. Then Philip went down to the city of Samaria, and preached Christ unto them. *Ac*. viii. 5.

6 *Go rather.*] I am not sent (*said Jesus*) but unto the lost sheep of the house of Israel. Then came she (*the woman of Canaan*) and worshipped him, saying, Lord, help me; but he answered and said, It is not meet to take the children's bread, and to cast it to dogs. *Mat*. xv. 24—26. And (*Jesus*) said unto them (*his disciples*), Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day, and that repentance and

remission of sins should be preached in his name, among all nations, beginning at Jerusalem. *Lu*. xxiv. 46, 47. Unto you (*the Jews*) first, God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities. *Ac*. iii. 26. Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you (*the Jews*); but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac*. xiii. 46. And when "they" (*"the Jews"*) opposed themselves (*to Paul*), and blasphemed, he shook his raiment, and said unto them, Your blood be upon your own heads; I am clean: from henceforth I will go unto the Gentiles. *Ac*. xviii. 6. I (*Paul*) shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. *Ac*. xxvi. 20. And when "they" (*"the Jews at Rome"*) agreed not among themselves, they departed, after that Paul had spoken one word: Well spake the Holy Ghost, by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing, ye shall hear, and shall not understand; and seeing, ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with *their* eyes, and hear with *their* ears, and understand with *their* heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. *Ac*. xxviii. 25—28. Have "they" (*"the Jews"*) stumbled that they should fall? God forbid! but rather through their fall salvation is come unto the Gentiles, for to provoke them to jealousy. Now if the fall of them be the riches of the world, and the diminishing of them the riches of the Gentiles, how much more their fulness? For if the casting away of them be the reconciling of the world, what shall the receiving of them be but life from the dead? *Ro*. xi. 11, 12, 15.

The lost sheep of the house of Israel.] See chap. ix. 36. The Son of man is come to save that which was lost. How think ye? If a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? *Mat*. xviii. 11, 12. I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments. *Psa*. cxix. 176. All we like sheep have gone astray, we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. *Is*. liii. 6. My people hath been lost sheep;

8 saying, The kingdom of heaven is at hand. Heal the sick, cleanse

their shepherds have caused them to go astray, they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting place. *Je. i. 6.* Israel is a scattered sheep; the lions have driven him away; first the king of Assyria hath devoured him, and last this Nebuchadnezzar king of Babylon hath broken his bones. *Je. i. 17.* And they (Israel) were scattered because there is no shepherd, and they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill: yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. As I live, saith the Lord God, surely because my flock became a prey, and my flock became meat to every beast of the field, because there was no shepherd, neither did my shepherds search for my flock, but the shepherds fed themselves, and fed not my flock, I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. But I will destroy the fat and the strong, I will feed them with judgment. *Ex. xxxiv. 5, 6, 8, 16.* And he (Jesus) spake this parable unto "them" ("the Pharisees"), saying, What man of you, having an hundred sheep, if he lose one of them doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it he layeth it on his shoulders rejoicing, and when he cometh home, he calleth together his friends, and his neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you, that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. Either what woman having ten pieces of silver, if she lose one piece, doth not light a candle, and sweep the house, and seek diligently till she find it; and when she hath found it she calleth her friends and her neighbours together, saying, Rejoice with me; for I have found the piece which I had lost. Likewise I say unto you, There is joy in the presence of the angels of God over one sinner that repenteth. *Lu. xv. 3-10.* For ye were as sheep going astray, but are now returned unto the shepherd and bishop of your souls. *1 Pe. ii. 25.* See chap. xv. 24.

7 Preach, saying, &c.] See chap. iv. 17. and com. When Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. *Mat. xi. 1.* The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken-hearted,

to proclaim liberty to the captives, and the opening of the prison to them that are bound. *Is. lxi. 1.* Arise, go unto Nineveh, that great city, and preach unto it the preaching that I bid thee. *Jon. iii. 2.* They (the disciples) went out, and preached that men should repent. *Mar. vi. 12.* Jesus said unto him (that asked to go and bury his father before he followed him), Let the dead bury their dead; but go thou and preach the kingdom of God. *Lu. ix. 60.* The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. *Lu. xvi. 16.* The priests, and the captain of the temple, and the Sadducees, came upon "them" ("Peter and John"), being grieved that they taught the people, and preached through Jesus the resurrection from the dead. *Ac. iv. 1, 2.*

[The kingdom of heaven is at hand.] See chap. iii. 2. Verily I say unto you, That the publicans and the harlots go into the kingdom of God before "you" ("the priests and elders"). Therefore say I unto you, The kingdom of God shall be taken from you (the Jews), and given to a nation bringing forth the fruits thereof. *Mat. xxi. 31, 43.* And they (the disciples) departed, and went through the towns, preaching the Gospel, and healing every where. *Lu. ix. 6.* As Peter was coming in (to the house), Cornelius met him, and fell down at his feet, and worshipped him. *Ac. x. 25.* Paul dwelt two whole years in his own hired house, and received all that came in unto him, preaching the kingdom of God, and teaching those things which concern the Lord Jesus Christ with all confidence, no man forbidding him. *Ac. xxviii. 30, 31.*

8 Heal the sick.] See verse 1, and com. Heal the sick that are "therein" ("in the city that receiveth you," said Jesus to his disciples). *Lu. x. 9.* If we (Peter and John) this day be examined (said Peter to the rulers and elders of the people) of the good deed done unto the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. And now, Lord (prayed the church of Christ), behold their threatenings (of the council of the Jews), and grant unto thy servants, that with all boldness they may speak the word, by stretching forth thine hand to heal; and that signs and wonders may be done by the name of thy holy child Jesus. *Ac. iv. 9, 10, 29, 30.* And by the hands of the apostles were many signs and wonders wrought among the people, (and they were all with one accord in Solomon's porch: and of the rest durst no man join himself to them, but the people magnified them. And believers were the more added

the lepers, raise the dead, cast out devils: freely ye have received, freely give. Provide neither gold, nor silver, nor brass in your purses, Nor scrip for *your* journey, neither two coats, neither 10 shoes, nor yet staves: for the workman is worthy of his meat.

to the Lord, multitudes both of men and women:) inasmuch that they brought forth the sick into the streets, and laid them on beds, and couches, that at the least the shadow of Peter passing by might overshadow some of them. *Ac. v. 12-15.*

Freely ye have received, freely give.] He (*Naaman, the leper*) returned to the man of God (*Elisha*), he and all his company (*having dipped himself seven times in Jordan, and been cleansed of his leprosy*), and came and stood before him; and he said, Behold now, I know that *there is* no God in all the earth but in Israel: now, therefore, I pray thee, take a blessing of thy servant. But he said, *As the Lord liveth, before whom I stand, I will receive none.* And he urged him to take it, but he refused. But Gehazi, the servant of Elisha, the man of God, said, Behold, my master hath spared Naaman, this Syrian, in not receiving at his hands that which he brought, but *as the Lord liveth, I will run after him, and take somewhat of him.* And he (*Elisha*) said unto him (*who had taken from Naaman two talents of silver, and two changes of garments*), *Is it a time to receive money, and to receive garments, &c.? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever.* And he went out from his presence a leper *as white as snow.* *1 Ki. v. 15, 16. 20. 26, 27.* Peter said (*to the lame man*), Silver and gold have I none; but such as I have I give thee. In the name of Jesus Christ of Nazareth, rise up and walk. *Ac. iii. 6.* When Simon (*the sorcerer*) saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God; repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Ac. viii. 18-23.* I have coveted (*said Paul to the elders of Ephesus*) no man's silver, or gold, or apparel; yea, ye yourselves know that these hands have ministered unto my necessities, and to them that were with me. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more

blessed to give than to receive. *Ac. xx. 33, 34, 35.*

9 Neither gold, nor silver.] And (*Jesus*) commanded them (*his disciples*) that they should take nothing for *their* journey, save a staff only; no scrip, no bread, no money in *their* purse. *Mar. vi. 8.* Take nothing for your journey, neither staves, nor scrip, neither bread, neither money, neither have two coats apiece. *Lu. ix. 3.* Carry neither purse, nor scrip, nor shoes. *Lu. x. 4.* When I sent you without purse, and scrip, and shoes, lacked ye any thing? And they said, Nothing. Then said he unto them, But now he that hath a purse let him take it, and likewise *his* scrip; and he that hath no sword, let him sell his garment and buy one; for I say unto you, that this that is written must yet be accomplished in me (*said Jesus*), And he was reckoned among the transgressors: for the things concerning me have an end. *Lu. xxii. 35, 36, 37.* Who goeth a warfare any time at his own charges? who planteth a vineyard, and eateth not of the fruit thereof? or who feedeth a flock, and eateth not of the milk thereof? It is written in the law of Moses, Thou shalt not muzzle the mouth of the ox that treadeth out the corn. He that ploweth should plow in hope, and he that thresheth in hope should be partaker of his hope. If we have sown unto you spiritual things, *is it* a great thing if we shall reap your carnal things? Do ye not know that they which minister about holy things, live of *the things* of the temple; and they which wait at the altar are partakers with the altar? Even so hath the Lord ordained, that they which preach the gospel should live of the gospel. *1 Co. ix. 7, 9, 10, 11, 13, 14.*

10 Scrip for your journey.] Then (*when he advised him to consult Samuel where to find his father's asses*) said Saul to his servant, But behold, if we go, what shall we bring the man? for the bread is spent in our vessels, and *there is* not a present to bring to the man of God. What have we? *1 Sa. ix. 7.* And he (*David, going to combat with Goliath*) took his staff in his hand, and chose him five smooth stones out of the brook, and put them in a shepherd's bag, which he had, even a scrip, and his sling *was* in his hand, and he drew near to the Philistine. *1 Sa. xvii. 40.*

Two coats.] He that hath two coats, let him impart to him that hath none. *Lu. iii. 11.* The cloak that I left at Troas, when thou comest bring with thee. *2 Ti. iv. 13.*

For the workman is worthy of his meat.] In the same house (*into which you enter*) remain

11 And into whatsoever city or town ye shall enter, enquire who in
12 it is worthy; and there abide till ye go thence. And when ye
13 come into an house, salute it. And if the house be worthy, let

(said Jesus to his disciples) eating and drinking such things as they give, for the labourer is worthy of his hire. *Lu. x. 7.* Have we not power to eat and to drink? have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? Or I only and Barnabas, have not we power to forbear working? *1 Co. ix. 4, 5, 6.* See verse 9. Let him that is taught in the word communicate unto him that teacheth in all good things. Be not deceived; God is not mocked: for whatsoever a man soweth that shall he also reap. *Ga. vi. 6, 7.* Let the elders that rule well be counted worthy of double honour, especially they who labour in the word and doctrine. For the Scripture saith, Thou shalt not muzzle the ox that treadeth out the corn: and the labourer is worthy of his reward. *1 Ti. v. 17, 18.*

11 Enquire who in it is worthy.] And there came two angels to Sodom at even, and Lot sat in the gate of Sodom. And Lot seeing them, rose up to meet them; and he bowed himself with his face toward the ground. And he said, Behold now, my lords, turn in, I pray you, into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early and go on your ways. And he pressed upon them greatly, and they turned in unto him, and entered into his house. And he made them a feast, and did bake unleavened bread, and they did eat. *Ge. xix. 1, 2, 3.* And behold, there came an old man from his work out of the field at even, which was also of Mount Ephraim, and he sojourned in Gibeah; but the men of the place were Benjamites. And when he had lifted up his eyes, he saw a wayfaring man in the street of the city; and the old man said, Whither goest thou? and whence comest thou? And he said unto him, We are passing from Bethlehem-Judah toward the side of Mount Ephraim, from thence am I; and I went to Bethlehem-Judah, but I am now going to the house of the Lord, and there is no man that receiveth me to house. Yet there is both straw and provender for our asses, and there is bread and wine also for me and for thy handmaid, and for the young man which is with thy servants: there is no want of any thing. And the old man said, Peace be with thee. Howsoever, let all thy wants lie upon me, only lodge not in the street. So he brought him into his house, and gave provender unto the asses, and they washed their feet, and did eat and drink. *Ju. xix. 16-21.* Arise, get thee to Zarephath, which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. *1 Ki. xvii. 9.*

The stranger did not lodge in the street; but I opened my doors to the traveller. *Job xiii. 32.* It came to pass, that he (*Jesus*) entered into a certain village, and a certain woman named Martha received him into her house. And she had a sister called Mary, which also sat at Jesus' feet, and heard his word. But Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? bid her therefore that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful about many things, but one thing is needful; and Mary hath chosen that good part, which shall not be taken away from her. *Lu. x. 38-42.* And when "they" (*"the Jews"*) saw it (*that he, Jesus, visited Zaccheus the publican*), they all murmured, saying, That he was gone to be guest with a man that is a sinner. *Lu. xix. 7.* And when she (*Lydia, a seller of purple of Thyatira*) was baptized, and her household, she besought us (*Paul and Timothy*), saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. *Ac. xvi. 15.* After these things (*his preaching the living God to the Athenians' unknown*) Paul departed from Athens, and came to Corinth, and found a certain Jew, named Aquila, born in Pontus, lately come from Italy with his wife Priscilla (because that Claudius had commanded all Jews to depart from Rome), and came unto them; and because he was of the same craft, he abode with them, and wrought: for by their occupation they were tent-makers. *Ac. xviii. 1, 2, 3.* Because that for his name's sake they (*the Christian brethren*) went forth, taking nothing of the Gentiles, we therefore ought to receive such, that we might be fellow helpers to the truth. *3 John 7, 8.*

And there abide till ye go thence.] In what place soever ye enter into an house, there abide till ye depart from that place. *Mar. vi. 10.* And whatsoever house ye enter into, there abide, and thence depart. *Lu. ix. 4.* In the same house remain, eating and drinking such things as they give, for the labourer is worthy of his hire. Go not from house to house. And into whatsoever city ye enter, and they receive you, eat such things as are set before you. *Lu. x. 7, 8.*

12 Salute it.] Into whatsoever house ye enter, first say, Peace be to this house. And if the son of peace be there, your peace shall rest upon it: if not, it shall turn to you again. *Lu. x. 5, 6.* The word which God sent unto the children of Israel, preaching peace by Jesus Christ; that word I say ye know, how

your peace come upon it : but if it be not worthy, let your peace return to you. And whosoever shall not receive you, nor hear 14 your words, when ye depart out of that house or city, shake off the dust of your feet. Verily I say unto you, It shall be more 15

God anointed Jesus of Nazareth with the Holy Ghost, and with power, &c. *Ac. x. 36, 37, 38.* Now then we are ambassadors for Christ, as though God did beseech you by us : we pray you in Christ's stead, be ye reconciled to God. *2 Co. v. 20.* I trust I shall shortly see thee, and we shall speak face to face. Peace be to thee; our friends salute thee. Greet the friends by name. *3 John 14.*

13 Worthy.] As for me, when they were sick my clothing was sackcloth; I humbled myself with fasting, and my prayer returned into mine own bosom. *Ps. xxxv. 13.* If the son of peace be "there" ("in the house where ye enter"), your peace shall rest upon it : if not, it shall turn to you again. *Lu. x. 6.* We are unto God (*said Paul*) a sweet savour of Christ in them that are saved, and in them that perish. To the one we are the savour of death unto death; and to the other, the savour of life unto life. And who is sufficient for these things? *2 Co. ii. 15, 16.*

14 Whosoever shall not receive you.] See *verses 40, 41.* Whoso shall receive one such little child (*of those converted and become as little children*) in my name, receiveth me. *Mat. xviii. 6.* Whosoever shall not receive you, nor hear you, when ye depart thence, shake off the dust under your feet for a testimony against them. Verily I say unto you, It shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. *Mar. vi. 11.* Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. *Mar. ix. 37.* And whosoever will not receive you, when ye go out of that city, shake off the very dust from your feet for a testimony against them. Whosoever shall receive this child (*whom Jesus took and set before him*) in my name, receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great. *Lu. ix. 5. 48.* Into whatsoever city ye enter, and they receive you not, go your ways out into the streets of the same, and say, Even the very dust of your city which cleaveth on us, we do wipe off against you. *Lu. x. 10, 11.* He that receiveth whomsoever I send, receiveth me; and he that receiveth me, receiveth him that sent me. *John xiii. 20.* He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. *1 Th. iv. 8.*

Shake off the dust.] Also I shook my lap (*said Nehemiah*), and said (*to the usurers*), So God shake out every man from his house, and from his labour, that performeth not this pro-

mise; even thus be he shaken out and emptied. And all the congregation said, Amen, and praised the Lord. *Ne. v. 13.* The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. But they shook off the dust of their feet against them, and came unto Iconium. *Ac. xiii. 50, 51.* When Silas and Timotheus were come from Macedonia, Paul was pressed in the spirit, and testified to the Jews that Jesus was Christ. And when they opposed themselves, and blasphemed, he shook his raiment, and said unto them, Your blood be upon your heads; I am clean : from henceforth I will go unto the Gentiles. *Ac. xviii. 5, 6.* Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God. *Ac. xx. 26, 27.*

15 Verily I say unto you.] See *chap. v. 18. and com.* Verily I say unto you, this generation shall not pass till all these things be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. *Mat. xxiv. 34, 35.*

It shall be more tolerable, &c.] It shall be more tolerable for Tyre and Sidon at the day of judgment than for you. And thou, Capernaum, which art exalted unto heaven, shalt be brought down to hell : for if the mighty works which have been done in thee had been done in Sodom, it would have remained until this day. But I say unto you, that it shall be more tolerable for the land of Sodom in the day of judgment than for thee. *Mat. xi. 22, 23, 24.* As I live, saith the Lord God (*to Jerusalem*), Sodom, thy sister, hath not done, she nor her daughters, as thou hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom; pride, fulness of bread, and abundance of idleness was in her, and in her daughters : neither did she strengthen the hand of the poor and needy. And they were haughty, and committed abomination before me; therefore I took them away as I saw good. Neither hath Samaria committed half thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged, bear thine own shame for thy sins that thou hast committed more abominable than they. They are more righteous than thou : yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. When I shall bring again their captivity, the captivity of Sodom

tolerable for the land of Sodom and Gomorrah in the day of judgment, than for that city. Behold, I send you forth as sheep in the midst of wolves: be ye therefore wise as serpents, and 17 harmless as doves. But beware of men: for they will deliver you

and her daughters shall return to their former estate; then thou and thy daughters shall return to your former estate. For thy sister Sodom was not mentioned by thy mouth in the day of thy pride. *Ez. xvi. 48—56.* Verily I say unto you, it shall be more tolerable for Sodom and Gomorrah in the day of judgment than for that city. *Mar. vi. 11.* Be ye sure of this (*said Jesus*), that the kingdom of God is come nigh unto you (*the city that receiveth not the disciples*). But I say unto you, that it shall be more tolerable in that day for Sodom than for that city (*which should not receive his disciples*). *Lu. x. 11, 12.* If I had not come and spoken to them, they had not had sin: but now they have no cloak for their sin. He that hateth me hateth my Father also: and if I had not done among them the works which none other man did, they had not had sin: but now have they both seen and hated both me and my Father. *John xv. 22, 23, 24.*

[*In the day of judgment.*] I say unto you (*said Jesus*), that every idle word that men shall speak, they shall give account thereof in the day of judgment. *Mat. xii. 36.* The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. ii. 9.* The heavens and the earth which are now, by the same word are kept in store, reserved unto fire against the day of judgment, and perdition of ungodly men. *2 Pe. iii. 7.* Herein is our love made perfect, that we may have boldness in the day of judgment; because as he is, so are we in this world. *1 John iv. 17.*

16 *As sheep in the midst of wolves.*] Go your way; behold, I send you forth as lambs among wolves. *Lu. x. 3.* I know this (*said Jesus*), that after my departing shall grievous wolves enter in among you, not sparing the flock. *Ac. xx. 29.*

[*Wise as serpents.*] Now the serpent was more subtle than any beast of the field which the Lord God had made. What is this that thou hast done? (*said the Lord to Eve.*) And the woman said, The serpent beguiled me, and I did eat. *Ge. iii. 1. 13.* I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. xxi. 15.* I would have you wise unto that which is good, and simple concerning evil. *Ro. xvi. 19.* Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. *1 Co. xiv. 20.* I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the

simplicity that is in Christ: Satan himself is transformed into an angel of light. *2 Co. xi. 3. 14.* See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. Wherefore, be ye not unwise, but understanding what the will of the Lord is. *Ep. v. 15, 16, 17.* For this cause we also, since the day we heard it, do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. *Col. i. 9.* Walk in wisdom toward them that are without, redeeming the time. *Col. iii. 5.*

[*And harmless as doves.*] See *preced. com.* We have sent with "him" (*"Titus"*) the brother, whose praise is in the Gospel, throughout all the churches. Avoiding this, that no man should blame us in this abundance which is administered by us. *2 Co. vii. 18. 20.* Do all things without murmuring and disputings: that ye may be blameless and harmless, the sons of God, without rebuke, in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Phi. ii. 14, 15.* Ye are witnesses, and God also, how holily, and justly, and unblameably, we behaved ourselves among you that believe. *1 The. ii. 10.* Abstain from all appearance of evil. *1 The. v. 22.* Now I beseech you, brethren, mark them which cause divisions, and offences contrary to the doctrine which ye have learned; and avoid them; for they that are such serve not our Lord Jesus Christ, but their own belly; and by good words, and fair speeches, deceive the hearts of the simple. For your obedience is come abroad unto all men; I am glad therefore on your behalf. *Ro. xvi. 17, 18.* Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world, and more abundantly to you-ward. *2 Co. i. 12.*

17 *Beware of men.*] Trust ye not in a friend, put ye not confidence in a guide: keep the doors of thy mouth from her that lieth in thy bosom. *Mi. vii. 5.* Take heed to yourselves, for they shall deliver you up to councils; and in the synagogues ye shall be beaten; and ye shall be brought before rulers and kings for my sake, for a testimony against them. *Mar. xiii. 9.* When there was an assault made both of the Gentiles, and also of the Jews, with their rulers, to use them despitefully, and to stone them, "they" (*"Paul and Barnabas"*) were ware of it, and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about. *Ac. xiv. 5, 6.* And then (*when the people were stirred*

up to the councils, and they will scourge you in their synagogues ;
And ye shall be brought before governors and kings for my sake, 18

up by the Jews of Thessalonica), immediately the brethren sent away Paul to go as it were to the sea ; but Silas and Timotheus abode there still. *Ac.* xvii. 14. When it was day, certain of the Jews banded together, and bound themselves "under a curse" ("with an oath of execration"), saying, That they would neither eat nor drink, till they had killed Paul. And they were more than forty which had made this conspiracy. And when Paul's sister's son heard of their lying in wait, he went and entered into the castle, and told Paul. Then Paul called one of the centurions unto him, and said, Bring this young man unto the chief captain. So the chief captain then (having discovered the conspiracy), let the young man depart, and charged him, See thou tell no man that thou hast shewed these things to me. *Ac.* xxiii. 12, 13, 16, 17, 22. Of the Jews (*said Paul*) five times received I forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep. In journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. *2 Co.* xi. 24, 25, 26. Beware of dogs, beware of evil workers, beware of the concision. *Phl.* iii. 2. Alexander the copper-smith did me much evil : the Lord reward him according to his works. Of whom be thou ware also, for he hath greatly withstood our words. *2 Ti.* iv. 14, 15.

For they will deliver.] See *preced. com.* Then shall they deliver you up to be afflicted, and shall kill you ; and ye shall be hated of all nations for my name's sake. And then shall many be offended, and shall betray one another, and shall hate one another. *Mat.* xxiv. 9, 10. When they bring you unto the synagogues, and unto magistrates and powers, take ye no thought how or what thing ye shall answer, or what ye shall say. *Lu.* xii. 11. Before all these (*fearful sights and great signs from heaven*), they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And it shall turn to you for a testimony. *Lu.* xxi. 12, 13. They shall put you out of the synagogues ; yea, the time cometh, that whosoever killeth you will think that he doeth God service. *John* xvi. 2. And Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set them (*Peter and John*) in the midst, they asked, By what power, or by what name have

ye done this (*the cure of the impotent man*) ? *Ac.* iv. 6, 7. Then went the captain with the officers, and brought them (*the apostles*) without violence (for they feared the people, lest they should have been stoned). *Ac.* v. 26. And Paul earnestly beholding the council, said, Men and brethren, I have lived in all good conscience before God until this day. And the high priest Ananias commanded them that stood by him to smite him on the mouth. *Ac.* xxiii. 1, 2.

Councils.] See *chap. v. 22.*

Scourge you in their synagogues.] And (*the Scribes*) shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him ; and the third day he shall rise again. *Mat.* xx. 19. Behold, I send unto you prophets, and wise men, and Scribes ; and some of them ye shall kill, and crucify ; and some of them shall ye scourge in your synagogues, and persecute them from city to city. *Mat.* xxiii. 34. It shall be, if the wicked man be worthy to be beaten, that the judge shall cause him to lie down, and to be beaten before his face, according to his fault, by a certain number. Forty stripes he may give him, and not exceed, lest if he should exceed, and beat him above these with many stripes, then thy brother should seem vile unto thee. *De.* xxv. 2, 3. When they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. *Ac.* v. 40. They know (*said Saul to Jesus, who appeared to him*) that I imprisoned and beat in every synagogue them that believed on thee. *Ac.* xli. 19. And I punished them oft in every synagogue (*said Paul in the presence of Agrippa*), and compelled them to blaspheme, and being exceedingly mad against them, I persecuted them even unto strange cities. *Ac.* xxvi. 11. Of the Jews five times received I forty stripes save one ; thrice was I beaten with rods ; once was I stoned ; thrice I suffered shipwreck ; a night and a day I have been in the deep. *2 Co.* xi. 24, 25. Others (*of the excellent persons of old time*) had trials of cruel mockings and scourgings, yea, moreover of bonds and imprisonment. *He.* xi. 36.

18 *Be brought before governors.*] Lord, how are they increased that trouble me. Many are they that rise up against me. Many there be which say of my soul, there is no help for him in God. But thou, O Lord, art a shield for me ; my glory, and the lifter up of mine head. I cried unto the Lord with my voice, and he heard me out of his holy hill. I laid me down and slept ; I waked, for the Lord sustained me. I will not be afraid of ten thousands of people, that have set themselves against me round about. *Psa.* iii. 1-6.

19 for a testimony against them and the Gentiles. But when they deliver you up, take no thought how or what ye shall speak: for 20 it shall be given you in that same hour what ye shall speak. For

Then came one and told them (*the chief priests*), saying, Behold, the men (*the apostles*) whom ye put in prison are standing in the temple, and teaching the people. Then went the captain with the officers, and brought them, without violence (for they feared the people lest they should have been stoned), and when they had brought them, they set them before the council. *Ac. v. 25, 26, 27.* Now about that time (*that Agabus prophesied a dearth*), Herod the king stretched forth his hands to vex certain of the Church. And he killed James, the brother of John, with the sword. And because he saw it pleased the Jews, he proceeded further to take Peter also. *Ac. xii. 1, 2, 3.* And when he had apprehended him, he put him in prison, and delivered him to four quaternions of soldiers to keep him. *Ac. xii. 4.* See *Ac. xxiv. and xxvi.* At my first answer (*when withstood by Alexander the coppersmith*) no man stood with me; but all men forsook me: I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known: and that all the Gentiles might hear. And I was delivered out of the mouth of the lion. *2 Ti. iv. 16, 17.*

For a testimony against them.] See chap. viii. 4. Be not thou ashamed of the testimony of our Lord, nor of his prisoners; but be thou partaker of the afflictions of the Gospel, according to the power of God. *2 Ti. i. 8.* I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God and for the testimony of Jesus Christ. *Re. i. 9.* And when he (*the Lamb*) had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. *Re. vi. 9.* When "they" (*the two witnesses*) shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. *Re. xi. 7.*

19 *When they deliver you up.]* When they shall lead you and deliver you up, take no thought beforehand what ye shall speak, neither do ye premeditate; but whatsoever shall be given you in that hour, that speak ye; for it is not ye that speak, but the Holy Ghost. Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death. *Mur. xiii. 11, 12, 13.* When they bring you unto the synagogues and unto magistrates and powers, take ye no thought, how or what

thing ye shall answer, or what ye shall say. *Lu. xii. 11.* Settle it therefore in your hearts, not to meditate before what ye shall answer. For I will give you a mouth, and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. xxi. 14, 15.*

Take no thought.] See chap. vi. 25-34. If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him. *Ja. i. 5.*

It shall be given.] Go, and I will be with thy mouth (*said God to Moses*), and teach thee what thou shalt say. And thou shalt speak unto "him" (*"Pharaoh"*), and put words in his mouth. And I will be with thy mouth, and with his mouth, and will teach you what ye shall say. *Ex. iv. 12, 15.* The Lord said unto me (*said Jeremiah*), Say not I am a child; for thou shalt go to all that I shall send thee. And whatsoever I command thee thou shalt speak. Be not afraid of their faces; for I am with thee to deliver thee, saith the Lord. Then the Lord put forth his hand and touched my mouth. And the Lord said unto me, Put thy words in thy mouth. *Je. i. 7, 8, 9.* Shadrach, Meshach, and Abed-nego, answered, and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. *Da. iii. 16, 17, 18.* Then Peter, filled with the Holy Ghost, said unto them (*Annas the high priest, Caiaphas, &c. &c.*), Ye rulers of the people and elders of Israel, if we this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. This is the stone which was set at nought of you builders, which is become the head of the corner. Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved. Now when they saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled; and they took knowledge of them, that they had been with Jesus. And beholding the man which was healed standing with them, they could say nothing against it. *Ac. iv. 8-14.* Then Peter and the other apostles (*being commanded by the high priest not to*

it is not ye that speak, but the Spirit of your Father which speaketh in you. And the brother shall deliver up the brother to death, 21 and the father the child: and the children shall rise up against

teach in the name of Christ), answered and said, We ought to obey God rather than men. The God of our fathers raised up Jesus, whom ye slew and hanged on a tree: him hath God exalted with his right hand to be a prince and a saviour, for to give repentance to Israel, and forgiveness of sins. And we are his witnesses of these things; and so is also the Holy Ghost, whom God hath given to them that obey him. When they heard that, they were cut to the heart, and took counsel to slay them. *Ac. v. 29—33.* And they were not able to resist the wisdom and the spirit by which he (*Stephen*) spake. *Ac. vi. 10.* I think myself happy, king Agrippa (*said Paul*), because I shall answer for myself this day before thee, touching all the things whereof I am accused of the Jews. *Ac. xxvi. 2.* The Lord stood with me and strengthened me, but all men sought me. *2 Ti. iv. 17.*

20 *But the Spirit, &c.] See preced. com.* The Spirit of the Lord spake by me, and his word was in my tongue (*said David in his last words*). *2 Sa. xxiii. 2.* David himself said by the Holy Ghost, the Lord said to my Lord, Sit thou on my right hand till I make thine enemies thy footstool. *Mar. xii. 36.* If ye then, being evil, know how to give good gifts unto your children, how much more shall your heavenly Father give the Holy Spirit to them that ask him? *Lu. xi. 13.* I will give you a mouth and wisdom, which all your adversaries shall not be able to gainsay nor resist. *Lu. xxi. 15.* And "they" ("*the disciples*") were all filled with the Holy Ghost, and began to speak with other tongues, as the Spirit gave them utterance. *Ac. ii. 4.* Then Peter (*when he was set in the midst*), filled with the Holy Ghost, said unto them, Ye rulers of the people and elders of Israel (*avouching the cure of the impotent man in the name of Jesus*). *Ac. iv. 8.* He (*Stephen*) being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God, and said, Behold, I see the heavens opened, and the Son of man standing on the right hand of God. *Ac. vii. 55, 56.* And when "they" ("*who came to hear Paul*" in his lodging) agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. *Ac. xxviii. 25, 26.* Unto "whom" ("*the prophets*") was revealed, that not unto themselves, but unto us, they did minister the things, which are now reported unto you by them that have preached the Gospel unto

you with the Holy Ghost sent down from heaven, which things the angels desire to look into. *1 Pe. i. 12.* For the prophecy came not in old time by the will of man; but holy men of old spake as they were moved by the Holy Ghost. *2 Pe. i. 21.*

Your father which speaketh in you.] Take no thought, saying, What shall we eat? or what shall we drink? or wherewithal shall we be clothed? For your heavenly Father knoweth that ye have need of all these things. *Mat. vi. 32.* All these things do the nations of the world seek after: and your Father knoweth that ye have need of these things. But rather seek ye the kingdom of God, and all these things shall be added unto you. Fear not, little flock; for it is your Father's good pleasure to give you the kingdom. *Lu. xii. 30, 31, 32.*

21 *The brother shall deliver up the brother.] See verses 34, 35, 36.* And then (*when ye shall be hated of all nations for my name's sake*) shall many be offended, and shall betray one another, and shall hate one another. *Mat. xxiv. 10.* Trust ye not in a friend, put ye not confidence in a guide; keep the door of thy mouth from her that lieth in thy bosom. For the son dishonoureth the father, the daughter riseth up against her mother, the daughter-in-law against her mother-in-law: a man's enemies are the men of his own house. *Mt. vii. 8, 6.* It shall come to pass, that when any shall yet prophesy, then his father and his mother that begat him shall say unto him, Thou shalt not live; for thou speakest lies in the name of the Lord; and his father and mother that begat him shall thrust him through when he prophesieth. *Zec. xiii. 2.* Now the brother shall betray the brother to death, and the father the son, and the children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake. *Mar. xiii. 12, 13.* Suppose ye that I am come to give peace on earth? I tell you, Nay; but rather division: for from henceforth there shall be five in one house divided, three against two, and two against three. The father shall be divided against the son, and the son against the father; the mother against the daughter, and the daughter against the mother; the mother-in-law against her daughter-in-law, and the daughter-in-law against her mother-in-law. *Lu. xii. 51, 52, 53.* Ye shall be betrayed both by parents and brethren and kinsfolks and friends, and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake. *Lu. xxi. 16, 17.*

The children shall rise up against their

22 *their* parents, and cause them to be put to death. And ye shall be hated of all *men* for my name's sake: but he that endureth to the end shall be saved. But when they persecute you in this

parents.] David said to Abishai, and to all his servants, Behold my son, which came forth out of my bowels, seeketh my life; how much more now may this Benjamite (*Shimei*) do it? Let him alone, for the Lord hath bidden him. 2 *Sa.* xvi. 11. Moreover Ahithophel said unto Absalom, Let me now choose out twelve thousand men; and I will arise and pursue after David this night; and I will come upon him while he is weary and weak-handed, and will make him afraid; and all the people that are with him shall flee; and I will smite the king only. And I will bring back all the people unto thee. The man whom thou seekest is as if all returned; so all the people shall be in peace. And the saying pleased Absalom well, and all the elders of Israel. 2 *Sa.* xvii. 1—4. All my inward friends abhorred me, and they whom I loved are turned against me. *Job* xix. 19.

22 *Shall be hated of all men.*] Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. *Mat.* xxiv. 9. Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out, for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. A voice of noise from the city, a voice from the temple, a voice of the Lord that rendereth recompence to his enemies. *Is.* lxvi. 5, 6. Blessed are ye when men shall hate, and when they shall separate you from *their company*, and shall reproach you, and cast out your name as evil, for the Son of man's sake. *Lu.* vi. 22. The world cannot hate you; but me it hateth; because I testify of it that the works thereof are evil. *John* vii. 7. If the world hate you, ye know that it hated me before it hated you. But if ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *John* xv. 18, 19. I have given "them" (*"the disciples"*) thy word (*holy Father, said Jesus*), and the world hath hated them, because they are not of the world, even as I am not of the world. *John* xvii. 14. Marvel not, my brethren, if the world hate you. 1 *John* iii. 13.

For my name's sake.] See verse 39. and chap. v. 11.

But he that endureth to the end.] He that shall endure unto the end, the same shall be saved. *Mat.* xxiv. 13. Blessed is he that waiteth, and cometh to the thousand three hundred and five and thirty days; but go thou thy way till the end be, for thou shalt rest and stand in thy lot at the end of the

days. *Da.* xii. 12, 13. He that shall endure unto the end, the same shall be saved. *Mar.* xiii. 13. That (*seed*) on the good ground are they, which, in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Lu.* viii. 15. "Who" (*"God"*) will render to every man according to his deeds. To them who by patient continuance in well doing seek for glory, and honour, and immortality, eternal life. *Ro.* ii. 6, 7. Let us not be weary in well doing; for in due season we shall reap, if we faint not. *Gal.* vi. 9. For we are made partakers of Christ, if we hold the beginning of our confidence stedfast unto the end. *He.* iii. 14. And we desire that every one of you do show the same diligence, to the full assurance of hope unto the end. *He.* vi. 11. Blessed is the man that endureth temptation, for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *Ja.* i. 12. But ye, beloved, building up yourselves on your most holy faith, praying in the Holy Ghost, keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *John* 20. 21. To him that overcometh will I give to eat of the tree of life, which is in the midst of the paradise of God. Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. He that hath an ear, let him hear what the Spirit saith unto the churches; To him that overcometh will I give to eat of the hidden manna, and will give him a white stone, and in the stone a name written, which no man knoweth, saying he that receiveth it. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations. *Re.* ii. 7, 10, 17, 26. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* iii. 21.

23 *When they persecute you, &c.*] See chap. ii. 13. and iv. 12. Then the Pharisees went out, and held a council against him, how they might destroy him. *Mat.* xii. 14. But when Jesus knew it, he withdrew himself from thence, and great multitudes followed him, and he healed them all. *Mat.* xii. 15. And (*they in the synagogue*) rose up, and thrust him (*Jesus*) out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong; but he passing through the midst of them went his way, and came down to Capernaum, a city of Galilee, and taught

city, flee ye into another: for verily I say unto you, Ye shall not have gone over the cities of Israel, till the Son of man be come. The disciple is not above *his* master, nor the servant above his lord. It is enough for the disciple that he be as his master, and 25

them on the sabbath days. *Lu. iv. 29—31.* After these things, Jesus walked in Galilee, for he would not walk in Jewry, because the Jews sought to kill him. *John vii. 1.* They sought again to take him; but he escaped out of their hand, and went away again beyond Jordan, into the place where John at first baptized, and there he abode; and many resorted unto him, and said, John did no miracle, but all things that John spake of this man were true; and many believed on him there. *John x. 39—42.* Then from that day forth they took counsel together for to put him to death; Jesus therefore walked no more openly among the Jews, but went thence unto a country near to the wilderness, into a city called Ephraim, and there continued with his disciples. *John xi. 53, 54.* And Saul was consenting unto his (*Stephen's*) death. And at that time there was a great persecution against the church which was at Jerusalem; and they were all scattered abroad throughout all the regions of Judea and Samaria, except the apostles. *Ac. viii. 1.* Their laying await was known of Saul, and they watched the gates day and night to kill him. Then the disciples took him by night, and let him down by the wall in a basket. *Ac. ix. 24, 25.* The Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their courts; but they shook off the dust of their feet against them, and came unto Iconium. *Ac. xiii. 50, 51.* They (*Paul and Barnabas*) were ware of it (*the intention of the Gentiles and Jews to stone them*), and fled unto Lystra and Derbe, cities of Lycaonia, and unto the region that lieth round about; and there they preached the Gospel. And there came thither certain Jews from Antioch and Iconium, who persuaded the people, and having stoned Paul, drew him out of the city, supposing he had been dead. Howbeit, as the disciples stood round about him he rose up, and came into the city, and the next day he departed with Barnabas to Derbe. *Ac. xiv. 6, 7, 19, 20.* And the brethren immediately sent away Paul and Silas by night unto Berea. But when the Jews of Thessalonica had knowledge that the word of God was preached of Paul at Berea, they came thither also and stirred up the people. And then immediately the brethren sent away Paul to go as it were to the sea; but Silas and Timotheus abode there still. *Ac. xvii. 10, 14.* After the uproar was ceased, Paul called unto him the disciples, and

embraced them, and departed for to go into Macedonia. *Ac. xx. 1.*

Till the Son of man be come.] Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. *Mat. xvi. 28.* As the lightning cometh out of the east and shineth even unto the west; so shall also the coming of the Son of man be. And then shall appear the sign of the Son of man in heaven. And then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven, with power and great glory. Be ye also ready, for in such an hour as ye think not, the Son of man cometh. *Mat. xxiv. 27, 30, 44.* Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. xxv. 13.* Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. xxvi. 64.* And they shall see the Son of man coming in the clouds, with great power and glory. *Mar. xiii. 26.* Nevertheless, when the Son of man cometh, shall he find faith on the earth. *Lu. xviii. 8.* Then shall they see the Son of man coming in a cloud, with power and great glory. *Lu. xxi. 27.* See chap. xxiv. 28.

24 Disciple is not above his master.] Uriah said unto David, The ark, and Israel, and Judah abide in tents; and my lord Joab, and the servants of my lord, are encamped in the open fields; shall I then go into mine house to eat and to drink? As thou livest, and as thy soul liveth, I will not do this thing. *2 Sa. xi. 11.* The disciple is not above his master, but every one that is perfect shall be as his master. *Lu. vi. 40.* The servant is not greater than his lord, neither he that is sent greater than he that sent him. *John xiii. 16.* Remember the word that I said unto you, The servant is not greater than his lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep yours also. *John xv. 20.* Let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us; looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. xii. 1, 2.* For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds, ye have not yet resisted

the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his 26 household? Fear them not therefore; for there is nothing covered,

unto blood, striving against sin. *He. xii. 3, 4.*

25 *If they have called the master of the house.] See chap. ix. 34.* Then answered the Jews, and said unto him, Say we not well that thou art a Samaritan, and hast a devil? Jesus answered, I have not a devil; but I honour my Father, and ye do dishonour me; and I seek not mine own glory; there is one that seeketh and judgeth. Verily, verily, I say unto you, If a man keep my saying, he shall never see death. Then said the Jews unto him, Now we know that thou hast a devil. Abraham is dead, and the prophets, and thou sayest, If a man keep my saying he shall never taste of death. *John viii. 48—52.* He hath a devil and is mad (*said many*). *John x. 20.*

26 *Fear them not.] See verse 28.* The wicked flee when no man pursueth; but the righteous are bold as a lion. *Pr. xxviii. 1.* The fear of man bringeth a snare; but whose putteth his trust in the Lord shall be safe. *Pr. xxix. 25.* Fear thou not (*said God to his church*), for I am with thee; be not dismayed, for I am thy God; I will strengthen thee, yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. *Is. xli. 10, 14.* Fear not (*O Jacob*), for I have redeemed thee; I have called thee by name; thou art mine: when thou passest through the waters I will be with thee; and through the rivers, they shall not overflow thee; when thou walkest through the fire, thou shalt not be burnt, neither shall the flame kindle upon thee. *Is. xliii. 1, 2.* Hearken unto me, ye that know righteousness, the people in whose heart is my law. Fear ye not the reproach of men; neither be ye afraid of their revilings; for the moth shall eat them up like a garment, and the worm shall eat them like wool, but my righteousness shall be for ever, and my salvation from generation to generation. *Is. li. 7, 8.* I, even I, am he that comforteth you: who art thou that thou shouldst be afraid of a man that shall die, and of the son of man which shall be made as grass, and forgettest the Lord thy maker, that hath stretched forth the heavens, and laid the foundations of the earth, and hast feared continually every day because of the fury of the oppressor, as if he were ready to destroy? And where is the fury of the oppressor? *Is. li. 12, 13.* Be not afraid of their faces (*said God to Jeremiah*), for I am with thee, to deliver thee, saith the Lord. Thou, there-

fore, gird up thy loins, and arise, and speak unto them all that I command thee; be not dismayed at their faces, lest I confound thee before them; for behold, I have made thee this day a fenced city, and an iron pillar, and brazen walls against the whole land, against the kings of Judah, against the princes thereof, against the priests thereof, and against the people of the land. *Je. i. 8, 17, 18.* And thou, son of man, be not afraid of them, neither be afraid of their words, though thorns and thistles be with thee, and thou dost dwell among scorpions; be not afraid of their words, nor be dismayed at their looks, though they be a rebellious house. *Ez. ii. 6.* Now when they (*the council*) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus. And they called them, and commanded them not to speak at all, nor teach in the name of Jesus. But Peter and John answered and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac. iv. 13, 18, 19.* But, and if ye suffer for righteousness' sake, happy are ye, and be not afraid of their terror, neither be troubled. *1 Pe. iii. 14.*

For there is nothing covered, &c.] There is nothing hid which shall not be manifested; neither was any thing kept secret, but that should come abroad. Mar. iv. 22. For nothing is secret that shall not be made manifest; neither any thing hid that shall not be known and come abroad. *Lu. viii. 17.* Beware "ye" (*Christ's "disciples"*) of the leaven of the Pharisees, which is hypocrisy; for there is nothing covered that shall not be revealed; neither hid that shall not be known. *Lu. xii. 1, 2.* Therefore, whatsoever ye have spoken in darkness shall be heard in the light, and that which ye have spoken in the ear in closets, shall be proclaimed upon the house-tops. *Lu. xii. 3.* Thus it is written, That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 46, 47.* Ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. i. 8.* Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God. *1 Co. iv. 5.*

that shall not be revealed; and hid, that shall not be known. What I tell you in darkness, *that* speak ye in light: and what ye hear in the ear, *that* preach ye upon the housetops. And fear them not which kill the body, but are not able to kill the soul:

27 *I tell you in darkness.*] And he (*Jesus*) spake many things unto them in parables, saying, Behold, a sower went forth to sow, &c. And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven; but to them it is not given. Therefore speak I to them in parables, because they seeing, see not; and hearing, they hear not, neither do they understand. But blessed are your eyes, for they see; and your ears, for they hear. For verily I say unto you, that many prophets and righteous men have desired to see those things which ye see, and have not seen them, and to hear those things which ye hear, and have not heard them. All these things (*the parables of the sower, of the tares, of the grain of mustard seed, of the leaven, of the hidden treasure, of the pearl of great price, and of a net cast into the sea, &c.*) spake Jesus unto the multitude in parables, and without a parable spake he not unto them; that it might be fulfilled which was spoken by the prophet, saying, I will utter things which have been kept secret from the foundation of the world. *Mat.* xiii. 3, 10, 11—16, 17, 34, 35. Unto you it is given (*said Jesus to his disciples*) to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand. *Lu.* viii. 10. These things have I spoken unto you (*Christ's disciples*) that ye should not be offended. Howbeit, when he, the Spirit of Truth, is come, he will guide you into all truth, for he shall not speak of himself; but whatsoever he shall hear, *that* shall he speak: and he will shew you things to come. *John* xvi. 1, 13. These things have I spoken unto you in proverbs; but the time cometh when I shall no more speak unto you in proverbs, but I shall shew you plainly of the Father. His disciples said unto him, Lo, now speakest thou plainly, and speakest no proverb. *John* xvi. 25, 29. Seeing, then, that we have such hope, we use great plainness of speech. *2 Co.* iii. 12.

That preach ye upon the housetops.] Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? And the scornors delight in their scorning, and fools hate knowledge? Turn ye at my reproof; behold, I will pour out my spirit unto you; I will make known my words unto you. *Pr.* i. 20—23. Doth not wisdom cry?

and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths: she crieth at the gates, at the entry of the city, at the coming in at the doors, Unto you, O men, I call, and my voice is to the sons of men; O ye simple, understand wisdom, and ye fools, be ye of an understanding heart. *Pr.* viii. 1—5. Go, stand and speak in the temple to the people all the words of this life. Did not we straitly command you (*said the high priest to the apostles*) that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. *Ac.* v. 20, 28. Now while Paul waited for them (*for Silas and Timotheus*) at Athens, his spirit was stirred in him, when he saw the city wholly given to idolatry. Therefore disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily with them that met with him. *Ac.* xvii. 16, 17.

28 *Fear them not which kill the body.*] See ver. 26. Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself, and let him be your fear, and let him be your dread. *Is.* viii. 12, 13. I, even I, am he that comforteth you. Who art thou that thou shouldst be afraid of a man that shall die, and of the son of man, which shall be made as grass? *Is.* li. 12. Thou, O "king" (*Nebuchadnezzar*) hast made a decree, that every man that shall hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, shall fall down and worship the golden image, and whoso falleth not down and worshippeth, *that* he should be cast into the midst of a burning fiery furnace. There are certain Jews whom thou hast set over the affairs of the province of Babylon, Shadrach, Meshach, and Abed-nego: these men, O king, have not regarded thee: they serve not thy gods, nor worship the golden image which thou hast set up. Shadrach, Meshach, and Abed-nego, answered and said to the king (*having threatened them*), O Nebuchadnezzar, we are not careful to answer thee in this matter: if it be so, our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king: but if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. *Da.* iii. 10—12, 16—18. I say unto you, my friends, be not afraid of them that kill the body, and after that have no more that they can do; but I will reward

but rather fear him which is able to destroy both soul and body in

you whom ye shall fear; Fear him which, after he hath killed hath power to cast into hell; yea, I say unto you, Fear him. *Lu. xii. 4, 5.* I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there, save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. *Ac. xx. 22, 23.* But none of these things move me, neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry which I have received of the Lord Jesus to testify the gospel of the grace of God. *Ac. xx. 24.* What mean ye to weep, and to break mine heart (*said Paul*)? For I am ready not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac. xxi. 13.* Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, For thy sake are we killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all things we are more than conquerors, through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. *Ro. viii. 35—39.* I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto them also that love his appearing. *2 Ti. iv. 6—8.* Women received their dead raised to life again; and others were tortured, not accepting deliverance, that they might obtain a better resurrection. *He. xi. 36.* But and if ye suffer for righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled. *1 Pe. iii. 14.* Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days: be thou faithful unto death, and I will give thee a crown of life. *Re. ii. 10.*

Fear him which is able, &c.] My flesh trembleth for fear of thee, and I am afraid of thy judgments. *Ps. cxix. 120.* In the multitude of dreams, and many words, there are also divers vanities: but fear thou God. *Ec. v. 7.* Though a sinner do evil an hundred times, and his days be prolonged, yet surely I know that it shall be well with them that fear God, which fear before him: but it shall not be well with the wicked, neither shall he prolong his days, which are as a shadow; because he feareth not before God. *Ec. viii.*

12, 13. To this man will I look, even to him that is poor, and of a contrite spirit, and trembleth at my word. *Is. lxvi. 2.* Fear ye not me? saith the Lord. Will ye not tremble at my presence, which have placed the sand for the bound of the sea by a perpetual decree, that it cannot pass it; and though the waves thereof toss themselves, yet can they not prevail; though they roar, yet can they not pass over it? *Je. v. 22.* We receiving a kingdom which cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire. *He. xii. 28, 29.*

Able to destroy.] Thou wicked and shameful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed? Thou oughtest therefore to have put my money to the exchangers? *Mat. xxi. 26, 27.* If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched; where their worm dieth not, and the fire is not quenched. *Mar. ix. 43, 48.* It came to pass that the beggar (*in the parable*) died, and was carried by the angels into Abraham's bosom. The rich man also died and was buried, and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame; but Abraham said, Son, remember that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things: but now he is comforted, and thou art tormented; and besides all this, between us and you there is a great gulph fixed, so that they that would pass from hence to you cannot; neither can they pass to you that would come from thence. *Lu. xvi. 22—26.* The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth. They that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John v. 28, 29.* The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. *2 Th. i. 8, 9.* The devil that deceived them (*the nations, Gog and Magog*), was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever and ever. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God: and the books were opened;

hell. Are not two sparrows sold for a farthing? and one of them 29 shall not fall on the ground without your Father. But the very 30 hairs of your head are all numbered. Fear ye not therefore, ye 31 are of more value than many sparrows. Whosoever therefore 32 shall confess me before men, him will I confess also before my

and another book was opened, which is *the book of life*; and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. *Re. xx. 10—15.*

29 *Two sparrows.*] Fear not, therefore, ye are of more value than many sparrows. *Lu. xii. 7.*

Farthing.] The same servant (*whose debt had been forgiven*) went out, and found one of his fellow-servants, which owed him an hundred pence, and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. *Mat. xviii. 28.*

And one of them shall not fall.] These wait all upon thee that thou mayest give them their meat in due season; that thou givest them they gather; thou openest thine hand, they are filled with good; thou hidest thy face, they are troubled; thou takest away their breath, they die and return to their dust; thou sendest forth thy spirit, they are created; and thou renewest the face of the earth. *Ps. civ. 27—30.*

30 *The very hairs of your head.*] And the people said unto Saul, Shall Jonathan die, who hath wrought this great salvation in Israel? God forbid: as the Lord liveth there shall not one hair of his head fall to the ground; for he hath wrought with God this day. *1 Sa. xiv. 45.* As the Lord liveth (*said David to the widow of Tekoah*), there shall not one hair of thy son fall to the earth. *2 Sa. xiv. 11.* And Solomon said, If he (*Adonijah*) will shew himself a worthy man, there shall not an hair of him fall to the earth; but if wickedness shall be found in him he shall die. *1 Ki. i. 52.* But even the very hairs of your head are all numbered. Fear not, therefore, ye are of more value than many sparrows. *Lu. xii. 7.* But there shall not an hair of your head perish. *Lu. xxi. 18.* I pray you (*those who sailed with Paul to Rome*) to take some meat; for this is for your health; for there shall not an hair fall from the head of any of you. *Ac. xxvii. 34.*

31 *Ye are of more value, &c.*] See chap. vi. 26. What man shall there be among you that shall have one sheep, and if it fall into a pit on the sabbath-day, will he not lay hold

on it, and lift it out? How much then is a man better than a sheep? *Mat. xii. 11, 12.* Thou hast made him (*man*) a little lower than the angels; and hast crowned him with glory and honour. *Ps. viii. 5.* Consider the ravens, for they neither sow nor reap; which neither have storehouse nor barn, and God feedeth them; how much more are ye better than the fowls. *Lu. xii. 24.* Doth not each of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? And ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath day? *Lu. xiii. 16, 18.* (*For it is written in the law of Moses*) Thou shalt not muzzle the mouth of the ox that treadeth out the corn. Doth God take care for oxen? or saith he it altogether for our sakes? For our sakes, no doubt *this* is written, that he that ploweth should plow in hope; and that he that thresheth in hope should be partaker of his hope. *1 Co. ix. 9, 10.*

32 *Confess me.*] I will speak of thy testimonies also before kings, and will not be ashamed. *Ps. cxix. 46.* Whosoever shall confess me before men, him shall the Son of man also confess before the angels of God; but he that denieth me before men shall be denied before the angels of God. *Lu. xii. 8, 9.* The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. *John ix. 22.* If thou shalt confess with thy mouth the Lord Jesus, and shalt believe in thine heart that God hath raised him from the dead, thou shalt be saved; for with the heart man believeth unto righteousness, and with the mouth confession is made unto salvation. *Ro. x. 9, 10.* Fight the good fight of faith, lay hold on eternal life, whereunto thou art also called, and hast professed a good profession before many witnesses. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who, before Pontius Pilate witnessed a good confession. *1 Ti. vi. 12, 13.* Be not thou, therefore, ashamed of the testimony of our Lord, nor of me his prisoner; but be thou partaker of the afflictions of the gospel, according to the power of God. *2 Ti. i. 8.* Whosoever shall confess that Jesus is the Son of God, God dwelleth in him and he in God. *1 John iv. 15.* I know thy works (*said Christ to the angel of the church in Pergamos*), and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast

33 Father which is in heaven. But whosoever shall deny me before men, him will I also deny before my Father which is in heaven.

34 Think not that I am come to send peace on earth: I came not to

not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you where Satan dwelleth. *Re. ii. 13.*

Him will I confess.] Then shall the king say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. xxv. 34.* Wherefore the Lord God of Israel saith (to Eli), I said indeed that thy house, and the house of thy father should walk before me for ever: but now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. *1 Sa. ii. 30.* He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. *Ré. iii. 5.*

33 *Deny me before men.]* He (Peter) denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth; and again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech betrayeth thee; then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus, which said unto him, Before the cock crow, thou shalt deny me thrice. *Mat. xxvi. 70—75.* Whosoever, therefore, shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father with the holy angels. *Mar. viii. 38.* Whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed when he shall come in his own glory and in his Father's and of the holy angels. *Lu. ix. 26.* He that denieth me before men shall be denied before the angels of God. *Lu. xii. 9.* If we deny him (Jesus) he also will deny us. *2 Ti. ii. 12.* There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies; even denying the Lord that bought them, and bring upon themselves swift destruction. *2 Pe. ii. 1.* Whosoever denieth the Son, the same hath not the Father; (but he that acknowledgeth the Son, hath the Father also). *1 John ii. 23.*

34 *That I am come to send peace.]* Woe is it of me (said "Jeremiah"), my mother, that

thou hast born me, a man of strife, and a man of contention to the whole earth. *Je. xx. 10.* I will send "them" ("the Jews," said the wisdom of God) prophets and apostles, and some of them they shall slay and persecute; that the blood of all the prophets which was shed from the foundation of the world, may be required of this generation. Woe unto you, lawyers, for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in, ye hindered. And as he said these things unto them, the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth that they might accuse him. *Lu. xi. 49—54.* Many of the people therefore, when they heard this saying (if any man thirst, let him come unto me and drink), said, Of a truth, this is the Prophet; others said, This is the Christ. But some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? So there was a division among the people because of him. And some of them would have taken him, but no man laid hands on him. Then came the officers to the chief priests and Pharisees, and they said unto them, Why have ye not brought him? The officers answered, Never man spake like this man. Then answered them the Pharisees, Are ye also deceived? have any of the rulers or of the Pharisees believed on him? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man before it hear him, and know what he doeth? They answered and said unto him, Art thou also of Galilee? Search and look; for out of Galilee ariseth no prophet. *John vii. 40—52.* When the Jews saw the multitudes, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this, they were glad, and glorified the word of the Lord: and as many as were ordained to eternal life believed. And the word of the Lord was published throughout all the regions.

send peace, but a sword. For I am come to set a man at variance 65 against his father, and the daughter against her mother, and the daughter in law against her mother in law. And a man's foes 36 shall be they of his own household. He that loveth father or 37

But the Jews stirred up the devout and honourable women, and the chief men of the city, and raised persecution against Paul and Barnabas, and expelled them out of their coasts. *Ac. xiii. 45. 50.* But the unbelieving Jews stirred up the Gentiles, and made their minds evil affected against the brethren. But the multitude of the city was divided; and part held with the Jews, and part with the apostles. *Ac. xiv. 2. 4.*

36 To set a man at variance against his father.] See verse 21, and com.

36 A man's foes shall be they, &c.] I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* Cain talked with Abel his brother: and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. And the Lord said unto Cain, Where is Abel thy brother? And he said, I know not; am I my brother's keeper? And he said, What hast thou done? The voice of thy brother's blood crieth unto me from the ground. *Ge. iv. 8—10.* Joseph went after his brethren and found them in Dothan. And when they saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. Come now therefore, and let us slay him, and cast him into some pit, and we will say, Some evil beast hath devoured him; and we shall see what will become of his dreams. And (as Reuben interfered to save him) they took him and cast him into a pit; and the pit was empty, there was no water in it. And they sat down to eat bread; and they lifted up their eyes and looked, and behold, a company of Ishmeelites came from Gilead, with their camels, bearing spicery and balm and myrrh, going to carry it down to Egypt. And Judah said unto his brethren, What profit is it if we slay our brother and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother and our flesh. And his brethren were content. Then there passed by Midianites, merchant-men, and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver, and they brought Joseph into Egypt. *Ge. xxxvii. 17—20. 24—26.* Eliab his eldest brother heard when he (David) spake unto the men; and Eliab's anger was kindled against David; and he said, Why camest thou down hither? And with whom hast thou left those few sheep in the wilderness? I know thy pride, and the

naughtiness of thine heart; for thou art come down that thou mightest see the battle. *1 Sa. xvii. 28.* David said to Abishai, and to all his servants, Behold, my son, which came forth of my bowels, seeketh my life; how much more now may this Benjamite do it? Let him alone, and let him curse, for the Lord hath bidden him. *2 Sa. xvi. 11.* He hath put my brethren far from me, and mine acquaintance are verily estranged from me; my kinsfolk have failed, and my familiar friends have forgotten me; they that dwell in mine house, and my maids, count me for a stranger; I am an alien in their sight; I called my servant and he gave me no answer; I entreated him with my mouth; my breath is strange to my wife, though I entreated for the children's sake, of mine own body; yea, young children despised me; I arose and they spake against me; all my inward friends abhorred me, and they whom I loved are turned against me. *Job xix. 13—19.* Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. *Ps. xli. 9.* It was not an enemy that reproached me; then I could have borne it; neither was it he that hated me; that did magnify himself against me: then I would have hid myself from him; but it was thou, a man, mine equal, my guide, and mine acquaintance. *Ps. lv. 12, 13.* Even thy brethren (said the Lord to Jeremiah) and the house of thy father, even they have dealt treacherously with thee; yea, they have called a multitude after thee; believe them not, though they speak fair words unto thee. *Je. xii. 6.* All my familiars watched for my halting, saying, Peradventure he will be enticed, and we shall prevail against him, and we shall take our revenge on him: *Je. xx. 10.* The son dishonoureth the father; the daughter riseth up against her mother; the daughter in law against her mother in law; a man's enemies are the men of his own house. *Mt. vii. 6.* I speak not of you all: I know whom I have chosen: but that the Scripture may be fulfilled, He that eateth bread with me hath lifted up his heel against me. *John xiii. 18.*

37 That loveth father or mother.] Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind. *Mat. xxii. 37.* And of Levi he (Moses) said, Let thy Thummim and thy Urim be with thy Holy One, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they

mother more than me is not worthy of me: and he that loveth
 38 son or daughter more than me is not worthy of me. And he that
 taketh not his cross, and followeth after me, is not worthy of me.
 39 He that findeth his life shall lose it: and he that loseth his life

have observed thy word and kept thy covenant. *De. xxxiii. 8, 9.* If any man come to me, and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple. *Lu. xiv. 26.* All men should honour the Son even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. *John v. 23.* When they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee, Jesus saith unto him, Feed my sheep. *John xxi. 15-17.* For the love of Christ constraineth us; because we thus judge, that if one died for all, then were all dead; and that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them and rose again. *2 Co. v. 14, 15.* What things were gain to me those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things, and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. iii. 7-9.*

[*Not worthy of me.*] The wedding is ready, but they which were bidden were not worthy. *Mat. xxii. 8.* They which shall be accounted worthy to obtain that world and the resurrection from the dead, neither marry nor are given in marriage. *Lu. xx. 35.* Watch ye, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. *Lu. xxi. 36.* We ourselves glory in you in the churches of God, for your patience and faith in all your persecutions and tribulations, that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer; seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to

you who are troubled rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th. i. 4-7.* Then (the angel of the church in Sardis) hath a few names even in Sardis, which have not defiled their garments; and they shall walk with us in white, for they are worthy. *Re. iii. 4.*

[*38 Taketh not his cross.*] If any man will come after me, let him deny himself, and take up his cross and follow me. *Mat. xvi. 24.* And as they came out, they found a man of Cyrene, Simon by name, him they compelled to bear his cross. *Mat. xxvii. 32.* Whosoever will come after me, let him deny himself, and take up his cross, and follow me. *Mar. viii. 34.* Jesus beholding him (the rich man who said he kept the commandments) loved him, and said unto him, One thing thou lackest; go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. *Mar. x. 21.* If any man will come after me, let him deny himself, and take up his cross daily, and follow me. Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. *Lu. ix. 23, 24.* Whosoever doth not bear his cross and come after me, cannot be my disciple. *Lu. xiv. 27.* He (Jesus) bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha. *John xix. 17.*

[*39 Findeth his life shall lose it.*] See *Mat. xvi. 25.* Whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? *Mar. viii. 35, 36, 37.* Whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. *Lu. xxi. 33.* He that loveth his life shall lose it; and he that hateth his life in this world, shall keep it unto life eternal. *John xii. 25.* I know that this shall turn to my salvation, through your prayer, and the supply of the Spirit of Jesus Christ according to my earnest expectation and my hope. That in nothing I shall be ashamed, but that with all boldness as always, so now also, Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ and to die is gain.

for my sake shall find it. He that receiveth you receiveth me, 40 and he that receiveth me receiveth him that sent me. He that 41 receiveth a prophet in the name of a prophet shall receive a pro-

Phil. i. 19, 20, 21. I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord, the righteous Judge, shall give me at that day, and not to me only, but unto all them also that love his appearing. *2 Ti. iv. 6, 7, 8.* Fear none of those things which thou shalt suffer: behold, the devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days; be thou faithful unto death, and I will give thee a crown of life. *Re. ii. 10.*

40 *That receiveth me.*] Whoso shall receive one such little child in my name receiveth me. *Mat. xviii. 5.* Verily I say unto you (*says the King in the last day to those on the right hand*), inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. (*And to those on his left hand*), inasmuch as ye did it not to one of the least of these, ye did it not to me. *Mat. xxv. 40, 45.* Whosoever shall receive this child in my name receiveth me, and whosoever shall receive me receiveth him that sent me; for he that is least among you all, the same shall be great. *Lu. ix. 48.* He that heareth you heareth me, and he that despiseth you despiseth me, and he that despiseth me, despiseth him that sent me. *Lu. x. 16.* He that receiveth whomsoever I send, receiveth me, and he that receiveth me receiveth him that sent me. *John xiii. 20.* Jesus said to them (*his disciples*) again, Peace be unto you, as my Father hath sent me even so send I you. *John xx. 21.* Now then we are ambassadors for Christ as though God did beseech you by us: we pray you in Christ's stead be ye reconciled to God. *2 Co. v. 20.* My temptation which was in my flesh, ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. *Gal. iv. 14.* He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. *1 The. iv. 8.*

And he that receiveth me, &c.] All men should honour the Son even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. *John v. 23.* He that believeth on me, believeth not on me, but on him that sent me. And he that seeth me seeth him that sent me; I am come a light into the world, that whosoever believeth on me, should not abide in darkness. And if any man hear my words, and believe not, I judge him not. For I came not to judge the world, but to save the world. He that rejecteth me and receiveth not my words, hath one that judgeth

him. The word that I have spoken, the same shall judge him in the last day. For I have not spoken of myself, but the Father which sent me, he gave me a commandment what I should say, and what I should speak. *John xii. 44—49.* God also hath highly exalted him and given him a name which is above every name. That at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phi. ii. 9, 10, 11.* Who is a liar but he that denieth that Jesus is the Christ? He is anti-christ that denieth the Father and the Son. Whosoever denieth the Son, the same hath not the Father (*but he that acknowledgeth the Son hath the Father also*). *1 John ii. 22, 23.* Whosoever transgresseth and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. *2 John 9.*

41 *That receiveth a prophet.]* Restore the man his wife (*said God to Abimelech*), for he is a prophet, and he (*Abraham*) shall pray for thee, and thou shalt live. *Ge. xx. 7.* Arise, get thee (*said the Lord to Elijah*) to Zarephath which belongeth to Zidon, and dwell there: behold, I have commanded a widow woman there to sustain thee. So he arose, and went to Zarephath; and when he came to the gate of the city, behold, the widow woman was there gathering of sticks; and he called to her, and said, Fetch me, I pray thee, a little water in a vessel, that I may drink. And as she was going to fetch it, he called to her, and said, Bring me, I pray thee, a morsel of bread in thine hand. And she said, As the Lord thy God liveth, I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse; and behold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not; go and do as thou hast said. But make me thereof a little cake first, and bring it unto me, and after make for thee, and for thy son. For thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah; and she, and he, and her house, did eat many days. *1 Ki. xvii. 9—15.* And he (*when her son's sickness was so sore that there was no breath left in him*) took him out of her bosom, and carried him up into a loft where he abode, and laid him upon his own bed; and he cried unto the Lord and said, O Lord my God, hast

phet's reward; and he that receiveth a righteous man in the name
42 of a righteous man shall receive a righteous man's reward. And

thou also brought evil upon the widow with whom I sojourn by slaying her son? And he stretched himself upon the child three times, and cried unto the Lord, and said, O Lord, my God, I pray thee, let this child's soul come into him again; and he revived. And Elijah took the child, and brought him down out of the chamber into the house, and delivered him unto his mother. And Elijah said, See, thy son liveth. And the woman said to Elijah, Now by this I know that thou art a man of God, and that the word of the Lord in thy mouth is truth. 1 Ki. xvii. 19—24. And Ahab (king of Israel) called Obadiah, which was the governor of his house. (Now Obadiah feared the Lord greatly: for it was so when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water.) 1 Ki. xviii. 3, 4. It fell on a day, that Elisha passed to Shunem, where was a great woman; and she constrained him to eat bread. And so it was, that as oft as he passed by, he turned in thither to eat bread. And she said unto her husband, Behold, now I perceive that this is an holy man of God, which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick, and it shall be when he cometh to us, that he shall turn in thither. And he (Elisha) said (unto her, knowing she had no child), About this season, according to the time of life, thou shalt embrace a son. And she said, Nay, my lord, thou man of God, do not lie unto thine handmaid. And the woman conceived, and bare a son at that season that Elisha had said unto her, according to the time of life. And when Elisha was come into the house (some time after), behold, the child was dead and laid upon his bed. He went in therefore, and shut the door upon them twain, and prayed unto the Lord. And he went up and lay upon the child, and put his mouth upon his mouth, and his eyes upon his eyes, and his hands upon his hands; and he stretched himself upon the child, and the flesh of the child waxed warm. Then he returned, and walked in the house to and fro, and went up, and stretched himself upon him; and the child sneezed seven times, and the child opened his eyes. And he called Gehazi, and said, Call this Shunammite. So he called her. And when she was come in unto him, he said, Take up thy son. Then she went in, and fell at his feet, and bowed herself to the ground, and took up her son, and went out. 2 Ki. iv. 8, 9, 10, 16, 17. 32—37. And when she (Lydia) was baptized (of Paul), and her household, she besought us, saying,

If ye have judged me to be faithful to the Lord, come into my house, and abide there, and she constrained us. Ac. xvi. 15. I commend unto you Phebe our sister, which is a servant of the Church which is at Cenchreae, that ye receive her in the Lord, as becometh saints, and that ye assist her in whatsoever business she hath need of you, for she hath been a succourer of many, and of myself also. Greet Priscilla and Aquila, my helpers in Christ Jesus: who have for my life laid down their own necks; unto whom not only I give thanks, but also all the churches of the Gentiles. Gaius mine host, and of the whole Church, saluteth you. Erastus the chamberlain of the city saluteth you, and Quartus a brother. Ro. xvi. 1—4. 23. The Lord give mercy unto the house of Onesiphorus, for he oft refreshed me, and was not ashamed of my chain: but when he was in Rome he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus thou knowest very well. 2 Ti. i. 16, 17, 18. God is not unrighteous to forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. He. vi. 10. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the Church, whom if thou bring forward on their journey after a godly sort, thou shalt do well; because that for his name's sake they went forth, taking nothing of the Gentiles. We, therefore, ought to receive such, that we might be fellow helpers to the truth. 3 John v. 6, 7, 8.

A righteous man's reward.] See chap. vi. 4. 6. 18. and xvi. 27. The Son of man shall come in the glory of his Father with his angels; and then he shall reward every man according to his works. Mat. xvi. 27. Then (in the last day) shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in. Naked and ye clothed me; I was sick and ye visited me; I was in prison and ye came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred and fed thee? Or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? Or naked and clothed thee? Or when saw we thee sick or in prison and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have

whosoever shall give to drink unto one of these little ones a cup of cold *water* only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward.

done it unto one of the least of these my brethren, ye have done it unto me. *Mat. xxv. 34—40.* Say ye to the righteous, that it shall be well with him, for they shall eat the fruit of their doings. *Is. iii. 10.* When thou makest a feast call the poor, the maimed, the lame, the blind, and thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. *Lu. xiv. 13, 14.* If I do "this thing" ("preach the Gospel") willingly, I have a reward; but if against my will, a dispensation of the Gospel is committed unto me. *1 Co. ix. 17.* Seeing it is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 Th. i. 6, 7.* Look to yourselves, that we lose not those things which we have wrought, but that we receive a full reward. *2 John i. 8.*

42 One of these little ones.] See chap. viii. 5, 6. Except ye be converted and become as little children, ye shall not enter into the kingdom of heaven. And whoso shall receive one such little child in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. *Mat. xviii. 3, 5, 6.* Take heed that ye despise not one of these little ones; for I say unto you, That in heaven their angels do always behold the face of my Father which is in heaven. It is not the will of your Father which is in heaven that one of these little ones should perish. *Mat. xviii. 10, 14.* Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. xxv. 40.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones. *Zec. xiii. 7.* Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. *Mar. ix. 42.* It is impossible but that offences will come; but woe unto him through whom they come: it were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. *Lu. xvi. 1, 2.* If any man see thee which hast knowledge sit at meat in the idol's temple, shall not the conscience of him which is weak be emboldened to eat those things which are offered to idols? And through thy

knowledge shall the weak brother perish for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *1 Co. viii. 10—13.*

A cup of cold water.] Whosoever shall give you (*Christ's disciples*) a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. *Mar. ix. 41.* And there came a certain poor widow, and she threw in (*to the treasury*) two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. *Mar. xii. 42, 43.* Ye have the poor with you always, and whosoever ye will ye may do them good; but me ye have not always; she (*the woman who anointed Jesus' feet*) hath done what she could; she is come aforehand to anoint my body to the burying. *Mar. xiv. 7, 8.* If there be first a willing mind, it is accepted according to that a man hath, and not according to that he hath not. *2 Co. viii. 12.*

He shall in no wise lose his reward.] So shall the knowledge of wisdom be unto thy soul; when thou hast found it, then there shall be a reward, and thy expectation shall not be cut off. *Pr. xxiv. 14.* Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful and to the evil. *Lu. vi. 35.* He which soweth sparingly shall reap also sparingly; and he which soweth bountifully shall reap also bountifully. Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity, for God loveth a cheerful giver; and God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. (As it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness.) Being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God; while by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for your liberal distribution unto them, and unto all men; and by their prayer for you, which long after

CHAPTER XI.

1 AND it came to pass, when Jesus had made an end of commanding his twelve disciples, he departed thence to teach and to preach in their cities. Now when John had heard in the prison the

you for the exceeding grace of God in you. Thanks be unto God for his unspeakable gift. 2 Co. ix. 6—15. Now, ye Philippians, know also, that in the beginning of the Gospel, when I departed from Macedonia, no Church communicated with me as concerning giving and receiving, but ye only. For even in Thessalonica ye sent once and again unto my necessity. Not because I desire a gift; but I desire fruit that may abound to your account. But I have all, and abound. I am full, having received of Epaphroditus the things which were sent from you, an odour of a sweet smell, a sacrifice acceptable, well pleasing to God. But my God shall supply all your need according to his riches in glory by Christ Jesus. Phi. iv. 15—19. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. He. vi. 10.

CHAP. XI.—1 *Commanding his twelve disciples.*] Go ye therefore (as all power is given unto me in heaven and in earth), and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. Mat. xxviii. 19, 20. If ye keep my commandments, ye shall abide in my love, even as I have kept my Father's commandments, and abide in his love. This is my commandment, that ye love one another as I have loved you. Greater love hath no man than this, that a man lay down his life for his friends; ye are my friends, if ye do whatsoever I command you. John xv. 10, 12, 13, 14. The former treatise have I made, O Theophilus, of all that Jesus began both to do and teach. Ac. i. 1. He commanded us to preach unto the people, and to testify that it is he which was ordained of God to be the judge of quick and dead. Ac. x. 42. Ye know what commandments we gave you by the Lord Jesus. 1 The. iv. 2. Now we command you brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. Even when we were with you, this we commanded you, that if any would not work, neither should he eat. 2 The. iii. 6, 10. I give thee charge in the sight of God, that thou keep this commandment without spot, unrebukeable, until

the appearing of our Lord Jesus Christ. 1 Th. vi. 14.

He departed thence.] See chap. iv. 23, 24, and ix. 35. The Spirit of the Lord is upon me, because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. Is. lxi. 1, 2, 3. And he taught in their synagogues, being glorified of all. And he came to Nazareth, where he had been brought up, and as his custom was, he went into the synagogue on the Sabbath-day, and stood up for to read. And there was delivered unto him the book of the prophet Esaias; and when he had opened the book, he found the place where it is written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord. And he closed the book, and he gave it again to the minister, and sat down. And the eyes of all them that were in the synagogue were fastened on him. And he began to say unto them, This day is this scripture fulfilled in your ears. Lu. iv. 15—21. And he (Jesus), went throughout every city, and village, preaching and shewing the glad tidings of the kingdom of God: and the twelve were with him. Lu. viii. 1. Who (Jesus) went about doing good, and healing all that were oppressed of the devil, for God was with him. Ac. x. 38.

2 *When John had heard in the prison.*] And the disciples of John shewed him of all these things (the works of Jesus). And John calling unto him two of his disciples, sent them to Jesus, saying, Art thou he that should come? Or look we for another? And in the same hour he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering, said unto them, Go ye

works of Christ, he sent two of his disciples, And said unto him, 3
Art thou he that should come, or do we look for another? Jesus 4

way, and tell John what things ye have seen and heard: how that the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. And blessed is he whosever shall not be offended in me. *Lu. vii. 18—23.*

In the prison.] See chap. iv. 12; xvii. 12. And Jesus answering, spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the Sabbath-day? *Lu. xiv. 3.* Herod himself had sent forth and laid hold upon John, and bound him in prison for Herodias' sake, his brother Philip's wife; for he had married her. *Mar. vi. 17.* Herod the tetrarch being reproved by him, for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. *Lu. iii. 19, 20.* John was not yet (*when Jesus and his disciples came into Judea*) cast into prison (*but was baptizing in Enon*). *John iii. 24.*

He sent two of his disciples.] See chap. ix. 14. There arose a question between some of John's disciples and the Jews about purifying. And they came unto John, and said unto him, Rabbi, he that was with thee beyond Jordan, to whom thou barest witness, the same baptizeth, and all men come to him. John answered and said, A man can receive nothing except it be given him from heaven. Ye yourselves bear me witness that I said, I am not the Christ, but that I am sent before him. *John iii. 25—28.* While Apollos was at Corinth, Paul, having passed through the upper coasts, came to Ephesus, and finding certain disciples, he said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost. And he said unto them, Unto what then were ye baptized? And they said, Unto John's baptism. *Ac. xix. 1—3.*

3 Art thou he that should come? *See chap. ii. 2—6.* And the multitudes that went before, and that followed (*Christ*) cried, saying, Hosanna to the Son of David, blessed is he that cometh in the name of the Lord: hosanna in the highest. *Mat. xxi. 9.* And I will put enmity between thee and the woman (*said God to the serpent*), and between thy seed, and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* In thee shall all families of the earth be blessed. *Ge. xii. 3.* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge. xlix. 10.* I shall see him, but not now; I shall behold him, but not nigh. There shall come a star out of Jacob, and a sceptre shall rise out of Israel, and shall smite the corners

of Moab, and destroy all the children of Sheth. *Nu. xxiv. 17.* The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. *De. xviii. 15, 19.* Yet have I set my king upon my holy hill of Zion, I will declare the decree. The Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now therefore, O ye kings, be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling; kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. *Ps. ii. 6—12.* The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek. The Lord at thy right hand shall strike through kings in the day of his wrath. *Ps. cx. 1—6.* The Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel. *Is. vii. 14.* In his days Judah shall be saved, and Israel shall dwell safely, and this is his name whereby he shall be called, the Lord our Righteousness. Therefore, behold the days come, saith the Lord, that they shall no more say, The Lord liveth which brought up the children of Israel out of the land of Egypt; but the Lord liveth which brought up, and which led the seed of the house of Israel, out of the north country, and from all countries whither I had driven them, and they shall dwell in their own land. *Je. xxxiii. 6—8.* I the Lord will be their God, and my servant David a prince among them: I the Lord have spoken it. And I will make with them a covenant of peace, and will cause the evil beasts to cease out of the land; and they shall dwell safely in the wilderness, and sleep in the woods. *Ez. xxxiv. 24—25.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in

answered and said unto them, Go and shew John again those 5 things which ye do hear and see : The blind receive their sight,

everlasting righteousness, and to seal up the vision and prophecy, and to anoint the Most Holy. Know therefore and understand, that from the going forth of the commandment to restore, and to build Jerusalem, unto the Messiah the Prince, shall be seven weeks, and threescore and two weeks; the street shall be built again, and the wall even in troublous times. And after threescore and two weeks shall Messiah be cut off, but not for himself. And the people of the Prince that shall come, shall destroy the city and sanctuary, and the end thereof shall be with a flood, and unto the end of the war desolations are determined. *Da. ix. 24—26.* Afterward shall the children of Israel return and seek the Lord their God, and David their king, and shall fear the Lord and his goodness in the latter days. *Hos. iii. 5.* It shall come to pass afterward that I will pour out my Spirit upon all flesh, and your sons and your daughters shall prophesy, your old men shall dream dreams, your young men shall see visions. And also upon the servants, and upon the hand-maids, in those days will I pour out my Spirit. And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and the terrible day of the Lord come. And it shall come to pass, that whosoever shall call on the name of the Lord shall be delivered; for in Mount Zion, and in Jerusalem, shall be deliverance, as the Lord hath said, and in the remnant whom the Lord shall call. *Joel ii. 28—32.* In that day will I raise up the tabernacle of David that is fallen, and close up the breaches thereof, and I will raise up his ruins, and I will build it as in the days of old. That they may possess the remnant of Edom, and of all the heathen which are called by my name, saith the Lord that doeth this. *Am. ix. 11, 12.* And Saviours shall come up on Mount Zion to judge the Mount of Esau, and the kingdom shall be the Lord's. *Ob. 21.* But thou Bethlehem Ephratah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel, whose goings forth have been from of old, from everlasting. *Mic. v. 2.* Sing, O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy, the King of Israel, even the Lord, is in the midst of thee; thou shalt not see evil any more. In that day it shall be said to Jerusalem, Fear thou not, and to Zion, Let not thine hands be slack. The Lord thy God in the midst of thee is mighty; he will save, he

will rejoice over thee with joy, he will rest in his love, he will joy over thee with singing. *Zep. iii. 14—17.* I will shake all nations, and the desire of all nations shall come, and I will fill this house with glory, saith the Lord of Hosts. *Hag. ii. 7.* The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, when ye delight in: behold, he shall come saith the Lord of Hosts. *Mal. iii. 1.* Unto you that fear my name shall the sun of righteousness arise with healing in his wings. *Mal. iv. 2.* Woman, believe me (said Jesus to the woman of Samaria), the hour cometh when ye shall neither in this mountain, nor yet at Jerusalem, worship the Father. *John iv. 21.* These men, when they had seen the miracle (of Christ feeding five thousand) that Jesus did, said, This is of a truth that prophet that should come into the world. *John vi. 14.* When Christ cometh (said many of the people) will he do more miracles than these which this man hath done? Others said, This is the Christ; but some said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *John vii. 31, 41, 42.*

[He that should come.] Blessed be he that cometh in the name of the Lord, &c. *Psa. cxviii. 26.* Blessed is he that cometh in the name of the Lord, Hosanna in the highest. *Mat. xxi. 9. Mar. xi. 9.* Blessed be the King that cometh in the name of the Lord: peace in heaven and glory in the highest. *Lu. xix. 38.* This is of a truth that prophet that should come into the world. *John vi. 14.* Blessed is the King of Israel that cometh in the name of the Lord. *John xii. 13.* Yet a little while and he that shall come will come, and will not tarry. *He. x. 37.*

[5 Blind receive their sight.] See chap. ix. 30; xxi. 14. In that day (of the Lord) the eyes of the blind shall see out of obscurity, and out of darkness. *Is. xxix. 17, 18.* He (Jesus) found the place where it was written, The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor: he hath sent me to heal the brokenhearted, to preach deliverance to the captive, and recovering of sight to the blind, to set at liberty them that are bruised. *Lu. iv. 18.* He cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight. Then Jesus answering said unto them (John's disciples), Go your way, and tell John what things ye have seen and heard, how the blind see, the lame walk, the lepers are cleansed, the deaf hear, the dead are raised, to the poor the gospel is preached. *Lu. vii. 21, 22.* Now when is

and the lame walk, the lepers are cleansed, and the deaf hear, the dead are raised up, and the poor have the gospel preached to them.

(Jesus) was in Jerusalem at the passover in the feast day, many believed in his name when they saw the miracles which he did. *John ii. 23.* No man (*said Nicodemus*) can do these miracles that thou doest, except God be with him. *John iii. 2.* I have greater witness than that of John (*said Jesus*), for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. *John v. 36.* The works that I do in my Father's name, they bear witness of me. Though ye believe not me, believe the works, that ye may know and believe, that the Father is in me, and I in him. *John x. 25, 38.* Believe me for the very work's sake. Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also, and greater works than these shall he do. *John xiv. 11, 12.* Ye men of Israel (*said Peter on the day of Pentecost*), hear these words, Jesus of Nazareth, a man approved of God among you by miracles and wonders and signs, which God did by him in the midst of you, as you yourselves also know (*him ye have taken and crucified, &c.*) *Ac. ii. 22.* If we (*said Peter and John*) this day be examined of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *Ac. iv. 9, 10.*

And the lame walk.] Great multitudes came unto him (*Jesus*), having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them, insomuch that the multitude wondered when they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see; and they glorified the God of Israel. *Mat. xv. 30, 31.* And the blind and the lame came to him in the temple, and he healed them. *Mat. xxi. 14.* A certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple, which is called beautiful, to ask alms of them that entered into the temple; who seeing Peter and John about to go into the temple asked an alms. And Peter, fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have give I to thee; in the name of Jesus Christ of Nazareth, rise up and walk; and he took him by the right hand, and lifted him up; and immediately his feet and ancle bones

received strength; and he leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. *Ac. iii. 2—8.* And there sat a man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak; who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet. And he leaped and walked. *Ac. xiv. 8—10.*

The lepers are cleansed.] See *chap. viii. 1—4*; *x. 8.* When the king of Israel had read the letter (*from the king of Syria*), he rent his clothes, and said, Am I a god, to kill and make alive, that this man doth send unto me to recover a man (*Naaman*) of his leprosy? And it was so, when Elisha the man of God had heard that the king of Israel had rent his clothes, that he sent to the king, saying, Let him come now to me, and he shall know that there is a prophet in Israel. And Elisha sent a messenger unto him (*Naaman*), saying, Go and wash in Jordan seven times, and thy flesh shall come again to thee, and thou shalt be clean. Then went he down and dipped himself seven times in Jordan, according to the saying of the man of God. And his flesh came again like unto the flesh of a little child, and he was clean. *2 Ki. v. 7, 8. 10. 14.*

And the deaf hear.] Bring forth the blind people that have eyes, and the deaf that have ears. *Is. xliii. 8.* He (*Jesus*) hath done all things well (*said the people*), he maketh both the deaf to hear, and the dumb to speak. *Mar. vii. 37.* Thou dumb and deaf spirit, I charge thee (*said Jesus*) come out of him, and enter no more into him. *Mar. ix. 25.*

The dead are raised up.] See *chap. ix. 24, 25.* And he (*Jesus*) came and touched the bier (*on which the son of the widow of Nain lay*), and they that bare him stood still; and he said, Young man, I say unto thee, arise. And he that was dead sat up, and began to speak; and he delivered him to his mother. And there came a fear on all: and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited this people. Go your way, and tell John (*said Jesus to John's disciples*) what things ye have seen and heard. The dead are raised, to the poor the gospel is preached. *Lu. vii. 14—16. 22.* He (*Jesus*) cried with a loud voice, Lazarus, come forth. And he that was dead came forth, bound hand and foot with grave clothes: and his face was bound about with a napkin. Jesus saith unto them, Loose him, and let him go. *John xi. 43, 44.*

And the poor have the gospel preached to them.] See *chap. v. 3.* The meek shall eat and be satisfied; they shall praise the Lord

6 And blessed is he, whosoever shall not be offended in me.

that seek him; your heart shall live for ever. *Ps. xxii. 26.* He shall deliver the needy when he crieth, the poor also, and him that hath no helper. He shall spare the poor and needy, and shall save the souls of the needy. *Ps. lxxii. 12, 13.* Harken to me, ye that follow after righteousness, ye that seek the Lord. Look unto the rock whence ye are hewn, and to the whole of the pit whence ye are digged; look unto Abraham your father, and unto Sarah that bare you, for I called him alone, and blessed him, and increased him. For the Lord shall comfort Zion; he will comfort all her waste places, and he will make her wilderness like Eden, and her desert like the garden of the Lord. Joy and gladness shall be found therein, thanksgiving, and the voice of melody. *Is. li. 1-3.* (The Lord hath anointed me) to proclaim the acceptable year of the Lord, and the day of vengeance of our God, to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. *Is. lxi. 2, 3.* I will feed the flock of slaughter, even you, oh poor of the flock. *Ze. xi. 7.* The Spirit of the Lord is upon me, because he hath anointed me to preach the gospel to the poor. *Lu. iv. 18.* Harken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. ii. 5.*

6 *Blessed is he, &c.] See chap. v. 3-12. and com.* Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. *Ps. i. 1, 2.*

Whosoever shall not be offended.] Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joseph, and Simon, and Judas? And his sisters, are they not all with us? Whence then hath this man all these things? And they were offended in him. But Jesus said unto them, A prophet is not without honour, save in his own country, and in his own house. *Mat. xiii. 55-57.* Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard this saying? (in vain they do worship me, teaching for doctrines the commandments of men); but he answered, and said, Every plant which my heavenly Father hath not planted shall be rooted up. Let them alone; they be blind leaders of the blind: and if the blind lead the blind, both shall fall into the ditch. *Mat. xv. 12-14.* Woe unto the world because of offences! for

it must needs be that offences come; but woe to that man by whom the offence cometh! *Mat. xviii. 7.* Then shall many be offended, and shall betray one another, and shall hate one another. *Mat. xxiv. 10.* All ye shall be offended because of me (said Jesus) this night, for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. *Mat. xxvi. 31.* And he (Christ) shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to lead the houses of Israel, for a gin, and for a snare to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. *Is. viii. 14, 15.* And Simeon said unto Mary his (Jesus') mother, Behold, this child is set for the fall and rising again of many in Israel, and for a sign which shall be spoken against. *Lu. ii. 34.* And he (Jesus) said unto them (that were in the synagogue), Ye will surely say unto me this proverb, Physician, but thyself: whatsoever we have heard done in Capernaum, do also here in thy country. And he said, Verily I say unto you, No prophet is accepted in his own country; but I tell you of a truth, many widows were in Israel the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land; but unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Elisha the prophet; and none of them was cleansed, saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up, and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. *Lu. iv. 23-29.* Many therefore of his disciples when they had heard this, said, This is a hard saying (except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you), who can hear it? When Jesus knew himself that his disciples murmured at it, he said unto them, Doth this offend you? From that time many of his disciples went back, and walked no more with him. *John vi. 60, 61, 66.* Others said, This is Christ, but whither said, Shall Christ come out of Galilee? Hath not the Scripture said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *John viii. 41, 42.* They (Israel) stumbled at that stumbling stone; as it is written, Behold, I lay in Sin a stumblingstone, and rock of offence, and whosoever believeth on him shall not be ashamed. *Ro. ix. 32, 33.* The Jews require a sign, and the Greeks seek after wisdom; but we preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolish-

And as they departed, Jesus began to say unto the multitudes 7 concerning John, What went ye out into the wilderness to see? A reed shaken with the wind? But what went ye out for to see? 8 A man clothed in soft raiment? Behold, they that wear soft clothing are in kings' houses. But what went ye out for to see? 9 A prophet? yea, I say unto you, and more than a prophet. For 10

ness. 1 Co. i. 22, 23. The natural man receiveth not the things of the Spirit of God, for they are foolishness unto him, neither can he know them, because they are spiritually discerned. 1 Co. ii. 14. And I, brethren, if I yet preach circumcision, why do I yet suffer persecution? Then is the offence of the cross ceased. Ga. v. 11. The stone which the builders disallowed, the same is made the head of the corner, and a stone of stumbling, and a rock of offence, even to them which stumble at the word, being disobedient: whereunto also they were appointed. 1 Pe. ii. 7, 8. See chap. xxvi. 31.

7 Jesus began to say unto the multitudes.] And when the messengers of John were departed, he began to speak unto the people concerning John; What went ye out into the wilderness for to see? a reed shaken with the wind? But what went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet. This is he of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. For I say unto you, among those that are born of women there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of them. Lu. vii. 24—30.

What went ye out into the wilderness, &c.] See chap. iii. 1—5. and com. Take heed therefore how ye hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have. Lu. viii. 18. Jesus turned and saw them following, and saith unto "them" ("John's two disciples"), What seek ye? They said unto him, Rabbi (which is to say, being interpreted, Master), where dwellest thou? John i. 38. He (John) was a burning and shining light; and ye were willing for a season to rejoice in his light. John v. 35.

A reed shaken with the wind.] Reuben (said Jacob), thou art my first-born; unstable as water, thou shalt not excel. Ge. xlix. 3, 4. When I therefore was thus minded, did I use lightness? or the things that I purpose, do I purpose according to the flesh, that with me there should be yea, yea, and nay, nay? But as God is true, our word toward you was not

yea and nay. 2 Co. i. 17, 18. Be no more children, tossed to and fro, and carried about with every wind of doctrine by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. Ep. iv. 14. But let him ask in faith, nothing wavering; for he that wavereth is like a wave of the sea, driven with the wind and tossed. Ja. i. 6.

8 A man clothed in soft raiment.] See chap. iii. 4. Go and loose the sackcloth from off thy loins, and put off thy shoe from thy foot; and he (Isaiah) did so, walking naked and barefoot. Is. xx. 2. Even unto this present hour (said Paul) we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling-place. 1 Co. iv. 11. In journeyings often, in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 2 Co. xi. 27. And I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Re. xi. 3.

9 A prophet.] See verses 13, 14. And when he (Herod) would have put him (John) to death, he feared the multitude, because they counted him as a prophet. Mat. xiv. 5. I say unto you (said Jesus to his disciples), that Elias is come already, and they knew him not, but have done unto "him" ("John") whatsoever they listed; likewise shall also the Son of man suffer of them. Then the disciples understood that he spake unto them of John the Baptist. Mat. xvii. 12, 13. I also will ask you one thing (said Jesus), which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? But if we shall say of men, we fear the people; for all hold John as a prophet. Mat. xxi. 24, 25, 26. And they (the disciples) asked him, saying, Why say the Scribes that Elias must first come? And he answered and told them, Elias verily cometh first, and restoreth all things; and how it is written of the Son of man, that he must suffer many things, and be set at nought. But I say unto you, that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of him. Mar. ix. 11, 12, 13. "He" ("John," said the angel to Zacharias) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he

this is *he*; of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. Verily I say unto you, Among them that are born of women, there hath not risen a greater than John the Baptist: notwithstanding he is that is least in the kingdom of heaven is greater than he. And

shall be filled with the Holy Ghost, even from his mother's womb. And many of the children of Israel shall he turn to the Lord their God. And he shall go before him in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just; to make ready a people prepared for the Lord. And thou child (*said Zacharias*) shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways. *Lu. i. 15, 16, 17. 76.*

10 *Of whom it is written.*] See chap. iii. 3. Behold, I will send my messenger, and he shall prepare the way before me. And the Lord whom ye seek shall suddenly come to his temple; even the messenger of the covenant whom ye delight in. Behold, he shall come, saith the Lord of hosts. *Mal. iii. 1.* Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal. iv. 5.* As it is written in the prophets, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Mar. i. 2.* What went ye out for to see? a prophet? Yea, I say unto you, and much more than a prophet. This is *he* of whom it is written, Behold, I send my messenger before thy face, which shall prepare thy way before thee. *Lu. vii. 26, 27.*

11 *Born of women.*] Man that is born of a woman is of few days, and full of trouble; he cometh forth like a flower, and is cut down: he fleeth as a shadow, and continueth not. And dost thou open thine eyes upon such an one, and bringest me into judgment with thee? Who can bring a clean thing out of an unclean? Not one. *Job xiv. 1-4.* What is man, that he should be clean? and he which is born of a woman, that he should be righteous? *Job xv. 14.* How then can man be justified with God? or how can he be clean that is born of a woman? *Job xxv. 4.* Behold, I was shapen in iniquity, and in sin did my mother conceive me. *Psa. li. 5.* You hath he quickened who were dead in trespasses and sins; among whom also we all had our conversation in times past, in the lusts of our flesh, fulfilling the desires of the flesh and of the mind; and were by nature the children of wrath, even as others. *Ep. ii. 1. 3.*

A greater than John the Baptist, &c.] See chap. iii. 11. I said indeed (*said God*) that "thy" ("Eli's") house, and the house of thy father, should walk before me for ever. But now the Lord saith, Be it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed.

1 *Sa. ii. 30.* He (*John*) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. *Lu. i. 15.* What went ye out for to see? a man clothed in soft raiment? Behold, they which are gorgeously apparelled, and live delicately, are in kings' courts. I say unto you, among those that are born of women, there is not a greater prophet than John the Baptist: but he that is least in the kingdom of God is greater than he. *Lu. vii. 28.* He was a burning and a shining light, and ye were willing for a season to rejoice in his light. *John v. 35.* See chap. xiv. 2.

He that is least in the kingdom of heaven.] See chap. v. 19. Moreover, the light of the moon shall be as the light of the sun; and the light of the sun shall be sevenfold, as the light of seven days, in the day that the Lord shall break up the breach of his people, and heal the stroke of their wound. *Is. xxx. 26.* In that day shall the Lord defend the inhabitants of Jerusalem; and he that is feeble among them at that day shall be as David, and the house of David shall be as God, as the angel of the Lord before them. *Zec. xii. 8.* Whosoever shall receive this child (*said Jesus*) in my name receiveth me; and whosoever shall receive me, receiveth him that sent me; for he that is least among you all, the same shall be great. *Lu. ix. 48.* John bare witness of him (*Jesus*), and cried, saying, This was *he* of whom I spake, He that cometh after me is preferred before me; for he was before me. He it is, who coming after me is preferred before me, whose shoe's latchet I am not worthy to unloose. *John i. 15. 27.* He (*Jesus*) must increase, but I (*John*) must decrease. *John iii. 30.* If then ye have judgments of things pertaining to this life, let them to judge who are least esteemed in the church. *1 Co. vi. 4.* I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. *1 Co. xv. 9.* Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Ep. iii. 8.*

Greater than he.] This (*if any man thirst, let him come unto me and drink*) spake he (*Jesus*) of the Spirit, which they that believe on him should receive: for the Holy Ghost was not yet given; for Jesus was not yet glorified. *John vii. 39.* Many resorted unto him (*Jesus*), and said, John did no miracle, but all things that John spake of this man were true. *John x. 41.* Now to him that is

from the days of John the Baptist until now the kingdom of heaven suffereth violence, and the violent take it by force. For 13 all the prophets and the law prophesied until John. And if ye 14

of power to stablish you according to my Gospel, and the preaching of Jesus Christ, (according to the revelation of the mystery which was kept secret since the world began, but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith;) to God only wise, be glory through Jesus Christ for ever, Amen. Ro. xvi. 25, 26, 27. I am made a minister, according to the dispensation of God, which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages, and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. Col. i. 25, 26, 27. Who (Christ) hath saved us, and called us with an holy calling; not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began, but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. 2 Th. i. 9, 10. God having provided some better thing for us, that they (the excellent persons of old time) without us should not be made perfect. He. xi. 40. Of which salvation the prophets have enquired and searched diligently, who prophesied of the grace that should come unto you. 1 Pe. i. 10.

12 From the days of John the Baptist.] When he was come into the temple, the chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who giveth thee this authority? And Jesus answered, and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things; The baptism of John, whence was it? from heaven, or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say unto us, Why did ye not then believe him? But if we shall say, Of men, we fear the people; for all hold John as a prophet. And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell you by what authority I do these things. But what think ye? A certain man had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not; but afterward he repented, and went. And he came to the second, and said likewise. And he answered and said, I go, Sir; and went not: whether of them twain did the will of his father? They say unto

him, The first. Jesus saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you; for John came unto you in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him: and ye, when ye had seen it, repented not afterward that ye might believe him. Mat. xxi. 23—32. All the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Lu. vii. 29, 30. Strive to enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. Lu. xiii. 24. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Lu. xvi. 16. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of man shall give unto you; for him hath God the Father sealed. John vi. 27. Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. Wherefore take unto you the whole armour of God, that ye may be able to withstand in the evil day; and having done all, to stand. Ep. vi. 11, 12, 13. Wherefore, my beloved, as ye have always obeyed, not as in my presence only, but now much more in my absence; work out your own salvation with fear and trembling, for it is God which worketh in you, both to will and to do of his good pleasure. Phi. ii. 12, 13.

13 All the prophets and the law, &c.] See chap. v. 17, 18. And he shall turn the heart of the fathers to the children, and the heart of the children to their fathers, lest I come and smite the earth with a curse. Mal. iv. 6. Beginning at Moses, and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. And he said unto them, These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Lu. xxiv. 27. 44. Had ye believed Moses (said Jesus), ye would have believed me; for he wrote of me. But if ye believe not his writings, how shall ye believe my words? John v. 46, 47. For Moses truly said unto the fathers (said Peter), A prophet shall the Lord your God raise up unto you of your brethren,

15 will receive *it*, this is Elias, which was for to come. He that
16 hath ears to hear, let him hear. But whereunto shall I liken this
generation? It is like unto children sitting in the markets, and
17 calling unto their fellows, And saying, We have piped unto you

like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that Prophet shall be destroyed from among the people; yea, and all the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days. *Ac. iii. 22, 23, 24.* They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every Sabbath-day, they have fulfilled them in condemning him. *Ac. xiii. 27.* But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *Ro. iii. 21.*

14 *If ye will receive it.*] And they (saith the Lord) whether they will hear, or whether they will forbear (for they are a rebellious house), yet shall know that there hath been a prophet among them. *Ex. ii. 5.* Moreover, he said unto me, Son of man, all my words that I shall speak unto thee receive in thine heart, and hear with thine ears; and go, get thee to them of the captivity, unto the children of thy people, and speak unto them, and tell them, Thus saith the Lord God, whether they will hear, or whether they will forbear. *Ex. iii. 10, 11.* I have yet many things to say unto you, but ye cannot bear them now. *John xvi. 12.* I have fed you with milk and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. *1 Co. iii. 2.*

This is Elias.] And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come and restore all things; but I say unto you, that Elias is come already. Then the disciples understood that he spake unto them of John the Baptist. *Mat. xvii. 10—13.* Behold, I will send you Elijah the prophet, before the coming of the great and dreadful day of the Lord. *Mal. iv. 5.* Why say the Scribes that Elias must first come? And he (Jesus) answered and told them, Elias verily cometh first and restoreth all things; but I say unto you, that Elias is indeed come. *Mar. ix. 11—13.* He (John) shall go before him (the Lord) in the spirit of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. *Lu. i. 17.* Art thou Elias? (said the priests and Levites to John,) And he saith, I am not. Art thou that prophet? And he answered, No! I am the voice of one crying in the wilderness, Make straight the way of the

Lord, as said the prophet Esaias. *John i. 23.* I saw (said John in his vision) the end of them that were beheaded for the witness of Jesus, and for the word of God. *Re. vi. 9.* See chap. xvii. 10. and xxvii. 47.

15 *That hath ears to hear.*] Who hath ears to hear let him hear. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear. *Mat. xiii. 9, 43.* And he said unto them, He that hath ears to hear, let him hear. If any man have ears to hear, let him hear. *Mar. iv. 9, 23; vii. 16.* and *Lu. vii. 1.* He that hath an ear to hear, let him hear what the Spirit saith unto the churches. *Re. ii. 7, 11, 17, 29; iii. 6, 13, 22.*

16 *Whereunto shall I liken this generation?*] What things shall I take to witness for thee? What thing shall I liken to thee, O daughter of Jerusalem? What shall I equal to thee, that I may comfort thee, O virgin daughter of Zion? For thy breach is great like the sea; who can heal thee? *La. ii. 13.* Whereunto shall we liken the kingdom of God? or with what comparison shall we compare it? *Mar. iv. 30.* Then said he (Jesus), Unto what shall I liken the kingdom of God like? and whereunto shall I resemble it? *Lu. xiii. 18.*

This generation.] See chap. xii. 34. Verily I say unto you, All these things shall come upon this generation. *Mat. xxi. 32.* This generation shall not pass till all these things be fulfilled. *Mat. xxiv. 34.*

It is like unto children.] Whereunto shall I liken the men of this generation? and to what are they like? They are like unto children sitting in the market-place, and calling one to another, and saying, We have piped unto you, and ye have not danced; we have mourned to you, and ye have not wept. For John the Baptist came neither eating bread nor drinking wine; and ye say he hath a devil: the Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners! but wisdom is justified of all her children. *Lu. vii. 31—35.*

17 *We have piped, &c.*] Whom shall he teach knowledge? And whom shall he make to understand doctrine? Then that weaned from the milk, and drawn from the breasts. For precept must be upon precept, line upon line, line upon line; here a little and there a little; he with stammering lips and another tongue will he speak to this people. To whom he said, This is the rest wherewith ye may cease the weary to rest; and this is the refreshing: yet they would not hear. But the word of the

and ye have not danced; we have mourned unto you, and ye have not lamented. For John came neither eating nor drinking, and 18 they say, He hath a devil. The Son of man came eating and 19

Lord was unto them precept upon precept, line upon line, line upon line; here a little and there a little; that they might go and fall backward, and be broken, and snared, and taken. *Is. xxviii. 9-13.* Though I be free from all men, yet have I (*Paul*) made myself servant unto all, that I might gain the more; and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak; I am made all things to all men, that I might by all means save some; and this I do for the Gospel's sake, that I might be partaker thereof with you. *1 Co. ix. 19-23.*

Piped.] See chap. ix. 15. 23. And all the people came up after him (*Solomon*), and the people piped with pipes, and rejoiced with great joy, so that the earth rent with the sound of them. *1 Ki. i. 40.* Ye shall have a song, as in the night when a holy solemnity is kept; and gladness of heart, as when one goeth with a pipe to come into the mountain of the Lord, to the Mighty One of Israel. *Is. xxx. 29.* Consider ye, and call for the mourning women, that they may come, and send for cunning women, that they may come; and let them make haste, and take up a wailing for us, that our eyes may run down with tears, and our eyelids gush out with waters. For a voice of wailing is heard out of Zion, How are we spoiled? We are greatly confounded because we have forsaken the land; because our dwellings have cast us out. *Je. ix. 17-19.* Again I will build thee, and thou shalt be built, O virgin of Israel; thou shalt again be adorned with thy tabrets, and shalt go forth in the dances of them that make merry. *Je. xxxi. 4.* Now his elder son (*the brother of the prodigal*) was in the field, and as he came and drew nigh to the house, he heard music and dancing. *Lu. xv. 25.*

18 John came neither eating nor drinking.] See chap. iii. 4. I sat not in the assembly of the mockers, nor rejoiced; I sat alone, because of thy hand, for thou hast filled me with indignation. *Je. xv. 17.* Thou shalt not also go into the house of feasting, to sit with them to eat and to drink; for thus saith the Lord of hosts, the God of Israel, Behold, I will cause to cease out of this place in your eyes, and in your days, the voice of mirth, and the voice of gladness, the voice of the bridegroom, and the voice of the bride. *Je. xvi. 8, 9.*

He (*John*) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost, even from his mother's womb. *Lu. i. 15.* I keep under my body, and bring it into subjection, lest that by any means when I have preached to others I myself should be a castaway. *1 Co. ix. 27.*

He hath a devil.] See chap. x. 25. Then Jehu came forth to the servants of his lord, and one said unto him, *Is all well?* Wherefore came this mad fellow (*the young prophet sent by Elijah to anoint Jehu*) to thee? And he said unto them, Ye know the man and his communication. *2 Ki. ix. 11.* Thus speaketh the Lord of hosts, Because "thou" (*"Shemaiah"*) hast sent letters in thy name unto all the people that are at Jerusalem, and to Zephaniah the son of Maaseiah the priest, saying, The Lord hath made thee priest in the stead of Jehoiada the priest, that ye should be officers in the house of the Lord, for every man that is mad, and maketh himself a prophet, that thou shouldest put him in prison, and in the stocks. Now therefore, why hast thou not reproved Jeremiah of Anathoth, which maketh himself a prophet to you? *Je. xxix. 25, 26.* The days of visitation are come; the days of recompence are come; Israel shall know it: the prophet is a fool; the spiritual man is mad; for the multitude of thine iniquity, and the great hatred. *Ho. ix. 7.* The people answered and said (*to Jesus*), Thou hast a devil, who goeth about to kill thee? *John vii. 20.* Say we not well that thou art a Samaritan, and hast a devil? *John viii. 48.* Many of them said, He hath a devil and is mad; why hear ye him? *John x. 20.* And as he (*Paul*) thus spake for himself, Festus said with a loud voice, Paul, thou art beside thyself; much learning doth make thee mad. *Ac. xxvi. 24.* *See chap. ix. 34. and xxi. 32.*

19 Came eating and drinking.] See chap. xii. 32. And Levi made him (*Jesus*) a great feast in his own house; and there was a great company of publicans and of others that sat down with them; but their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? *Lu. v. 29, 30.* The Son of man is come eating and drinking; and ye say, Behold a gluttonous man, and a wine-bibber; a friend of publicans and sinners. But wisdom is justified of all her children. And one of the Pharisees desired him that he would eat with him; and he went into the Pharisee's house, and sat down to meat. *Lu. vii. 34-36.* And it came to pass, as he went into the house of one of the chief Pharisees to eat bread, on the sabbath day, that they watched

drinking, and they say, Behold a man gluttonous, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of her children. Then began he to upbraid the cities wherein

him. *Lu. xiv. 1.* And both Jesus was called and his disciples, to the marriage (in *Cana of Galilee*). *John ii. 2.* There (in *Bethany*) they made him a supper, and Martha (the sister of *Lazarus*) served. *John xii. 2.* Let every one of us please his neighbour, for his good to edification. *Ro. xv. 2.*

[*A friend of publicans, &c.*] See chap. ix. 10, 11.

[*But wisdom is justified.*] O Lord, how great are thy works, and thy thoughts are very deep; a brutish man knoweth not, neither doth a fool understand this. *Ps. xcii. 5, 6.* Wisdom is before him that hath understanding; but the eyes of a fool are in the ends of the earth. *Pr. xvii. 24.* All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. But wisdom is justified of all her children. *Lu. vii. 29, 35.* We preach Christ crucified, unto the Jews a stumbling block, and unto the Greeks foolishness; but unto them which are called, both Jews and Greeks, Christ the power of God; and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and the base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to nought things that are, that no flesh should glory in his presence. *1 Co. i. 23—29.* Unto me (said Paul), who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ, to the intent, that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Ep. iii. 8—10.* And I beheld, and I heard the voice of many angels round about the throne, and the beasts and the elders: and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing; and every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying,

Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said Amen. *Re. v. 11—14.* Blessing, and glory, and wisdom, and thanksgiving, and honour, and power, and might, be unto our God for ever and ever. Amen. *Re. vii. 12.*

[*20 Began he, &c.*] Woe unto thee, *Chorazin*! woe unto thee, *Bethsaida*! for if the mighty works had been done in *Tyre* and *Sidon* which have been done in you, they had a great while ago repented, sitting in sackcloth and ashes; but it shall be more tolerable for *Tyre* and *Sidon* at the judgment, than for you; and thou, *Capernaum*, which art exalted to heaven, shalt be thrust down to hell. *Is. x. 13—15.*

[*Upbraid the cities.*] My people would not hearken to my voice, and *Israel* would none of me; so I gave them up unto their own hearts' lust; and they walked in their own counsels. Oh, that my people had hearkened unto me, and *Israel* had walked in my way! *Ps. lxxxi. 11—13.* Hear, O heavens; and give ear, O earth: for the Lord hath spoken, I have nourished and brought up children, and they have rebelled against me; they do not knoweth his owner, and the ass his master's crib: but *Israel* doth not know, my people doth not consider. Ah, sinful nation, a people laden with iniquity, a seed of evil doers, children that are corrupters! they have forsaken the Lord; they have provoked the Holy One of *Israel* unto anger; they are gone away backward! Why should ye be stricken any more? Ye will revolt more and more: the whole head is sick, and the whole heart faint. *Is. i. 2—5.* Hear ye now what the Lord saith, Arise, contend thou before the mountains, and let the hills hear thy voice; hear ye, O mountains, the Lord's controversy, and ye strong foundations of the earth: for the Lord hath a controversy with his people, and he will plead with *Israel*. O my people, what have I done unto thee, and wherein have I wearied thee? Testify against me; for I brought thee up out of the land of *Egypt*, and redeemed thee out of the house of servants; and I sent before thee *Moses*, *Aaron*, and *Miriam*. O my people, remember now what *Balak*, king of *Moab*, consulted, and what *Balaam*, the son of *Beor*, answered him from *Shittim* unto *Gilgal*; that ye may know the righteousness of the Lord. *Mt. vi. 1—3.* O faithless generation, how long shall I be with you? how long shall I suffer you? *Mar. ix. 19.* Afterwards he (*Jesus*) appeared in another form unto two of them (*his disciples*), and upbraided them with their unbelief.

most of his mighty works were done, because they repented not: Woe unto thee, Chorazin! woe unto thee, Bethsaida! for if the 21 mighty works, which were done in you, had been done in Tyre

and hardness of heart, because they believed not them which had seen him after he was risen. *Mar. xvi. 14.* If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. *Ja. i. 5.*

Because they repented not.] The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. *Mat. xii. 41.* What think ye (*said Jesus*)? A certain man had two sons; and he came to the first and said, Son, go work to-day in my vineyard; he answered and said, I will not: but afterward he repented and went. And he came to the second, and said likewise; and he answered and said, I go, sir; and went not. Whether of them twain did the will of his father? They say unto him, The first. *Jesus* saith unto them, Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you: for John came unto you in the way of righteousness, and ye believed him not, but the publicans and harlots believed him; and ye, when ye had seen it, repented not afterward, that ye might believe him. *Mat. xxi. 28-32.* I hearkened and heard (*said the Lord*) but they spake not aright: no man repented him of his wickedness, saying, What have I done? Every one turneth to his course, as the horse rusheth into the battle. *Je. viii. 6.* The times of this ignorance (*of the Gentiles*) God winked at; but now commandeth all men every where to repent. *Ac. xvii. 30.* The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient; in meekness instructing those that oppose themselves. If God peradventure will give them repentance to the acknowledgment of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. *2 Ti. ii. 24-26.* And I gave "her" (*"the church at Thyatira"*) space to repent of her fornication, and she repented not. *Re. ii. 21.* The rest of the men which were not killed by these plagues (*which came out from the bottomless pit*), yet repented not of the works of their hands, that they should not worship the devils, and idols of gold, and silver, and brass, and stone, and of wood, which neither can see, nor hear, nor walk. Neither repented they of their murders, nor of their sorceries, nor of their fornication, nor of their thefts. *Re. ix. 20, 21.* And men were scorched with great heat (*by the vial of the fourth angel*), and blasphemed the name of God, which hath power over these plagues, and they repented not, to give him glory.

And the fifth angel poured out his vial, and they gnawed their tongues for pain, and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds. *Re. xvi. 9-11.*

21 Woe unto thee, Chorazin.] Woe unto the world because of offences; for it must needs be that offences come: but woe to that man by whom the offence cometh. *Mat. xviii. 7.* Woe unto you, Scribes and Pharisees, hypocrites! woe unto you, ye blind guides; ye fools and blind; fill ye up then the measure of your fathers; ye serpents, ye generation of vipers, how can ye escape the damnation of hell? O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not; behold, your house is left unto you desolate. *Mat. xxiii. 13-39.* The Son of man goeth as it is written of him, but woe unto that man by whom the Son of man is betrayed; it had been good for that man if he had not been born. *Mat. xxvi. 24.* Woe unto thee, O Jerusalem! Wilt thou not be made clean? When shall it once be? *Je. xiii. 27.* Woe unto you, Pharisees; woe unto you, Scribes and Pharisees, hypocrites! woe unto you also, ye lawyers; for ye have taken away the key of knowledge, &c. *Lu. xi. 42-52.* Woe unto "them" (*"that speak evil of those things which they know not"*), for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. *Jude 11.*

Bethsaida, &c.] And he straightway constrained his disciples to get into the ship, and to go to the other side, before unto Bethsaida. *Mar. vi. 45.* And he (*Jesus*) cometh to Bethsaida, and they bring a blind man unto him, and besought him to touch him. *Mar. viii. 22.* And he took "them" (*"his disciples"*), and went aside privately into a desert place belonging to the city called Bethsaida. *Lu. ix. 10.* Now Philip (*the apostle*) was of Bethsaida, the city of Andrew, and Peter. *John i. 44.* The same (*certain Greeks*) came therefore to Philip, which was of Bethsaida of Galilee, and desired him, saying, Sir, we would see Jesus. *John xii. 21.*

For if the mighty works, &c.] The men of Nineveh shall rise in judgment with this generation, and shall condemn it; because they repented at the preaching of Jonas, and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it; for she came from the uttermost parts of

and Sidon, they would have repented long ago in sackcloth and ashes. But I say unto you, It shall be more tolerable for Tyre

the earth to hear the wisdom of Solomon; and, behold, a greater than Solomon is here. *Mat. xii. 41, 42.* Thou art not sent to a people of a strange speech, and of an hard language, but to the house of Israel; not to many people of a strange speech, and of an hard language, whose words thou canst not understand: surely, had I sent thee to them they would have hearkened unto thee: but the house of Israel will not hearken unto me: for all the house of Israel are impudent and hard-hearted. *Ez. iii. 5-7.* The next sabbath-day came almost the whole city together to hear the word of God; but when the Jews saw the multitudes they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord; and as many as were ordained to eternal life believed. *Ac. xiii. 44-48.* When "they" ("the Jews") agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand, and seeing ye shall see, and not perceive; for the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed; lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. *Ac. xxviii. 25-28.*

Repented long ago.] I abhor myself, and repent in dust and ashes. *Job xlii. 6.* So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth from the greatest of them even to the least of them. For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes; and he caused it to be proclaimed and published through Nineveh, by the decree of the king, and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed, nor drink water. But let man and beast be covered with sackcloth, and cry mightily unto

God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can tell if God will turn and repent, and turn away from his fierce anger that we perish not? And God saw their works, that they turned from their evil way: and God repented of the evil that he had said that he would do unto them; and he did it not. *Jon. iii. 5-10.*

22 It shall be more tolerable, &c.] See verse 24, and chap. x. 15. It shall be more tolerable for Tyre and Sidon at the judgment than for you. *Lu. x. 14.* That servant which knew his lord's will and prepared not himself, neither did according to his will, shall be beaten with many stripes; but he that knew not, and did commit things worthy of stripes, shall be beaten with few stripes; for unto whomsoever much is given, of him shall be much required; and to whom men have committed much, of him they will seek more. *Lu. xii. 47, 48.* How shall we escape if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. *He. ii. 3.* It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God; but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. *He. vi. 4-8.* If we sin wilfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment suppose ye shall he be thought worthy, who hath trodden under foot the Son of God, and hath counted the blood of the covenant, wherewith he was sanctified, an unholy thing, and hath done despite unto the Spirit of Grace; for we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord; and again, The Lord shall judge his people. It is a fearful thing to fall into the hands of the living God. *He. x. 26-31.*

Tyre and Sidon.] The burden of Tyre Howl, ye ships of Tarshish, for it is laid waste, so that there is no house, no entering in: let

and Sidon at the day of judgment, than for you. And thou, 23 Capernaum, which art exalted unto heaven, shalt be brought down to hell: for if the mighty works, which have been done in thee,

still, ye inhabitants of the isle, thou whom the merchants of Zidon, that pass over the sea, have replenished: be thou ashamed, O Zidon, for the sea hath spoken, even the strength of the sea, I travail not, nor bring forth children, neither do I nourish up young men, nor bring up virgins. It shall come to pass that Tyre shall be forgotten seventy years, according to the days of one king; after the end of seventy years shall Tyre sing as an harlot, &c. *Is. xxiii. 1, 2, 3, 15, &c.* And all the kings of Tyrus, and all the kings of Zidon, and the kings of the isles which are beyond the sea (*were of the nations who drank of the cup at the Lord's hands*). *Je. xxv. 22.* Thus saith the Lord to "me" (*"Jeremiah"*), Make thee bonds and yokes, and put them upon thy neck, and send them to the king of Edom, and to the king of Moab, and to the king of the Ammonites, and to the king of Tyrus, and to the king of Zidon, by the hand of the messengers which come to Jerusalem unto Zedekiah king of Judah. *Je. xxvii. 2, 3.* Son of man, because that Tyrus hath said against Jerusalem, Aha! she is broken, that was the gates of the people; she is turned unto me; I shall be replenished now she is laid waste. Therefore thus saith the Lord God, Behold, I am against thee, O Tyrus, and will cause many nations to come up against thee, as the sea causeth his waves to come up. And they shall destroy the walls of Tyrus, and break down her towers: I will also scrape her dust from her, and make her like the top of a rock: it shall be a place for the spreading of nets in the midst of the sea; for I have spoken it, saith the Lord God, and it shall become a spoil to the nations. And her daughters which are in the field shall be slain by the sword, and they shall know that I am the Lord. *Ez. xxvi. 2-6.* Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom, and perfect in beauty: thine heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground: I will lay thee before kings, that they may behold thee. Behold, I am against thee, O Zidon; and I will be glorified in the midst of thee; and they shall know that I am the Lord, when I shall have executed judgments in her, and shall be sanctified in her. For I will send into her pestilence, and blood into her streets; and the wounded shall be judged in the midst of her by the sword upon her on every side; and they shall know that I am the Lord. *Ez. xxviii. 12, 17, 22, 23.* Son of man, Nebuchadnezzar king of Babylon caused his

army to serve a great service against Tyrus, every head was made bald, and every shoulder was peeled; yet had he no wages, nor his army, for Tyrus, for the service that he had served against it. *Ez. xxix. 18.* Thus saith the Lord; for three transgressions of Tyrus, and for four, I will not turn away the punishment thereof; because they delivered up the whole captivity to Edom, and remembered not the brotherly covenant; but I will send a fire on the wall of Tyrus, which shall devour the palaces thereof. *Am. i. 9, 10.* Hamath also shall border thereby; Tyrus and Zidon, though it be very wise; and Tyrus did build herself a strong hold, and heaped up silver as the dust, and fine gold as the mire of the streets. *Zec. ix. 2, 3.*

[*The day of judgment.*] I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. *Mat. xii. 36.* The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. ii. 9.* The heavens and the earth, which are now, by the same word are kept in store, reserved unto fire against the day of judgment and perdition of ungodly men. *2 Pe. iii. 7.* Herein is your love made perfect, that we may have boldness in the day of judgment, because as he is, so are we in this world. *1 John iv. 17.*

[*Capernaum.*] See chap. iv. 13. and viii. 5. Ye will surely say unto me (*said Jesus*) this proverb, Physician, heal thyself; whatsoever we have heard done in Capernaum do also here in thy country (*Nazareth*). *Lu. iv. 23.*

[*Which art exalted unto heaven.*] Thou (*O Lucifer, son of the morning*) hast said in thine heart, I will ascend into heaven; I will exalt my throne above the stars of God; I will sit also upon the mount of the congregation, in the sides of the north: I will ascend above the heights of the clouds; I will be like the Most High. Yet thou shalt be brought down to hell, to the sides of the pit. *Is. xiv. 13-15.* How hath the Lord covered the daughter of Zion with a cloud in his anger, and cast down from heaven unto the earth the beauty of Israel, and remembered not his footstool in the day of his anger! *La. ii. 1.* Son of man, take up a lamentation upon the king of Tyrus, and say unto him, Thus saith the Lord God, Thou sealest up the sum, full of wisdom and perfect beauty: thou art the anointed cherub that covereth, and I have set thee so. Thou wast upon the holy mountain of God: thou hast walked up and down in the midst of the stones of fire: thou wast perfect in thy ways from the day that thou wast created till iniquity was found in thee. By the multitude

had been done in Sodom, it would have remained until this day.
 24 But I say unto you, That it shall be more tolerable for the land
 25 of Sodom in the day of judgment, than for thee. At that time
 Jesus answered and said, I thank thee, O Father, Lord of heaven

of thy merchandise they have filled the midst of thee with violence, and thou hast sinned: therefore I will cast thee as profane out of the mountain of God; I will destroy thee, O covering cherub, from the midst of the stones of fire. Thine heart was lifted up because of thy beauty: thou hast corrupted thy wisdom by reason of thy brightness: I will cast thee to the ground; I will lay thee before kings, that they may behold thee. All they that know thee shall be astonished at thee; thou shalt be a terror, and never shalt thou be any more. *Ez. xxviii. 12. 14—17. 19, 20.* I made the nations to shake at the sound of his (Pharaoh's) fall, when I cast him down to hell with them that descend into the pit. They also went down into hell with him, unto them that be slain with the sword. *Ez. xxxi. 16, 17.* Though "thou" ("Edom") exalt thyself as the eagle, and though thou set thy nest among the stars, thence will I bring thee down, saith the Lord. *Obad. 4.* Whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Lu. xiv. 11.* If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; and spared not the old world, but saved Noe, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes, condemned them with an overthrow, making them an ensample unto those that after should live ungodly; and delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds); the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. ii. 4—9.*

In Sodom.] The men of Sodom were wicked and sinners before the Lord exceedingly. *Ge. xiii. 13.* The Lord rained upon Sodom and upon Gomorrah brimstone and fire from the Lord out of heaven: and he overthrew those cities, and all the plain, and all the inhabitants of the cities, and that which grew upon the ground. *Ge. xix. 24, 25.* As I live, saith the Lord God, Sodom thy sister hath not done, she nor her daughters, as thou (Jerusalem) hast done, thou and thy daughters. Behold, this was the iniquity of thy sister Sodom, pride, fulness of bread, and abundance of idleness was in her, and in her daughters; neither did she strengthen the hand of the poor and needy. And they were

haughty, and committed abomination before me. Therefore, I took them away as I saw good. *Ez. xvi. 48, 49, 50.* The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day, even as Sodom and Gomorrah, and the cities about them, in like manner, giving themselves over to fornication, and going after strange flesh, are set forth for an example, suffering the vengeance of eternal fire. *Jude 6, 7.* Their dead bodies shall be in the street of the great city, which spiritually is called Sodom and Egypt, where also our Lord was crucified. *Re. xi. 8.*

More tolerable, &c.] See verse 14, and chap. x. 15. The punishment of the iniquity of the daughter of my people is greater than the punishment of the sin of Sodom, that was overthrown as in a moment, and no hand stayed on her. *Lam. iv. 6.*

25 Jesus answered and said,] In that hour Jesus rejoiced in spirit, and said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes, even so, Father; for so it seemed good in thy sight. *Lu. x. 21.*

I thank thee, O Father.] Now therefore our God, we thank thee (said David), and praise thy glorious name. *1 Ch. xxi. 13.* I thank thee and praise thee, O thou God of my fathers (said Daniel), who hast given us wisdom, and might, and hast made known unto me now what we desired of thee; for thou hast now made known unto us the king's matter. *Da. ii. 23.* Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. *John xi. 41.* We are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation through sanctification of the Spirit and belief of the truth; whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 The. ii. 13, 14.*

Lord of heaven and earth.] And he (Melchizedek) blessed "him" ("Abram"), and said, Blessed be Abram of the Most High God, possessor of heaven and earth. *Ge. xiv. 13.* And Abram said to the king of Sodom, I have lift up mine hand unto the Lord the Most High God, the possessor of heaven and earth. *Ge. xiv. 22.* Behold, the heaven and the heaven of heavens is the Lord's thy God; the earth also with all that therein is. Only the Lord had a delight in thy fathers to love them, and he chose their seed after them, even you, above all people, as it is this day. *De. i.*

and earth; because thou hast hid these things from the wise and

14, 15. Hezekiah prayed before the Lord, and said, O Lord God of Israel, which dwellest between the cherubims, thou art the God, even thou alone, of all the kingdoms of the earth; thou hast made heaven and earth. *2 Ks. xix. 15.* Thus saith the Lord, The heaven is my throne, and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? *Is. lvi. 1.* All the inhabitants of the earth are reputed as nothing; and he doeth according to his will in the army of heaven, and among the inhabitants of the earth, and none can stay his hand, or say unto him, What doest thou? *De. iv. 35.* God, that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands. *Ac. xvii. 24.*

Because thou hast hid these things, &c.] It is given unto you to know the mysteries of the kingdom of heaven, but to them (the people), it is not given; for whosoever hath, to him shall be given, and he shall have more abundance, but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to them in parables; because they seeing, see not; and hearing, they hear not; neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear and shall not understand; and seeing ye shall see and shall not perceive: for this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed, lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. But blessed are your eyes, for they see; and your ears, for they hear. *Mat. xiii. 11—16.* Woe unto them that are wise in their own eyes and prudent in their own sight. *Is. v. 21.* The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets, and your rulers, the seers, hath he covered. And the vision of all is become unto "you" (the "Jews"), as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot, for it is sealed; and the book is delivered to him that is not learned, saying, Read this, I pray thee, and he saith, I am not learned. Wherefore the Lord said, Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men; therefore behold, I will proceed to do a marvellous work among this people, even a marvellous work and a wonder. For the wisdom of their wise men shall perish, and the understanding of their prudent men shall be hid. And in that day shall the deaf hear the words

of the book, and the eyes of the blind shall see, out of obscurity and out of darkness. The meek also shall increase their joy, and the poor among men shall rejoice in the Holy One of Israel. *Is. xxix. 10—14.* 18, 19. And when he (Jesus) was alone, they that were about him with the twelve asked of him the parable (of the sower). And he said unto them, Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables. That seeing they may see, and not perceive, and hearing they may hear, and not understand, lest at any time they should be converted, and their sins should be forgiven them. *Mar. iv. 10, 11, 12.* Have any of the rulers or of the Pharisees believed on him? But this people, who knoweth not the law, are cursed. *John vii. 48, 49.* For judgment I am come into this world (said Jesus), that they which see not might see; and that they which see might be blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind, ye should have no sin; but now ye say, We see, therefore your sin remaineth. *John ix. 39, 40, 41.* Lord, who hath believed our report (said Esaias), and to whom hath the arm of the Lord been revealed? Therefore they could not believe (said the evangelist), because that Esaias said again, He hath blinded their eyes, and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *John xii. 38, 39, 40.* Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. (According as it is written (by Esaias), God hath given them the spirit of slumber, eyes that they should see not, and ears that they should not hear) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recompence unto them. Let their eyes be darkened, that they may not see, and bow down their back alway. *Ro. xi. 7—10.* The preaching of the cross is to them that perish foolishness, but unto us which are saved it is the power of God. For it is written, I will destroy the wisdom of the wise, and will bring to nothing the understanding of the prudent. Where is the wise? Where is the Scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God the world by wisdom knew not God, it pleased God by the foolishness of preaching to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom. But we preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; but unto

26 prudent, and hast revealed them unto babes. Even so, Father: for 27 so it seemed good in thy sight. All things are delivered unto me

them which are called, both Jews and Greeks, Christ the power of God, and the wisdom of God. Because the foolishness of God is wiser than men; and the weakness of God is stronger than men. For ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble are called. But God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, *yea*, and things which are not, to bring to nought things that are: that no flesh should glory in his presence. 1 Co. i. 18—29. Howbeit we speak wisdom among them that are perfect, yet not the wisdom of this world, nor of the princes of this world, that come to nought. But we speak the wisdom of God in a mystery, *even* the hidden wisdom which God ordained before the world unto our glory. 1 Co. ii. 6, 7. Let no man deceive himself; if any man among you seemeth to be wise in this world, let him become a fool, that he may be wise. For the wisdom of this world is foolishness with God; for it is written, He taketh the wise in their own craftiness, and again, The Lord knoweth the thoughts of the wise that they are vain. 1 Co. iii. 18, 19, 20. Their minds (of the children of Israel) were blinded; for until this day remaineth the same vail untaken away in the reading of the Old Testament, which vail is done away in Christ. 2 Co. iii. 14. If our Gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. For we preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake: for God who commanded the light to shine out of darkness, hath shined in our hearts to give the light of the knowledge of the glory of God in the face of Jesus Christ. 2 Co. iv. 3—6.

And hast revealed them unto babes.] Blessed art thou, Simon Barjona, for flesh and blood hath not revealed it (his knowledge of Christ) unto thee, but my Father which is in heaven. Mat. xvi. 17. Except ye be converted, and become as little children, ye shall not enter into the kingdom of God. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. Mat. xviii. 3, 4. Hearest thou what these (children) say? And Jesus saith unto them, Yea, have ye never read, Out of the mouths of babes and sucklings thou hast perfected praise? Mat. xxi. 16. Samuel ministered before the Lord, being a child, girded with a

linen ephod. 1 Sa. ii. 18. Ere the lamp of God went out in the temple of the Lord, where the ark of God was, and Samuel was laid down to sleep, the Lord called Samuel, and he answered, Here am I. The Lord revealed himself to Samuel in Shiloh, by the word of the Lord. 1 Sa. iii. 3, 4, 21. Out of the mouth of babes and sucklings hast thou ordained strength because of thine enemies, that thou mightest still the enemy and the avenger. Ps. viii. 2. Before I formed thee in the belly I knew thee; and before thou camest forth out of the womb I sanctified thee, and I ordained thee a prophet unto the nations. Then said I, Ah, Lord God; behold, I cannot speak, for I am a child. But the Lord said unto me (Jeremiah), Say not, I am a child; for thou shalt go to all that I shall send thee, and whatsoever I command thee thou shalt speak. Be not afraid of their faces, for I am with thee to deliver thee, saith the Lord. Jer. i. 5—8. Suffer little children to come unto me, and forbid them not, for of such is the kingdom of God. Verily I say unto you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. And he took them up in his arms, put his hands upon them, and blessed them. Mar. x. 14, 15, 16. God hath chosen the foolish things of the world to confound the wise, and God hath chosen the weak things of the world to confound the things which are mighty. 1 Co. i. 27.

26 So it seemed good in thy sight.] Why dost thou strive against him? for he giveth not account of any of his matters. Job xxxiii. 13. My counsel shall stand (saith God), and I will do all my pleasure. Is. xlii. 13. Therefore hath he mercy on whom he will have mercy, and whom he will he hardeneth. Ro. ix. 18. O the depth of the riches both of the wisdom and knowledge of God! How unsearchable are his judgments, and his ways past finding out; for who hath known the mind of the Lord? or who hath been his counsellor? or who hath first given to him, and it shall be recompensed unto him again? For of him, and through him, and to him are all things; to whom be glory for ever. Amen. Ro. xi. 33—36. He hath abounded toward us in all wisdom and prudence, having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself, in whom also we have obtained an inheritance, being predestinated according to the purpose of him who worketh all things after the counsel of his will. Ep. i. 9, 11. Unto me is this grace given (saith Paul), that I should preach among the Gentiles the unsearchable riches of Christ. To the intent that now unto the

of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father, save the Son, and *he* to

principalities, and powers, in heavenly places, might be known, by the Church, the manifold wisdom of God, according to the eternal purpose which he purposed in Christ Jesus our Lord. *Ep.* iii. 8—11. Be thou partaker of the afflictions of the Gospel according to the power of God, who hath saved us, and called us with an holy calling, not according to our works; but according to his own purpose and grace, which was given us in Christ Jesus before the world began. *2 Ti.* i. 9.

[*27 Are delivered unto me.*] All power is given unto me in heaven and earth. *Mat.* xxviii. 18. The Father loveth the Son, and hath given all things into his hand. *John* iii. 36. As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. For as the Father hath life in himself, so hath he given to the Son to have life in himself; and hath given him authority to execute judgment also, because he is the Son of man. I can of mine own self do nothing. As I hear I judge (*said Jesus*): and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *John* v. 21—30. Jesus, knowing that the Father had given all things into his hands, and that he was come from God, and went to God, he riseth from supper, and took a towel, and began to wash his disciples' feet, &c. *John* xiii. 3, &c. Thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *John* xvii. 2. He must reign till he hath put all enemies under his feet. *1 Co.* xv. 26. The last enemy that shall be destroyed is death; for he hath put all things under his feet. But when he saith all things are put under him, it is manifest that he is excepted which did put all things under him. *1 Co.* xv. 26, 27. I cease not to give thanks for you, that ye may know what is the exceeding greatness of his power (*of the God of our Lord Jesus Christ*) to us-ward, who believe according to the working of his mighty power; which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places, far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come: And hath put all things under his feet, and gave him to be the head over all things to the church, which is his body, the fulness of him that filleth all in all. *Ep.* i. 10—23. God hath also exalted him, and

given him a name which is above every name; that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth. And that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father. *Phl.* ii. 9, 10, 11. Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him; but we see Jesus, who was made a little lower than the angels for the suffering of death, crowned with glory and honour, that he, by the grace of God, should taste death for every man. For it became him for whom are all things, and by whom are all things, in bringing many sons unto glory, to make the captain of their salvation perfect through sufferings. *He.* ii. 7—10. (*Jesus*) who is gone into heaven, and is on the right hand of God: angels, and authorities, and powers being made subject unto him. *1 Pe.* iii. 22.

[*No man knoweth the Son, but the Father.*] No man knoweth who the Son is, but the Father; and who the Father is, but the Son; and *he* to whom the Son will reveal him. *Lu.* x. 22. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. *John* x. 15.

[*Neither knoweth any man the Father, save the Son.*] No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *John* i. 18. Not that any man hath seen the Father, save he which is of God, he hath seen the Father. *John* vi. 46. As the Father knoweth me, even so know I the Father; and I lay down my life for the sheep. *John* x. 15. Jesus saith unto him (*Thomas*), I am the way, and the truth, and the life: no man cometh unto the Father but by me; if ye had known me, ye should have known my Father also; and from henceforth ye know him, and have seen him. Philip saith unto him, Lord, shew us the Father, and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father. *John* xiv. 6—9. As thou (*the Father*) hast given him (*Jesus*) power over all flesh, that he should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee, the only true God, and Jesus Christ whom thou hast sent. I have manifested thy name unto the men which thou gavest me out of the world: thine they were, and thou gavest them me, and they have kept thy word. O righteous Father, the world hath not known thee, and

28 whomsoever the Son will reveal *him*. Come unto me, all ye that labour and are heavy laden, and I will give you rest

Made ye him known? How has your heart felt him? How has your soul known him? How has your heart felt him? How has your soul known him? these have known that thou hast sent me, And I have declared unto them thy name, and will declare it. That the love wherewith thou hast loved me may be in them and I in them. *John xvii. 2, 3. 6. 25, 26.* Whosoever denieth the Son, the same hath not the Father (*but he that acknowledgeth the Son hath the Father also*). *1 John ii. 23.* We know that we are of God, and the whole world lieth in wickedness. And we know the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 John v. 19, 20.* Whosoever transgresseth, and abideth not in the doctrine of Christ, hath not God. He that abideth in the doctrine of Christ, he hath both the Father and the Son. *2 John 9.*

Come unto me. Look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else; I have sworn by myself, the word is gone out of my mouth in righteousness, and shall not return: that unto me every knee shall bow, every tongue shall swear. Surely shall one say, In the Lord have I righteousness and strength, even to him shall men come, and all that are incensed against him shall be ashamed. In the Lord shall all the seed of Israel be justified, and shall glory. *Is. xiv. 22—25.* He (*the Messiah*) shall grow up before him as a tender plant, and as a root out of a dry ground. He hath no form or comeliness, and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men, a man of sorrows and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. *Is. liii. 2, 3.* Ho! every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come buy wine and milk without money, and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. *Is. lv. 1, 2.* Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. *Is. lv. 3.* All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *John vi. 37.* In the last day, that great day of the feast, Jesus stood and cried, saying, If any man thirst, let him come to me and drink. *John vii. 37.* And the spirit and the bride say, Come; and let him that heareth say, Come. And let him that is athirst come. And whosoever will, let

him take the water of life freely. *Re. xxii. 17.*

All ye that labour. "They" (*"the Scribes and Pharisees"*) bind heavy burdens and grievous to be borne, and lay them on men's shoulders; but they themselves will not move them with one of their fingers. *Mat. xxiii. 4.* Unto Adam he (*God*) said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake. In sorrow shalt thou eat of it all the days of thy life. Thorns also and thistles shall it bring forth unto thee; and thou shalt eat the herb of the field. In the sweat of thy face shalt thou eat bread till thou return unto the ground, for out of it wast thou taken; for dust thou art, and unto dust shalt thou return. *Ge. iii. 17, 18, 19.* Man is born unto trouble as the sparks fly upward. *Job v. 7.* *Mis* that is born of woman is of few days and full of trouble. *Job xiv. 1.* Day and night thy hand was heavy upon me, my moisture is turned into the drought of summer. *Ps. xxxii. 4.* Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. *Ps. xxxviii. 4.* For we are consumed by thine anger, and by thy wrath are we troubled. *Ps. xc. 7.* Thou hast set our iniquities before thee, our secret sin in the light of thy countenance. For all our days are passed away in thy wrath, we spend our years as a tale that is told. The days of our years are threescore years and ten; and if by reason of strength they be fourscore years, yet is their strength labour and sorrow, for it is soon cut off and we fly away. *Ps. xc. 8, 9, 10.* All things are full of labour, man cannot utter it; the eye is not satisfied with seeing, nor the ear filled with hearing. I have seen all the works that are done under the sun, and behold, all is vanity and vexation of spirit. *Ec. i. 8. 14.* For what hath man of all his labour, and of the vexation of his heart, wherein he hath laboured under the sun? For all his days are sorrows, and his travail grief, yea, his heart taketh not rest in the night: this is also vanity. *Ec. ii. 22, 23.* There is one alone, and there is not a second; yea, he hath neither child nor brother, yet is there no end of all his labour; neither is his eye satisfied with riches; neither, saith he, For whom do I labour and bereave my soul of good? This is also vanity, yea, it is a sore travail. *Ec. iv. 8.* Ah! sinful nation, a people laden with iniquity; a seed of evil doers; children that are corrupters; they have forsaken the Lord; they have provoked the Holy One of Israel unto anger; they are gone away backward. *Is. i. 4.* The Lord

Take my yoke upon you, and learn of me; for I am meek and 29

hath anointed me (*Christ*) to comfort all that mourn, to appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness, that they might be called the Trees of righteousness, The planting of the Lord, that he might be glorified. *Is. lxi. 3.* To this man will I look (*saith God*), even to him that is poor, and of a contrite spirit, and trembleth at my word. *Is. lxvi. 2.* Wherewith shall I come before the Lord, and bow myself before the High God? Shall I come before him with burnt-offerings, with calves of a year old? Will the Lord be pleased with thousands of rams, or with ten thousands of rivers of oil? Shall I give my first-born for my transgression, the fruit of my body for the sin of my soul? He hath shewed thee, O man, what is good: and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mt. vi. 6, 7, 8.* Now therefore why tempt ye God, to put a yoke on the neck of the disciples (*said Peter*), which neither our fathers nor we were able to bear? *Ac. xv. 10.* I delight in the law of God after the inward man, but I see another law in my members, warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God through Jesus Christ our Lord. So then with the mind I myself serve the law of God; but with the flesh the law of sin. *Ro. vii. 22-25.* Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage. *Gal. v. 1.*

And I will give you rest.] See verse 29. Blessed is the man whom thou chastenest, O Lord, and teachest him out of thy law, that thou mayest give him rest from the days of adversity, until the pit be digged for the wicked. *Psa. xciv. 12, 13.* Return unto thy rest, O my soul, for the Lord hath dealt bountifully with thee. *Psa. cxvi. 7.* In that day there shall be a root of Jesse, which shall stand for an ensign of the people, to it shall the Gentiles seek: and his rest shall be glorious. *Is. xi. 10.* This is the rest wherewith ye may cause the weary to rest. And this is the refreshing: yet they would not hear. *Is. xxviii. 12.* Thus saith the Lord thy Redeemer, the Holy One of Israel, I am the Lord thy God, which teacheth thee to profit, which leadeth thee by the way that thou shouldest go. Oh that thou hadst hearkened to my commandments! Then had thy peace been as a river, and thy righteousness as the waves of the sea. *Is. xlviii. 17, 18.* Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is

the good way, and walk therein, and ye shall find rest for your souls; but they said, We will not walk therein. *Is. vi. 10.* It is a righteous thing with God to recompense tribulation to them that trouble you; and to you who are troubled, rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 The. i. 7.* Let us therefore fear, lest a promise being left us of entering into his rest, any of you should seem to come short of it. *He. iv. 1.*

29 My yoke.] See chap. vii. 24. While he (*Peter*) yet spake (*on the mount of transfiguration*), behold, a bright cloud overshadowed them; and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased: hear ye him. *Mat. xvii. 5.* To them that are without law (*I became, said Paul*), as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. *1 Co. ix. 21.* Though we walk in the flesh, we do not war after the flesh, casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. *2 Co. x. 5.* For ye know what commandments we gave you by the Lord Jesus. *1 The. iv. 2.* The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ. *2 The. i. 8.* Being made perfect, he (*Jesus*) became the author of eternal salvation unto all them that obey him. *He. v. 9.*

And learn of me.] See verse 27. Go therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you. *Mat. xxviii. 19, 20.* Why call ye me Lord, Lord, and do not the things which I say? Whosoever cometh to me, and heareth my sayings, and doeth them, I will shew you to whom he is like: he is like a man which built an house, and digged deep, and laid the foundation on a rock, and when the flood arose, the stream beat vehemently upon that house, and could not shake it, for it was founded upon a rock. *Lk. vi. 46, 48.* Then they (*the Gadarenes*) went out to see, and came to Jesus, and found the man out of whom the devils were departed, sitting at the feet of Jesus, clothed, and in his right mind, and they were afraid. *Lk. viii. 35.* And "she" (*"Martha"*) had a sister called Mary, which also sat at Jesus' feet, and heard his word; but Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her therefore that she help me. And Jesus answered and said

30 lowly in heart: and ye shall find rest unto your souls. For my yoke *is* easy, and my burden *is* light.

unto her, Martha, Martha, thou art careful, and troubled about many things, but one thing is needful, and Mary hath chosen that good part which shall not be taken away from her. *Lu. x. 39-42.* I have given you an example (in washing his disciples' feet) that ye should do as I have done to you (said Jesus). *John xiii. 15.* For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren, like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. *Ac. iii. 22, 23.* This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren, like unto me; him shall ye hear. *Ac. vii. 37.* But ye have not so learned Christ, if so be that ye have heard him, and have been taught by him, as the truth is in Jesus. *Ep. iv. 20, 21.* Let this mind be in you which was also in Christ Jesus. *Phi. ii. 5.* He that saith, He abideth in him, ought himself also so to walk, even as he walked. *1 John ii. 6.* See chap. xx. 25.

[For I am meek and lowly of heart.] He shall not strive nor cry, neither shall any man hear his voice in the streets, a bruised reed shall he not break, and smoking flax shall he not quench, till he send forth judgment unto victory. *Mat. xii. 19, 20.* Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Mat. xxi. 5.* Now the man Moses was very meek, above all the men which were upon the face of the earth. *Nu. xii. 3.* Lord, my heart is not haughty, nor mine eyes lofty; neither do I exercise myself in great matters, or in things too high for me. *Psa. cxxxix. 1.* Behold, my servant whom I uphold, mine elect in whom my soul delighteth, I have put my Spirit upon him; he shall bring forth judgment to the Gentiles, he shall not cry, nor lift up, nor cause his voice to be heard in the street: a bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth, he shall not fail, nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. *Is. xlii. 1-4.* Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem; behold, thy King cometh unto thee. He is just, and having salvation, lowly, and riding upon an ass, and upon a colt the foal of an ass. *Ze. ix. 9.* It came to pass when the time was come that he (Jesus) should be received up, he stedfastly set his face to go to Jerusalem. And sent messengers before his face,

and they went, and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples, James and John, saw this, they said, Lord, wilt thou that we command fire to come down from heaven, and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of; for the Son of man is not come to destroy men's lives, but to save them. *Lu. ix. 51-56.* Now I Paul myself beseech you, by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you. *2 Co. x. 1.* (Christ) made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi. ii. 7, 8.* For even hereunto (to suffer patiently) were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps, who did no sin, neither was guile found in his mouth: who, when he was reviled, reviled not again, when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe. ii. 21-23.*

[And ye shall find rest unto your souls.] See verse 28. We which have believed do enter into rest, as he said, As I have sworn in my wrath, if they shall enter into my rest: although the works were finished from the foundation of the world. For he spake in a certain place of the seventh day on this wise. And God did rest the seventh day from all his works. And in this place again. If they shall enter into my rest. Seeing therefore it remaineth that some must enter therein; and they to whom it (the gospel) was first preached entered not in because of unbelief: let us labour therefore to enter into that rest, lest any man fall after the same example of unbelief. *Heb. iv. 3-6. 11.*

30 My yoke is easy.] Her (wisdom's) ways are ways of pleasantness, and all her paths are peace. *Pr. iii. 17.* What doth the Lord God require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi. vi. 8.* Why tempt ye God (said Peter) to put a yoke upon the neck of the disciples? For it seemed good to the Holy Ghost, and to us, to lay upon "you" ("the churches") no greater burden than these necessary things, &c. *Ac. xv. 10, 28.* Stand fast therefore in the liberty wherewith Christ hath made us free, and be not entangled again with the yoke of bondage; for, brethren, ye have been called unto liberty: but if ye be led by the

CHAPTER XII.

AT that time Jesus went on the sabbath-day through the corn; 1 and his disciples were an' hungred, and began to pluck the ears of corn, and to eat. But when the Pharisees saw it, they 2 said unto him, Behold, thy disciples do that which is not lawful

Spirit, ye are not under the law. *Ga. v. 1. 18.* This is the love of God, that we keep his commandments, and his commandments are not grievous. *1 John v. 3.*

Burden is light.] In the world ye shall have tribulation, but be of good cheer, I have overcome the world. *John xvi. 33.* Blessed be God, who comforteth us in all our tribulation, that we may be able to comfort them which are in any trouble by the comfort wherewith we ourselves are comforted of God. For as the sufferings of Christ abound in us, so our consolation also aboundeth by Christ. *2 Co. i. 4, 5.* For our light affliction which is but for a moment, worketh for us a far more exceeding and eternal weight of glory. *2 Co. iv. 17.* My grace is sufficient for thee, for my strength is made perfect in weakness; most gladly therefore will I rather glory in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake; for when I am weak, then am I strong. *2 Co. xii. 9, 10.* I can do all things through Christ which strengtheneth me. *Phi. iv. 13.*

CHAP. XII.—1 *Went on the sabbath-day.*] And it came to pass, that he went through the corn-fields on the sabbath-day, and his disciples began, as they went, to pluck the ears of corn. And the Pharisees said unto him, Behold, why do they on the sabbath-day that which is not lawful? And he said unto them, Have ye never read what David did when he had need, and was an hungred, he and they that were with him? How he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? And he said unto them, The sabbath was made for man, and not man for the sabbath, therefore the Son of man is Lord also of the sabbath. *Mar. ii. 23, 24—28.* And it came to pass, on the second sabbath after the first, that he went through the corn-fields, and his disciples plucked the ears of corn, and did eat, rubbing them in their hands. And certain of the Pharisees said unto them, Why do ye that which is not lawful to do on the sabbath-days? And Jesus answering them, said, Have ye not read so much as this? What David did, when himself was an hungred, and they which were with him; how

he went into the house of God, and did take and eat the shew-bread, and gave also to them that were with him, which it is not lawful to eat, but for the priests alone? And he said unto them, That the Son of man is Lord also of the sabbath. *Luk. vi. 1—5.*

To pluck the ears of corn.] When thou comest into the standing corn of thy neighbour, then thou mayest pluck the ears with thine hand, but thou shalt not move a sickle unto thy neighbour's standing corn. *De. xxiii. 25.*

2 *Behold, thy disciples do that which is not lawful.*] See verse 10. Six days shalt thou labour, and do all thy work, but the seventh day is the sabbath of the Lord thy God: in it thou shalt not do any work, thou nor thy son, nor thy daughter, thy man servant, nor thy maid servant, nor thy cattle, nor thy stranger that is within thy gates; for in six days the Lord made heaven and earth, the sea, and all that in them is, and rested the seventh day, wherefore the Lord blessed the sabbath-day, and hallowed it. *Ex. xx. 9—11.* Six days thou shalt do thy work, and on the seventh day thou shalt rest; that thine ox and thine ass may rest, and the son of thy handmaid, and the stranger, &c. *Ex. xxiii. 12.* Six days may work be done; but in the seventh is the sabbath of rest, holy to the Lord, whosoever doeth any work in the sabbath-day, he shall surely be put to death. It (the sabbath) is a sign between me and the children of Israel for ever; for in six days the Lord made heaven and earth, and on the seventh day he rested, and was refreshed. *Ex. xxxi. 15, 17.* Six days shall work be done, but on the seventh day there shall be to you an holy day, a sabbath of rest to the Lord, whosoever doeth work therein shall be put to death. *Ex. xxxv. 2.* And while the children of Israel were in the wilderness, they found a man that gathered sticks upon the sabbath-day. And they that found him gathering sticks brought him unto Moses and Aaron, and unto all the congregation. And they put him in ward, because it was not declared what should be done to him. And the Lord said unto Moses, The man shall be surely put to death, all the congregation shall stone him with stones without the camp; and all the congregation brought him without the camp, and stoned him with stones, and he died; as the Lord commanded Moses. *Num. xv. 32—36.* If thou turn away thy foot from

3 to do upon the sabbath-day. But he said unto them, Have ye not read what David did, when he was an hungred, and they

the sabbath from doing thy pleasure on my holy day, and call the sabbath a delight, the holy of the Lord, honourable, and shalt honour him, not doing thine own ways, nor finding thine own pleasure, nor speaking *thine own words*; then shalt thou delight thyself in the Lord, &c. *Is. lviii. 13, 14.* "They" (*"the Pharisees"*) watched "him" (*"Jesus"*) whether he would heal him on the sabbath-day, that they might accuse him. And he saith unto the man which had the withered hand, Stand forth. And he said unto them, Is it lawful to do good on the sabbath-days, or to do evil? To save life or to kill? But they held their peace. And when he had looked round about on them with anger, being grieved for the hardness of their hearts, he saith unto the man, Stretch forth thine hand. And he stretched it out, and his hand was restored whole as the other. *Mar. iii. 2—5.* And it came to pass also on another sabbath (*the same as the foregoing*), that he entered into the synagogue, and taught, and there was a man whose right hand was withered, and the Scribes and Pharisees watched him, whether he would heal on the sabbath-day, that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose, and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand. And he did so; and his hand was restored whole as the other. *Lu. vi. 6—11.* And he was teaching in one of the synagogues on the sabbath; and behold, there was a woman which had a spirit of infirmity eighteen years, and was bowed together, and could in no wise lift up herself. And when Jesus saw her, he called her to him, and said unto her, Woman, thou art loosed from thine infirmity. And he laid his hands on her, and immediately she was made straight, and glorified God. And the ruler of the synagogue answered with indignation, because that Jesus had healed on the sabbath-day, and said unto the people, There are six days in which men ought to work, in them therefore come and be healed, and not on the sabbath-day. The Lord then answered him and said, *Thou hypocrite*, doth not each one of you on the sabbath loose his ox, or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? *Lu. xiii. 10—16.* And

they (*the women which came with Jesus from Galilee*) returned (*from the sepulchre*), and prepared spices and ointment; and rested the sabbath-day according to the commandment. *Lu. xxiii. 56.* Immediately (*at the words, rise, take up thy bed and walk*) the man (*who was impotent at the pool Bethesda*) was made whole, and took up his bed, and walked, and on the same day was the sabbath. The Jews therefore said to him that was cured, It is the sabbath-day; it is not lawful for thee to carry thy bed. He answered them, He that made me whole, the same said unto me, Take up thy bed and walk. And therefore did the Jews persecute Jesus, and sought to slay him, because he had done these things on the sabbath-day. But Jesus answered them, My Father worketh hitherto, and I work. *John v. 9—11. 16, 17.* I have done one work, and ye all marvel (*said Jesus to the Jews*), Moses therefore gave unto you circumcision (not because it is of Moses, but of the fathers,) and ye on the sabbath-day circumcise a man. If a man on the sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit whole on the sabbath-day? Judge not according to the appearance, but judge righteous judgment. *John vii. 21—24.* And it was the sabbath-day when Jesus made the clay and opened his eyes (*the man born blind, who was ordered to wash in the pool of Siloam*). Then again the Pharisees also asked him (*the man born blind*) how he had received his sight? He said unto them, He put clay upon mine eyes, and I washed, and do see. Therefore said some of the Pharisees, This man is not of God, because he keepeth not the sabbath-day. *John ix. 14—16.*

3 Have ye not read, &c.] See verse 3. Have ye not read, That he which made them at the beginning made them male and female? *Mat. xix. 4.* Have ye never read, Out of the mouth of babes and sucklings thou hast perfected praise? All things whatsoever ye shall ask in prayer, believing, ye shall receive. Verily I say unto you, that the publicans and the harlots go into the kingdom of God before you (*the priests and elders*). *Mat. xxi. 16. 22. 31.* Have ye not read this scripture, The stone which the builders rejected is become the head of the corner? And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living. *Mar. xii. 10. 26. 27.* Have ye not read so much as this, what David did when himself was an hungred, and they

that were with him; How he entered into the house of God, and did eat the shew-bread, which was not lawful for him to eat, neither for them which were with him, but only for the priests? Or have ye not read in the law, how that on the sabbath-days the priests in the temple profane the sabbath, and are blameless? But I say unto you, That in this place is *one* greater than the

which were with him, &c. *Lu. vi. 3.* What shall I do to inherit eternal life (*said a lawyer to Jesus*)? He said unto him, What is written in the law? how readest thou? &c. *Lu. x. 25, 26.*

What David did.] What is under thine hand (*said David to Ahimelech the priest*)? Give me five loaves of bread in mine hand, or what there is present. And the priest answered David, and said, *There is no common bread under mine hand, but there is hallowed bread.* And David answered the priest, and said unto him, *The bread is in a manner common.* So the priest gave him hallowed bread; for there was no bread there but the shew-bread, that was taken from before the Lord, to put hot bread in the day when it was taken away. *1 Sa. xxi. 3—6.* Have ye never read what David did, when he had need, and was an hungred, he and they that were with him? how he went into the house of God in the days of Abiathar the high priest, and did eat the shew-bread, which is not lawful to eat but for the priests, and gave also to them which were with him? *Mar. ii. 25, 26.*

4 The shew-bread.] Thou shalt set upon the table the shew-bread before me alway. *Ex. xxv. 30.* Thou shalt take fine flour, and bake twelve cakes thereof; two tenth-deals shall be in one cake. And thou shalt set them in two rows, six on a row, upon the pure table before the Lord. And thou shalt put pure frankincense upon each row, that it may be on the bread for a memorial, even an offering made by fire unto the Lord. Every sabbath he shall set it in order before the Lord continually, being taken from the children of Israel by an everlasting covenant. And it shall be Aaron's and his sons'; and they shall eat it in the holy place; for it is most holy unto him of the offerings of the Lord, made by fire, by a perpetual statute. *Le. xxiv. 5—9.*

But only for the priests.] See *preced. com.* Aaron and his sons shall eat the flesh of the ram, and the bread that is in the basket by the door of the tabernacle of the congregation. And they shall eat those things wherewith the atonement was made, to consecrate and to sanctify them. But a stranger shall not eat thereof, because they are holy. *Ex. xxix. 32, 33.* Moses said unto Aaron, and to his sons, Boil the flesh at the door of the tabernacle of the congregation; and there eat it with the bread that is in the basket of con-

secrations, as I commanded, saying, Aaron and his sons shall eat it. *Le. viii. 31.*

5 On the sabbath-days the priests in the temple.] On the sabbath-day (*thou shalt offer*) two lambs of the first year, without spot, and two tenth-deals of flour, for a meat offering, mingled with oil and the drink-offering thereof. *This is the burnt-offering and his drink-offering. Nu. xxviii. 9, 10.* Moses gave unto you circumcision, and ye on the sabbath-day circumcise a man; if a man on the sabbath-day receive circumcision, that the law of Moses should not be broken, are ye angry at me (*said Jesus*) because I have made a man every whit whole on the sabbath-day? *John vii. 22, 23.*

Profane the sabbath, &c.] Then I contended with the nobles of Judah, and said unto them, What evil thing is this that ye do, and profane the sabbath-day? *Ne. xiii. 17.* Speak unto the house of Israel, Thus saith the Lord God, I will profane my sanctuary, the excellency of your strength, the desire of your eyes, and that which your soul pitieth; and your sons, and your daughters, whom ye have left, shall fall by the sword. *Ex. xxiv. 21.*

6 That in this place is one, &c.] See *verses 41, 42.* Ye fools, and blind (*said Jesus to the Pharisees*), for whether is greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools, and blind; for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it and by all things thereon; and whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. *Mat. xxiii. 17—21.* But will God in very deed dwell with men on the earth? Behold, heaven and the heaven of heavens cannot contain thee; how much less this house which I (*Solomon*) have built! *2 Chr. vi. 18.* I will fill this house with glory, saith the Lord of hosts. The silver is mine, and the gold is mine; the glory of this latter house (*the second temple*) shall be greater than the former; and in this place will I give peace, saith the Lord of hosts. *Hag. ii. 7, 8, 9.* The Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant, whom ye delight in. Behold, he shall come, saith the Lord of hosts. *Mal. iii. 1.* What sign shewest thou unto us (*said the Jews to Jesus*), seeing that thou doest these things? Jesus answered,

7 temple. But if ye had known what *this* meaneth, I will have mercy, and not sacrifice, ye would not have condemned the guilt-
8 less. For the Son of man is Lord even of the sabbath-day.
9 And when he was departed thence, he went into their synagogue:

and said unto them, Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. *John ii. 18—21.* And (we who are made nigh by the blood of Christ) are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together groweth unto an holy temple in the Lord: in whom ye also are builded together for an habitation of God, through the Spirit. *Ep. ii. 20, 21, 22.* For in him (Christ) dwelleth all the fulness of the God-head bodily. *Col. ii. 9.* To whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious, ye also, as lively stones, are built up, a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. *1 Pe. ii. 4, 5.*

7 If ye had known what *this* meaneth, &c.] See chap. ix. 13. Ye do err (said Jesus), not knowing the Scriptures, nor the power of God. *Mat. xxii. 29.* They that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled them in condemning him. *Ac. xiii. 27.*

I will have mercy and not sacrifice.] See chap. ix. 13. To what purpose is the multitude of your sacrifices unto me? saith the Lord. I am full of the burnt-offerings of rams, and fat of fed beasts, and I delight not in the blood of bullocks, or of lambs, or of he-goats. When ye come to appear before me, who hath required this at your hand, to tread my courts? Bring no more vain oblations; incense is an abomination unto me; the new moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity, even the solemn meeting. Your new-moons and your appointed feasts my soul hateth: they are a trouble unto me; I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear: your hands are full of blood. Wash you, make you clean; put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment, relieve the oppressed, judge the fatherless, plead for the widow. *Is. i. 11—17.*

Condemned the guiltless.] Also against his (Job's) three friends was his (Elihu's) wrath kindled, because they had found no answer, and yet had condemned Job. *Job xxxii. 3.*

They (the wicked) gather themselves together against the soul of the righteous, and condemn the innocent blood. *Ps. xciv. 21.* He (the Lord) shall stand at the right hand of the poor, to save him from those that condemn his soul. *Ps. cix. 31.* He that justifieth the wicked, and he that condemneth the just, even they both are abomination to the Lord. *Pr. xvii. 15.* Ye have condemned and killed the just, and he doth not resist you. *Ja. i. 6.*

8 The Son of man, &c.] See chap. ix. 6. The Son of man is lord also of the sabbath. *Mar. ii. 28.* And there appeared unto them (in the mount of transfiguration) Elias with Moses; and they were talking with Jesus. And Peter answered and said to Jesus, Master, it is good for us to be here: and let us make three tabernacles, one for thee, and one for Moses, and one for Elias; for we wist not what to say, for they were sore afraid. And there was a cloud that overshadowed them; and a voice came out of the cloud, saying, This is my beloved Son; hear him. *Mar. ix. 4—7.* The Son of man is lord also of the sabbath. *Lu. vi. 5.* My Father worketh hitherto, and I work (said Jesus). Therefore the Jews sought the next to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus, and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do: for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth: and he will show him greater works than these, that ye may marvel. *John v. 17—20.* To them that are without law I became (said Paul) as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law. *1 Co. ix. 21.* Upon the first day of the week let every one of you lay by him in store, as God has prospered him, that there be no gatherings when I come. *1 Co. xvi. 2.* I was in the spirit on the Lord's day, and heard behind me a great voice, as it were, saying, I am Alpha and Omega, the first and the last. *Re. i. 10.*

9 He went into their synagogue.] And he entered again into the synagogue, and there was a man there which had a withered hand. &c. *Mar. iii. 1, &c.* And it came to pass on another sabbath (the same as the foregoing), that he entered into the synagogue and taught, and there was a man whose right hand was withered, &c. *Lu. vi. 6, &c.*

And, behold, there was a man which had *his* hand withered. And 10 they asked him, saying, Is it lawful to heal on the sabbath-days? that they might accuse him. And he said unto them, What man 11 shall there be among you, that shall have one sheep, and if it fall into a pit on the sabbath day, will he not lay hold on it, and lift

10 Which had his hand withered.] It came to pass, when king Jeroboam heard the saying of the man of God, which he had cried against the altar in Beth-el (*saying, The altar shall be rent, &c.*), that he put forth his hand from the altar, saying, Lay hold on him. And his hand which he put forth against him dried up, so that he could not pull it in again to him. The altar also was rent, and the ashes poured out from the altar, according to the sign which the man of God had given by the word of the Lord. And the king answered and said unto the man of God, Entreat now the face of the Lord thy God, and pray for me, that my hand may be restored me again. And the man of God besought the Lord, and the king's hand was restored him again, and became as it was before. 1 Ki. xiii. 4, 5, 6. Woe to the idol shepherd that leaveth the flock. The sword shall be upon his arm, and upon his right eye: his arm shall be clean dried up, and his right eye shall be utterly darkened. Zec. xi. 17. In these (*five porches of the pool of Bethesda*) lay a great multitude of impotent folk, of blind, halt, withered, waiting for the moving of the water. John v. 3.

Is it lawful to heal on the sabbath-days?] The Pharisees came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? Mat. xix. 3. Tell us therefore (*said the Jews to Jesus*), what thinkest thou? Is it lawful to give tribute to Caesar, or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? Mat. xxii. 17, 18. There are six days (*said the ruler of the synagogue to the people*) in which men ought to work; in them therefore come and be healed, and not on the sabbath-day. Lu. xiii. 14. And Jesus spake unto the lawyers and Pharisees, saying, Is it lawful to heal on the sabbath-day? And they held their peace: and he took "him" (*"the man which had the dropsy"*), and healed him, and let him go, and answered them, saying, Which of you shall have an ox or an ass fallen into a pit, and will not straightway pull him out on the sabbath-day? And they could not answer him again to these things. Lu. xiv. 3—6. Is it lawful for us to give tribute unto Caesar, or no? Lu. xx. 22. The Jews said unto "him" (*"the impotent man"*) that was cured, It is not lawful for thee to carry thy bed. John v. 10. This man is not of God (*said some of the Pharisees*), because he keepeth not the sabbath-day. John ix. 16.

VOL. II.

That they might accuse him.] The vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry, and he will cause the drink of the thirsty to fail. Is. xxxii. 6. None calleth for justice, nor any pleadeth for truth: they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. In transgressing and lying against the Lord, and departing away from our God; speaking oppression and revolt; conceiving and uttering from the heart words of falsehood. Is. lix. 4, 13. The Scribes and Pharisees watched him whether he would heal on the sabbath-day, that they might find an accusation against him. Lu. vi. 7. The Scribes and Pharisees began to urge him vehemently, and to provoke "him" (*"Jesus"*) to speak of many things, laying wait for him, and seeking to catch something out of his mouth that they might accuse him. Lu. xi. 54. And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Caesar, saying that he himself is Christ, a king. Ye have brought this man to me (*said Pilate*) as one that perverteth the people; and behold, I, having examined him before you, have found no fault in this man touching those things whereof ye accuse him. Lu. xxiii. 2, 14. This they said to him (*respecting the stoning of the woman taken in adultery*), tempting him, that they might have to accuse him. John viii. 6.

11 What man shall there be among you, &c.] Thou hypocrite (*said Jesus to the ruler of the synagogue*), doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering? and ought not this woman, being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day? And when he had said these things, all his adversaries were ashamed, and all the people rejoiced for all the glorious things that were done by him. Lu. xiii. 15, 16, 17. Which of you shall have an ass, or an ox fallen into a pit, and will not straightway pull him out on the sabbath-day? Lu. xiv. 5. See chap. xviii. 12.

And if it fall into a pit, &c.] If thou meet thine enemy's ox or his ass going astray, thou shalt surely bring it back to him again. If thou see the ass of him that hateth thee lying under his burden, and wouldest forbear to help him, thou shalt surely help him. Ex.

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12 it out? How much then is a man better than a sheep? Wherefore it is lawful to do well on the sabbath-days. Then saith he to the man, Stretch forth thine hand. And he stretched it forth; and it was restored whole, like as the other. Then the Pharisees went out, and held a council against him, how they might destroy him. But when Jesus knew it, he withdrew himself from thence: and great multitudes followed him, and he healed them all; and charged them that they should not make him known: That it might be fulfilled which was spoken by Esaias the prophet,

xxiii. 4, 5. Thou shalt not see thy brother's ass or his ox fall down by the way, and hide thyself from them, thou shalt surely help him to lift them up again. *De.* xxii. 4.

12 *A man better than a sheep.* See chap. vi. 26. How much more are ye better than the fowls? *Lu.* xii. 24.

It is lawful to do well on the sabbath-days. Is it lawful (*said Jesus*) to do good on the sabbath-days, or to do evil? to save life, or to destroy? But they (*the Jews*) held their peace. *Mar.* iii. 4. I will ask you one thing (*said Jesus*), Is it lawful on the sabbath-days to do good, or to do evil? to save life, or to destroy it? *Lu.* vi. 9.

13 *And it was restored whole, &c.* And he laid his hands on her (*the woman that was bowed together*), and immediately she was made straight, and glorified God. *Lu.* xiii. 13.

And he (*Peter*) took "him" (*"the lame man," who sat at the gate of the temple*) by the right hand, and lifted him up, and immediately his feet and ankle bones received strength. And he, leaping up, stood, and walked, and entered with them into the temple, walking, and leaping, and praising God. *Ac.* iii. 7, 8.

14 *Went out.* When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. *Mat.* xxvii. 1. The Pharisees went forth, and straightway took counsel with the Herodians against him, how they might destroy him. *Mar.* iii. 6. And they (*the Scribes and Pharisees*) were filled with madness, and communed one with another, what they might do to Jesus. *Lu.* vi. 11. Therefore the Jews sought the more to kill him, because he had not only broken the sabbath, but said also that God was his Father, making himself equal with God. *John* v. 18. Therefore they sought again to take him, but he escaped out of their hand. *John* x. 39. Then from that day forth (*when Caiaphas prophesied of Jesus*) they took counsel together for to put him to death. Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him. *John* xi. 53, 57.

15 *He withdrew himself, &c.* See chap. x. 23. And it came to pass in those days, that he went out into a mountain to pray, and

continued all night in prayer to God. *Lu.* x. 12.

And great multitudes followed him. See chap. iv. 24, 25. A great multitude, who they had heard what great things he did, came unto him (*Jesus*), and he spake to his disciples, that a small ship should wait for him, because of the multitude, lest they should throng him; for he had healed many, inasmuch that they pressed upon him for to touch him; as many as had plagues, and unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. And he straitly charged them that they should not make him known. *Mar.* E. 8—12. And whithersoever he entered into villages, or cities, or countries, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole. *Mar.* vi. 56. And they that were vexed with unclean spirits (*came to Jesus*), and they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and healed them all. *Lu.* vi. 18, 19. I must work the works of him who sent me (*said Jesus*) while it is day; the night cometh when no man can work. *John* ix. 4. Let us not be weary in well-doing; for in due season we shall reap, if we faint not. *Gal.* vi. 9. For even hereunto (*suffering for Christ's sake*) were ye called, because Christ also suffered for us, leaving us an example that ye should follow his steps. *1 Pet.* ii. 21.

16 *Charged them.* See chap. viii. 4; ix. 30.

17 *That it might be fulfilled which was spoken.* See chap. i. 22; viii. 17. Bring forth your strong reasons, saith the King of Jacob; let them bring them forth, and shew us what shall happen; let them shew the former things, what they be, that we may consider them, and know the latter end of them; or declare us things for to come. Shew the things that are to come hereafter, that we may know that ye are gods; yea, do good, or do evil, that we may be dismayed, and behold it altogether. *Is.* xli. 22, 23. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them. *Is.* xlii. 9. I am the Lord that

saying, Behold my servant, whom I have chosen; my beloved, in whom my soul is well pleased: I will put my spirit upon him, and he shall shew judgment to the Gentiles. He shall not strive, 19

confirmeth the word of his servant, and performeth the counsel of his messengers; that hath to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof. *Is. xlv. 26.*

Saying.] Behold my servant whom I uphold, mine elect in whom my soul delighteth. I have put my spirit upon him; he shall bring forth judgment to the Gentiles; he shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto ruth; he shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. *Is. xlii. 1—4.*

18 My servant.] See chap. xvii. 5. And now saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. xlix. 5, 6.* Behold, my servant shall deal prudently; he shall be exalted and extolled, and be very high! *Is. lii. 13.* He shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; for he shall bear their iniquities! *Is. liii. 11.* Hear now, O Joshua, he high priest, thou and thy fellows that sit before thee; for they are men wondered at; or, behold, I will bring forth my servant, The Branch. *Zec. iii. 8.* Let this mind be in you which was also in Christ Jesus; who being in the form of God thought it not robbery to be equal with God; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men. *Phi. ii. 5—7.*

Whom I have chosen.] Thou speakest in relation to thy Holy One, and saidst, I have aid help upon one that is mighty; I have exalted one chosen out of the people. *Ps. xxxix. 19.* Listen, O isles, unto me, and hearken, ye people from far: the Lord hath called me from the womb: from the bowels of my mother hath he made mention of my name: and he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft: in his quiver hath he hid me, and said unto me, Thou art my servant, O Israel, in whom I will be glorified. *Is. xlix. 1—3.* And the people stood beholding (*Christ crucified*); and

the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ, the chosen of God. *Lu. xxiii. 35.* As new-born babes desire the sincere milk of the word, that ye may grow thereby: if so be that ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God, and precious. *1 Pe. ii. 2—4.*

My beloved.] See chap. iii. 17.

I will put my spirit upon him.] See chap. iii. 16. and com. The spirit of the Lord is upon me; because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised. *Lu. iv. 18.* The word I say ye know which was published throughout all Judea, and began from Galilee, after the baptism which John preached, how God anointed Jesus of Nazareth with the Holy Ghost and with power, who went about doing good, and healing all that were oppressed of the devil, for God was with him. *Ac. x. 37, 38.*

And he shall shew judgment to the Gentiles.]

Upon the land of my people shall come up thorns and briers, &c. &c. Until the spirit be poured upon us from on high, and the wilderness be a fruitful field, and the fruitful field be counted for a forest, then judgment shall dwell in the wilderness, and righteousness remain in the fruitful field. *Is. xxxii. 15, 16.* It is a light thing that thou shouldest be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. xlix. 6.* Behold, the darkness shall cover the earth, and gross darkness the people. But the Lord shall arise upon thee, and his glory shall be seen upon thee; and the Gentiles shall come to thy light, and kings to the brightness of thy rising. *Is. lx. 2, 3.* And the Gentiles shall see thy righteousness, and all kings thy glory; and thou shalt be called by a new name which the mouth of the Lord shall name. *Is. lxii. 2.* O Lord, my strength and my fortress, and my refuge in the day of affliction, the Gentiles shall come unto thee from the ends of the earth, and shall say, Surely our fathers have inherited lies, vanity, and things wherein there is no profit. *Je. xvi. 19.* Mine eyes have seen thy salvation (*said Simeon, having the child Jesus in his arms*), which thou hast prepared before the face of all people; a light to lighten the Gentiles, and the glory of thy people Israel. *Lu. ii. 30—32.* Then remembered I

nor cry; neither shall any man hear his voice in the streets.
20 A bruised reed shall he not break, and smoking flax shall he not

(said Peter) the word of the Lord, how that he said, John indeed baptized with water, but ye shall be baptized with the Holy Ghost. *Ac. xi. 16.* When they heard these things; they held their peace, and glorified God, saying, Then hath God also to the Gentiles granted repentance unto life. *Ac. xi. 18.* When the Jews saw the multitudes (who came to hear the word of God from Paul and Barnabas) they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. Then Paul and Barnabas waxed bold and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. And when the Gentiles heard this they were glad, and glorified the word of the Lord, and as many as were ordained to eternal life believed. *Ac. xiii. 45—48.* And when they (Paul and Barnabas) were come, and had gathered the church together, they rehearsed all that God had done with them, and how he had opened the door of faith unto the Gentiles. *Ac. xiv. 27.* I have appeared unto thee (said Jesus to Saul) for this purpose, to make thee a minister and a witness both of these things which thou hast seen, and of things in the which I will appear unto thee, delivering thee from the people and from the Gentiles, unto whom now I send thee, to open their eyes, and to turn them from darkness to light, and from the power of Satan unto God; that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. xxvi. 16—18.* Now I say (said Paul) that Jesus Christ was a minister of the circumcision, for the truth of God, to confirm the promises made unto the fathers; and that the Gentiles might glorify God for his mercy; as it is written, For this cause I will confess to thee among the Gentiles, and sing unto thy name. And again, he saith, Rejoice, ye Gentiles, with his people. And again, Praise the Lord, all ye Gentiles; and laud him, all ye people. And again, Esaias saith, There shall be a root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. *Ro. xv. 8—12.* Wherefore remember, that ye being in times past Gentiles in the flesh, who are called uncircumcision by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise,

having no hope, and without God in the world. But now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ. *Ep. ii. 11—13.* He (Jesus Christ) made known unto me (said Paul) the mystery (as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ) which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, whereof I was made a minister according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Ep. iii. 5, 8.*

19 Shall not strive.] See chap. xi. 23. The kingdom of God cometh not with observation. *Lu. xvii. 20.* My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. Pilate therefore said unto him, Art thou a king then? Jesus answered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. Pilate saith unto him, What is truth? And when he had said this he went out again unto the Jews, and saith unto them, I find in him no fault at all. *John xviii. 36—38.* The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves, if God peradventure will give them repentance to the acknowledging of the truth. *2 Ti. ii. 24, 25.*

20 Bruised reed, &c.] See chap. xi. 28. Now, behold, "thou" ("Hezekiah") trusted upon the staff of this bruised reed, even upon Egypt (said the king of Assyria), on which if a man lean, it will go into his hand and pierce it; so is Pharaoh, king of Egypt, unto all that trust on him. *2 Ki. xviii. 21.* The sacrifices of God are a broken spirit: a broken and a contrite heart, O God, thou wilt not despise. *Ps. li. 17.* He healeth the broken heart and bindeth up their wounds. *Ps. cxlvii. 3.* He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and shall gently lead those that are with young. *Is. xl. 11.* Thus saith the High and Lofty One that inhabiteth eternity, whose name is Holy, I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit

quench, till he send forth judgment unto victory. And in his 21 name shall the Gentiles trust. Then was brought unto him one 22

of the humble, and to revive the heart of the contrite ones. *Is. lvii. 15.* The Spirit of the Lord God is upon me, and because the Lord hath anointed me to preach good tidings unto the meek. He hath sent me to bind up the broken-hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; to appoint unto them that mourn in Zion, to give unto them beauty for ashes; the oil of joy for mourning; the garment of praise for the spirit of heaviness, that they might be called Trees of Righteousness; The planting of the Lord, that he might be glorified. *Is. lxi. 1, 2, 3.* The Lord will not cast off for ever. But though he cause grief, yet will he have compassion according to the multitude of his mercies; for he doth not afflict willingly, nor grieve the children of men, to crush under his feet all the prisoners of the earth. *La. iii. 31-34.* I will seek that which was lost, and bring again that which was driven away; and will bind up that which was broken, and will strengthen that which was sick; but I will destroy the fat and strong; I will feed them with judgment. *Ex. xxxiv. 16.* The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind; to set at liberty them that are bruised. *Lu. iv. 18.* He ought rather to forgive "him" ("the incestuous person, having been sufficiently censured"), and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. *2 Co. ii. 7.* Wherefore lift up the hands which hang down, and the feeble knees, and make straight paths for your feet, lest that which is lame be turned out of the way, but let it rather be healed. *He. xii. 12, 13.*

Tell he send forth judgment.] O sing unto the Lord a new song, for he hath done marvellous things; his right hand and his holy arm hath gotten him the victory. The Lord hath made known his salvation; his righteousness hath he openly shewed in the sight of the heathen; he hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. *Ps. cxviii. 1, 2, 3.* He shall not try, nor lift up, nor cause his voice to be heard in the street; a bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth. *Is. xlii. 2, 3, 4.* I have therefore whereof I may glory through Jesus Christ, in those things which pertain to God. For I will not dare to speak of any of those things

which Christ hath not wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God, so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. *Ro. xv. 17, 18, 19.* Now thanks be unto God, which always causeth us to triumph in Christ, and maketh manifest the savour of his knowledge by us in every place. *2 Co. ii. 14.* Though we walk in the flesh we do not war after the flesh (for the weapons of our warfare are not carnal, but mighty, through God, to the pulling down of strong holds) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ. *2 Co. x. 3, 4, 5.* And I saw (said John), and behold, a white horse, and he that sat on him had a bow, and a crown was given unto him; and he went forth conquering and to conquer. *Re. vi. 2.* And I saw heaven opened, and, behold, a white horse; and he that sat upon him was called Faithful, and True; and in righteousness he doth judge and make war; and he was clothed in a vesture dipped in blood, and his name is called, The Word of God. And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. *Re. xix. 11, 13, 16.*

21 In his name.] In that day there shall be a Root of Jesse, which shall stand for an ensign of the people. To it shall the Gentiles seek. *Is. xi. 10.* There shall be a Root of Jesse, and he that shall rise to reign over the Gentiles, in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost. *Ro. xv. 12, 13.* In "whom" ("Jesus") we also have obtained an inheritance; that we should be to the praise of his glory, who first trusted in Christ; in whom ye also trusted, after that ye heard the word of truth, the Gospel of your salvation; in whom also after that ye believed ye were sealed with that Holy Spirit of promise. *Eph. i. 12, 13.* Now is (the mystery) made manifest to "his" ("Christ's") saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles, which is Christ in you, the hope of glory. *Col. i. 26, 27.* 22 Was brought unto him.] See chap. ix. 32. Unclean spirits, when they saw him, fell down before him, and cried, saying, Thou art the Son of God. *Mar. iii. 11.* And he was casting out a devil, and it was dumb. And it came to pass when the devil was gone out, the dumb spake; and the people wondered. *Lu. xi. 14.*

possessed with a devil, blind, and dumb: and he healed him, insomuch that the blind and dumb both spake and saw. And all the people were amazed, and said, Is not this the son of David? But when the Pharisees heard it, they said, This fellow doth not cast out devils, but by Beelzebub the prince of the devils. And Jesus knew their thoughts, and said unto them, Every kingdom divided against itself is brought to desolation; and every city or house divided against itself shall not stand; And if Satan cast out Satan, he is divided against himself; how shall then his kingdom

And he healed him.] And straightway his (the deaf man's) ears were opened, and the string of his tongue was loosed, and he spake plain. And he charged them that they should tell no man, but the more he charged them so much the more a great deal they published it; and were beyond measure astonished, saying, He hath done all things well; he maketh both the deaf to hear and the dumb to speak. *Mar. vii. 35, 36, 37.* And one of the multitude answered and said, Master, I have brought unto thee my son, which hath a dumb spirit; and whosoever he taketh him, he teareth him, and he foameth and gnasheth with his teeth, and pineth away: and I spake to thy disciples that they should cast him out, and they could not. He answereth him and saith, O faithless generation, how long shall I be with you? how long shall I suffer you? Bring him unto me. And they brought him unto him: and when he saw him, straightway the spirit tare him, and he fell on the ground and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child! and oft-times it hath cast him into the fire and into the waters to destroy him. But if thou canst do any thing, have compassion on us, and help us. Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe: help thou mine unbelief. When Jesus saw that the people came running together, he rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee come out of him, and enter no more into him. And the spirit cried, and rent him sore, and came out of him. And he was as one dead, insomuch that many said, He is dead: but Jesus took him by the hand, and lifted him up, and he arose. *Mar. ix. 17-27.*

Blind and dumb both spake and saw.] O Lord, open thou my lips, and my mouth shall shew forth thy praise. *Psa. li. 15.* In that day (the day of the Lord) shall the deaf hear the words of the Book, and the eyes of the blind shall see out of obscurity, and out of darkness. *Is. xxix. 18.* The eyes of them that see shall not be dim; and the ears of them that hear shall hearken. The heart also of the rash shall understand knowledge,

and the tongue of the stammerers shall be ready to speak plainly. *Is. xxxii. 3, 4.* Thus the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped: then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. *Is. xxxv. 5, 6.* I have appeared unto thee for this purpose, to open their (the Gentiles') eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins and inheritance among them which are sanctified by faith that is in me. *1 Co. ii. 14.*

23 The people were amazed.] See chap. ix. 33. Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet, and he healed them, insomuch that the people wondered. *Mat. xv. 30, 31.*

Is not this the Son of David?] See chap. ix. 27. and com. Come see a man which told us all things that ever I did (said the women of Samaria); is not this the Christ? *John iv. 29.* See chap. xx. 30.

24 When the Pharisees heard it.] See chap. ix. 34. and com.

25 Jesus knew their thoughts.] See chap. ix. 4. and com. I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Je. xvii. 10.* For, lo, he that formeth the mountains and createth the wind, and declareth unto man what is his thought, that maketh the morning darkness, and treadeth upon the high places of the earth, the Lord the God of hosts is his name. *Isa. iv. 13.* What man knoweth the things of a man, save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. *1 Co. ii. 11.*

26 His kingdom stand.] Now is the judgment of this world; now shall the prince of this world be cast out. *John xii. 31.* Hereafter I will not talk much with you; for the prince of this world cometh, and hath nothing in me. *John xiv. 30.* When he (the Holy Ghost) is come, he will reprove the world of sin, and of righteousness, and of judgment: of judgment, because the prince of this world

stand? And if I by Beelzebub cast out devils, by whom do your 27 children cast *them* out? therefore they shall be your judges. But if I cast out devils by the Spirit of God, then the kingdom 28 of God is come unto you. Or else how can one enter into a 29

is judged. *John* xvi. 8. 11. If our Gospel be hid, it is hid to them that are lost; in whom the God of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. *2 Co.* iv. 3, 4. (Thanks unto God) who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col.* i. 13. We know that we are of God, and the whole world lieth in wickedness. *1 John* v. 19. And he (*the star which fell from heaven*) opened the bottomless pit, and there arose a smoke out of the pit, as the smoke of a great furnace; and there came out of the smoke locusts upon the earth; and they had a king over them, *which is* the angel of the bottomless pit, whose name in the Hebrew tongue is Abaddon, but in the Greek tongue, Apollyon. *Re.* ix. 1, 2. 11. And the great dragon was cast out (*by Michael and his angels*), that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. *Re.* xii. 9. The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain. *Re.* xvi. 10. I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand, and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, &c. *Re.* xx. 1, 2, 3.

27 By whom do your children cast them out? Master, we saw one casting out devils in thy name, and he followeth not us, and we forbade him, because he followeth not us. There is no man which shall do a miracle in my name (*said Jesus*) that can lightly speak evil of me. *Mar.* ix. 38, 39. And John (*the apostle*) answered and said, Master, we saw one casting out devils in thy name, and we forbade him, because he followeth not us. And Jesus said unto him, Forbid him not; for he that is not against us, is for us. *Lu.* ix. 49, 50. And if I by Beelzebub cast out devils, by whom do your sons cast them out? Therefore shall they be your judges. *Lu.* xi. 19. Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus, whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? And the man in whom the evil

spirit was leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. *Ac.* xix. 13—16.

They shall be your judges.] See *verae* 41, 42. Out of thine own mouth will I judge thee thou wicked servant (*said the nobleman in the parable*), thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. *Lu.* xix. 22. As many as I love, I rebuke and chasten; be zealous therefore, and repent. *Re.* iii. 19.

28 I cast out devils by the Spirit of God.] See *verae* 18. In my name (*said Jesus*) shall they cast out devils. *Mar.* xvi. 17. If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. *Lu.* xi. 20. (*Jesus of Nazareth*) who went about doing good, and healing all that were oppressed of the devil, for God was with him. *Ac.* x. 38.

Then the kingdom of God is come, &c.] See *chap.* vi. 33. The publicans and harlots (*said Jesus to the priests and elders*) go into the kingdom of God before you. Therefore I say unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. *Mat.* xxi. 31. 43. Unto us a Child is born, unto us a Son is given; and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever; the zeal of the Lord of hosts will perform this. *Is.* ix. 6, 7. In the days of these kings (*seen in the vision of Nebuchadnezzar*) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever. *Da.* ii. 44. And there was given "him" ("the Son of man"), dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom, that which shall not be destroyed. *Da.* vii. 14. The time is fulfilled (*said Jesus*), and the kingdom of God is at hand. *Mar.* i. 15. Blessed be the kingdom of our father David (*said the Jews, as Christ rode into Jerusalem*), that cometh in the name of the Lord. *Mar.* xi. 10. And the Lord shall give unto "him"

strong man's house, and spoil his goods, except he first bind the
 30 strong man: and then he will spoil his house. He that is not
 with me is against me; and he that gathereth not with me scat-

ter. *Jesus* said the angel to Mary, the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. *Lu. i. 32, 33.* And he *Jesus*, sent "them" "his twelve disciples", to preach the kingdom of God. *Lu. ix. 2.* Be ye sure of this "said Christ to his disciples", that the kingdom of God is come nigh unto you. *Lu. x. 11.* If I with the finger of God cast out devils, no doubt the kingdom of God is come upon you. *Lu. xi. 20.* The law and the prophets were until John. Since that time the kingdom of God is preached, and every man presseth into it. *Lu. xvi. 16.* And when he was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation. *Lu. xvii. 20.* The kingdom of God is not meat or drink; but righteousness and peace, and joy in the Holy Ghost. *Ro. xiv. 17.* (God), who hath delivered us from the power of darkness, and hath translated us into the kingdom of his dear Son. *Col. i. 13.* Wherefore we receiving a kingdom which cannot be moved, let us have grace whereby we may serve God acceptably with reverence and godly fear. *He. xii. 28.*

29 How can one enter into a strong man's house? Shall the prey be taken from the mighty, or the lawful captive delivered? *Is. xlix. 24.* Therefore will I divide him (Christ) a portion with the great; and he shall divide the spoil with the strong, because he hath poured out his soul unto death, and he was numbered with the transgressors; and he bare the sins of many, and made intercession for transgressors? *Is. liii. 12.* No man can enter into a strong man's house and spoil his goods, except he will first bind the strong man, and then he will spoil his house. *Mar. iii. 27.* When a strong man armed keepeth his palace, his goods are in peace; but when a stronger than he shall come upon him, and overcome him, he taketh from him all his armour wherein he trusted, and divideth his spoils. *Lu. xi. 21, 22.* He that committeth sin is of the devil, for the devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the devil. *1 John iii. 8.* Ye are of God, little children, and have overcome "them" ("the spirits" that pretend to come from God), because greater is he that is in you, than he that is in the world. *1 John iv. 4.* And there was war in heaven; Michael and his angels fought against the dragon, and the dragon fought and his angels, and prevailed not, neither was there place found any more in heaven; and the great dragon was

cast out, that old serpent called the Devil and Satan, which deceiveth the whole world. He was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ. For the accuser of our brethren is cast down, which accused them before our God day and night. *Re. xii. 7-10.* And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And when the thousand years are expired, Satan shall be loosed out of his prison; and shall go out to deceive the nations which are in the four quarters of the earth, Gog, and Magog, to gather them together to battle. The number of whom is as the sand of the sea. And they went up on the breadth of the earth, and compassed the camp of the saints about, and the beloved city, and fire came down from God out of heaven, and devoured them. *Re. xx. 1, 2, 3, 7, 8, 9.*

30 That is not with me, &c.] See chap. ii. 24. It came to pass when Joshua was by Jericho, that he lifted up his eyes, and looked, and behold, there stood a man over against him with his sword drawn in his hand, and Joshua went unto him, and said unto him, Art thou for us or for our adversaries? *Josh. v. 13.* And David went out to meet them (of the children of Benjamin who came to the help unto David), and answered and said unto them, If ye be come peaceably unto me to help me, mine heart shall be knit unto you. But if ye be come to betray me to mine enemies, seeing there is no wrong in mine hands, the God of our fathers look thereon and rebuke it. Then the spirit came upon Amasai, who was chief of the captains, and he said, These are we, David, and on thy side, thou son of Jesse. Peace, peace be unto thee; and pass by to thine helpers; for thy God helpeth thee. *1 Ch. xii. 17, 18.* He that is not against us is on our part. *Mar. ix. 40.* He that is not against us is for us. *Lu. ix. 50.* He that is not with me is against me, and he that gathereth not with me scattereth. *Lu. xi. 23.* What concord hath Christ with Belial; or what part hath he that believeth with an infidel? And what agreement hath the temple of God with idols? for ye are the temple of the living God, as God hath said, I will dwell

tereth abroad: Wherefore I say unto you, All manner of sin and 31 blasphemy shall be forgiven unto men: but the blasphemy *against the Holy Ghost* shall not be forgiven unto men. And whosoever 32 speaketh a word against the Son of man, it shall be forgiven him:

in them and walk in *them*, and I will be their God and they shall be my people. 2 Co. vi. 15, 16. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but *they went out*, that they might be made manifest that they were not all of us. 1 John ii. 19. I know thy works (*said he that is holy to the church of Laodicea*), that thou art neither cold nor hot: I would thou wert cold or hot; so then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth. Re. iii. 15, 16.

Gathereth not with me, &c.] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him *shall* the gathering of the people be. Ge. xlix. 10. Ps. l. 5. Then shall the children of Judah and the children of Israel be gathered together, and appoint themselves one head, and they shall come up out of the land. Isa. i. 11. Being high priest that year, he (*Cainphas*) prophesied, that Jesus should die for that nation, and not for that nation only, but also that he should gather together in one the children of God that were scattered abroad. John xi. 52.

31 *All manner of sin, &c.*] Though your sin be as scarlet (*said God*), they shall be as white as snow; though they be red like crimson, they shall be as wool. Is. i. 18. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. Is. lv. 7. As I live, saith the Lord God, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live. Turn ye, turn ye, from your evil ways, for why will ye die, O house of Israel? Ec. xxxiii. 11. I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious: but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant with faith, and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. 1 Tim. i. 12-15. If we confess our sins, he is faithful and just to forgive us *our* sins, and to cleanse us from all unrighteousness. 1 John i. 9. If any man sin, we have an advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins, and not for ours only, but also for the *sins* of the whole world. 1 John ii. 1, 2.

But the blasphemy against the Holy Ghost.] Verily I say unto you, all sins shall be forgiven unto the sons of men, and blasphemies wherewithsoever they shall blaspheme; but he that shall blaspheme against the Holy Ghost, hath never forgiveness, but is in danger of eternal damnation. Because they said, He hath an unclean spirit. Mar. iii. 28, 29, 30. Whosoever shall speak a word against the Son of man, it shall be forgiven him, but unto him that blasphemeth against the Holy Ghost, it shall not be forgiven. Lu. xii. 10. Ye stiff-necked in heart and ears, ye do always resist the Holy Ghost: as your fathers did, so do ye. Ac. vii. 51. It is impossible for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost, and have tasted the good word of God, and the powers of the world to come, if they shall fall away, to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. He. vi. 4-6. If we sin wilfully, after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries. He that despised Moses' law died without mercy under two or three witnesses. Of how much sorer punishment, suppose ye, shall he be thought worthy, who hath trodden under foot the Son of God, and counted the blood of the covenant wherewith he was sanctified an unholy thing, and hath done despite unto the Spirit of grace? He. x. 26-29. If any man see his brother sin a sin *which is not* unto death, he shall ask, and he shall give him life for them that sin not unto death; there is a sin unto death. 1 John v. 16.

32 *Whosoever speaketh a word against the Son of man, &c.*] See chap. xi. 19. Is not this the carpenter's son? Is not his mother called Mary? And his brethren, James, and Joses, and Simon, and Judas? And his sisters, are they not all with us? Mat. xiii. 55, 56. Jesus said, Father, forgive them, for they know not what they do. Lu. xxiii. 34. And there was much murmuring among the people concerning him; for some said, He is a good man; others said, Nay, but he deceiveth the people. Art thou also of Galilee? (*said the Pharisees*) search and look, for out of Galilee ariseth no prophet. John vii. 12, 52. But ye denied the Holy One, and the Just, and desired a murderer to be granted unto you; and killed the Prince of life, whom God hath raised from the dead, whereof we are witnesses. Repent ye, therefore, and be converted,

but whosoever speaketh against the Holy Ghost, it shall not be forgiven him, neither in this world, neither in the world to come.
 33 Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt: for the tree is known by his
 34 fruit. O generation of vipers, how can ye, being evil, speak good

that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *Ac. iii. 14, 15. 19.* Verily I thought with myself (*said Paul*), that I ought to do many things contrary to the name of Jesus of Nazareth, which thing I also did in Jerusalem. And many of the saints did I shut up in prison, having received authority from the chief priests; and when they were put to death, I gave my voice against them. And I punished them oft in every synagogue, and compelled them to blaspheme; and being exceeding mad against them, I persecuted them even unto strange cities. *Ac. xxvi. 9, 10, 11.* I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy because I did it ignorantly in unbelief. This is a faithful saying, and worthy of all acceptation, that Christ Jesus came into the world to save sinners. *1 Ti. i. 12, 13. 15.*

But whosoever speaketh against the Holy Ghost.] This (*he that believeth on me, out of his belly shall flow rivers of living water*) spake he of the Spirit which they that believe on him should receive: for the Holy Ghost was not yet given, because that Jesus was not yet glorified. *John vii. 39. See verse 31.*

It shall not be forgiven him.] The hypocrites in heart heap up wrath; they cry not when he bindeth them. *Joh xxxvi. 13. See verse 31.* And in hell "he" (*"the rich man" in the parable*) lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivedst thy good things, and Lazarus evil things, but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence. *Lu. xvi. 23—26.*

33 Make the tree good.] Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. *Mat. xxiii. 26.* Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart, and a new spirit: for why will ye die, O house of

Israel? *Ez. xviii. 31.* Hate the evil and love the good, and establish judgment in the gate. *Am. v. 15.* Now do ye Pharisees make clean the outside of the cup and platter, but your inward part is full of ravening and wickedness; ye fools, did not he that made that which is without make that which is within also? *Lu. xi. 39, 40.* Draw nigh to God and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double minded. *Ja. iv. 8.*

And his fruit good.] See chap. iii. 8, 9, 10, and vii. 16—20. For a good tree bringeth not forth corrupt fruit, neither doth a corrupt tree bring forth good fruit; for every tree is known by his fruit, for of thorns men do not gather figs, nor of a bramble bush gather they grapes. *Lu. vi. 43, 44.* As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine (*said Jesus*), ye are the branches. He that abideth in me and I in him, the same bringeth forth much fruit; for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *John xv. 4—7.* Can the fig tree, my brethren, bear olive berries? either a vine figs? So can no fountain bring forth salt water and fresh. *Ja. iii. 12.*

34 Generation of vipers.] See chap. iii. 7. *How can ye, being evil?*] As saith the proverb of the ancients, wickedness proceedeth from the wicked (*said David to Saul*). *1 Sa. xxiv. 13.* He (*the wicked*) hath said in his heart, I shall not be moved, for I shall never be in adversity. His mouth is full of cursing, and deceit, and fraud; under his tongue is mischief and vanity. *Ps. x. 6, 7.* Thy tongue (*said David to Doeg, as a wicked man*) deviseth mischiefs; like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue. God shall likewise destroy thee for ever. He shall take thee away, and pluck thee out of thy dwelling-place, and will thee out of the land of the living. *Ps. li. 2—5.* The fool hath said in his heart, there is no God; corrupt are they, and have done abominable iniquity; there is none that doeth good. *Ps. liii. 1.* Hide me from the secret counsel of the wicked, who whet their tongue like a sword, and bend their bows to

things? for out of the abundance of the heart the mouth speaketh.

A good man out of the good treasure of the heart bringeth forth 35

shoot their arrows, *even* bitter words, that they may shoot in secret at the perfect. Suddenly do they shoot at him, and fear not; they encourage themselves in an evil matter, they commune of laying snares privily; they say, Who shall see them? *Ps.* liv. 3, 4, 5. Deliver my soul, O Lord, from lying lips, and from a deceitful tongue. What shall be given unto thee? or what shall be done unto thee, thou false tongue? Sharp arrows of the mighty, with coals of Juniper. *Ps.* cx. 2, 3, 4. Deliver me, O Lord, from the evil man, preserve me from the violent man, which imagine mischiefs in their heart: continually are they gathered together for war. They have sharpened their tongues like a serpent, adder's poison is under their lips. *Ps.* cxl. 1, 2, 3. For the vile person will speak villany, and his heart will work iniquity, to practise hypocrisy, and to utter error against the Lord, to make empty the soul of the hungry; and he will cause the drink of the thirsty to fail. *Is.* xxxii. 6. None calleth for justice, nor any pleadeth for truth; they trust in vanity, and speak lies; they conceive mischief, and bring forth iniquity. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter. *Is.* lix. 4. 14. Stand in the gate of the Lord's house, and proclaim there this word, and say, Hear the word of the Lord, all ye of Judah, that enter in at these gates to worship the Lord. Thus saith the Lord of hosts, the God of Israel, Amend your ways and your doings, and I will cause you to dwell in this place. Trust ye not in lying words, saying, The temple of the Lord, the temple of the Lord, the temple of the Lord, are these. For if you thoroughly amend your ways, and your doings; if ye thoroughly execute judgment between a man and his neighbour; if ye oppress not the stranger, the fatherless, and the widow, and shed not innocent blood in this place, neither walk after other gods to your hurt; then will I cause you to dwell in this place, in the land that I gave to your fathers, for ever and ever. *Is.* vii. 2—7. As it is written (*says Paul*), there is none righteous, no not one, there is none that understandeth, there is none that seeketh after God. They are all gone out of the way; there is none that doeth good, no not one. Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness. Their feet are swift to shed blood. Destruction and misery are in their ways; and the way of peace have they not known. There is no fear of God before their eyes. *Ro.* iii. 10—18. Even so, the tongue is a little member, and boasteth

great things. Behold, how great a matter a little fire kindleth; and the tongue is a fire, a world of iniquity; so is the tongue among our members, that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell. For every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed and hath been tamed of mankind; but the tongue can no man tame, it is an unruly evil, full of deadly poison. *Ja.* iii. 5—8.

For out of the abundance of the heart.] A good man, out of the good treasure of his heart bringeth forth that which is good; and an evil man out of the evil treasure of his heart, bringeth forth that which is evil. For of the abundance of the heart his mouth speaketh. *Lu.* vi. 45. See *Mat.* vii. 16. 18.

35 *Good man out of the good treasure, &c.*] Every Scribe which is instructed unto the kingdom of heaven, is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. *Mat.* xiii. 52. The mouth of the righteous speaketh wisdom, and his tongue talketh of judgment; the law of his God is in his heart, none of his steps shall slide. *Ps.* xxxvii. 30, 31. The tongue of the just is as choice silver; the heart of the wicked is little worth; the lips of the righteous feed many, but fools die for want of wisdom. *Pr.* x. 20, 21. The words of the wicked are to lie in wait for blood, but the mouth of the upright shall deliver them. He that speaketh truth sheweth forth righteousness, but a false witness, deceit. There is that speaketh like the piercing of a sword; but the tongue of the wise is health. The lip of truth shall be established for ever, but a lying tongue is but for a moment. *Pr.* xii. 6. 17—19. A wholesome tongue is a tree of life, but perverseness therein is a breach in the Spirit. A man hath joy by the answer of his mouth, and a word spoken in due season, how good is it! The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things. *Pr.* xv. 4. 23. 26. The wise in heart shall be called prudent, and the sweetness of the lips increaseth learning; understanding is a well-spring of life unto him that hath it, but the instruction of fools is folly; the heart of the wise teacheth his mouth, and addeth learning to his lips. *Pr.* xvi. 21—23. A word fitly spoken is like apples of gold in pictures of silver. As an ear-ring of gold, and an ornament of fine gold, so is a wise reprovcr upon an obedient ear. *Pr.* xxv. 11, 12. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. *Ep.* iv. 20. Let the word of Christ dwell in you

Of good things: and an evil man out of the evil treasure bringeth forth evil things. But I say unto you, That every idle word that men shall speak, they shall give account thereof in the day of judgment. For by thy words thou shalt be justified, and by thy words thou shalt be condemned. Then certain of the scribes and of the Pharisees answered, saying, Master, we would see a sign from thee. But he answered and said unto them, An evil and adulterous generation seeketh after a sign; and there shall no sign

richly, in all wisdom; teaching and admonishing one another in psalms and hymns, and spiritual songs, singing with grace in your hearts to the Lord. Col. iii. 16. Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. Col. iv. 6. See chap. xiii. 52.

And an evil man out of the evil treasure.
See verse 34.

36 *Every idle word.* God shall bring every idle work into judgment, with every secret thing, whether it be good or whether it be evil. Ec. xii. 14. As many as have sinned without law, shall also perish without law, and as many as have sinned in the law, shall be judged by the law, in the day when God shall judge the secrets of men by Jesus Christ according to my Gospel. Ro. ii. 12. 16. Neither filthiness, nor foolish talking, nor jesting (let them not once be named among you), which are not convenient, but rather giving of thanks; for this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. Ep. v. 4—6. Enoch also, the seventh from Adam, prophesied of these, saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Ju. 14, 15. And I saw the dead, small and great, stand before God: and the books were opened, and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. Re. xx. 12.

37 *By thy words.* He that keepeth his mouth keepeth his life, but he that openeth wide his lips shall have destruction. Pr. xiii. 3. *Justified, &c.* Shew me thy faith without thy works, and I will shew thee my faith by my works. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was

fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness, and he was called The friend of God. Ye see then how that by works a man is justified, and not by faith only. Likewise also was not Rahab the harlot justified by works, when she had received the messengers, and had sent them out another way? For as the body without the spirit is dead, so faith without works is dead also. Ja. ii. 18. 21—26.

38 *Master, we would see a sign from thee.* The Pharisees also, with the Sadducees, came, and tempting, desired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening ye say, It will be fair weather, for the sky is red; and in the morning it will be foul weather to-day, for the sky is red and lowering. O ye hypocrites! ye can discern the face of the sky, but can ye not discern the signs of the times? A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas. Mat. xvi. 1—4. And the Pharisees came forth, and began to question with him, seeking from him a sign from heaven, tempting him. And he sighed deeply in his spirit, and saith, Why doth this generation seek after a sign? Verily I say unto you, There shall no sign be given unto this generation. Mar. viii. 11, 12. Others tempting him, sought of him a sign from heaven. And when the people were gathered thick together, he began to say, This is an evil generation, they seek a sign, and there shall no sign be given it, but the sign of Jonas the prophet. Lu. xi. 16. 29. Then answered the Jews, and said unto him, What sign shewest thou unto us, seeing that thou doest these things? John ii. 18. Except ye see signs and wonders (said Jesus to the nobleman whose son was sick at Capernaum), ye will not believe. John iv. 48. The Jews require a sign, and the Greeks seek after wisdom. 1 Co. i. 22.

39 *Adulterous generation.* Draw near hither, ye sons of the sorceress, the seed of the adulterer, and the whore, against whom do ye sport yourselves? Is. lvii. 3. Whosoever shall be ashamed of me and of my words in this adulterous and sinful generation, of him also shall the Son of man be ashamed when he cometh in the glory of his Father, with the holy angels. Mar. viii. 38. Ye adulterers and adulteresses, know ye not that

be given to it, but the sign of the prophet Jonas: For as Jonas 40 was three days and three nights in the whale's belly; so shall the Son of man be three days and three nights in the heart of the earth. The men of Nineveh shall rise in judgment with this generation, 41 and shall condemn it: because they repented at the preaching of

the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world, is the enemy of God. *Ja. iv. 4.*

No sign be given it, but, &c.] No sign shall be given unto it (*this adulterous generation*), but the sign of the prophet Jonas. *Mat. xvi. 4.* And there shall no sign be given it, but the sign of Jonas the prophet; for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. *Lu. xi. 29, 30.*

40 *For as Jonas.]* Now the Lord had prepared a great fish to swallow up Jonah. And Jonah was in the belly of the fish three day and three nights. *Jon. i. 17.*

So shall the Son of man be.] From "that time" (of "Peter's confession of Christ") began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day. *Mat. xvi. 21.* And they shall kill him (*Jesus declared of himself*), and the third day he shall be raised again. *Mat. xvii. 23.* Thou that destroyest the temple (*said the revilers of Jesus*), and buldest it in three days, save thyself; if thou be the Son of God, come down from the cross. Sir, we remember (*said the chief priests and Pharisees unto Pilate*) that that deceiver said, while he was yet alive, After three days I will rise again: command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. *Mat. xxvii. 40, 63, 64.* Destroy this temple (*said Jesus to the Jews*), and in three days I will raise it up. *John ii. 19. See chap. xxviii. 6.*

In the heart of the earth.] Those that seek my soul to destroy it, shall go into the lower parts of the earth. *Ps. lxxiii. 9.* I cried (*said Jonah*) by reason of mine affliction unto the Lord, and he heard me; out of the belly of hell cried I, and thou heardest my voice. For thou hadst cast me into the deep, in the midst of the sea; and the floods compassed me about; all thy billows and thy waves passed over me. Then I said, I am cast out of thy sight; yet I will look again toward thy holy temple. The waters compassed me about, even to the soul; the depth closed me round about, the weeds were wrapped about my head. I went down to the bottoms of the mountains; the earth with her bars was about

me for ever, yet hast thou brought up my life from corruption, O Lord my God. *Jon. ii. 2—6.*

41 *Men of Nineveh.]* See *Lu. xi. 32.*

Rise in judgment.] See verse 42. No weapon that is formed against thee shall prosper, and every tongue that shall rise against thee in judgment thou shalt condemn. *Is. liv. 17.* And the Lord said unto me, The backsliding Israel hath justified herself more than treacherous Judah. *Je. iii. 11.* Neither hath Samaria committed half of thy sins; but thou hast multiplied thine abominations more than they, and hast justified thy sisters in all thine abominations which thou hast done. Thou also, which hast judged thy sisters, bear thine own shame for thy sins that thou hast committed more abominable than they: they are more righteous than thou: yea, be thou confounded also, and bear thy shame, in that thou hast justified thy sisters. *Ez. xvi. 51, 52.* Shall not uncircumcision, which is by nature, if it fulfil the law, judge thee who by the letter and circumcision dost transgress the law. *Ro. ii. 27.* By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house; by the which he condemned the world, and became heir of the righteousness which is by faith. *He. xi. 7.*

This generation.] See verses 39, 45. A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas: *Mat. xvi. 4.* O faithless and perverse generation, how long shall I be with you? How long shall I suffer you? *Mat. xvii. 17.* Verily I say unto you (*said Jesus*), All these things shall come upon this generation (*that upon them may come all the righteous blood shed upon the earth, &c.*). *Mat. xxiii. 36.*

Because they repented, &c.] So the people of Nineveh believed God, and proclaimed a fast, and put on sackcloth, from the greatest of them even to the least of them. For word came unto the king of Nineveh; and he arose from his throne, and he laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, by the decree of the king and his nobles, saying, Let neither man nor beast, herd nor flock, taste any thing; let them not feed nor drink water, but let man and beast be covered with sackcloth, and cry mightily unto God; yea, let them turn every one from his evil way, and from the violence that is in their hands. Who can

42 Jonas: and, behold, a greater than Jonas is here. The queen of the south shall rise up in the judgment with this generation, and shall condemn it: for she came from the uttermost parts of the earth to hear the wisdom of Solomon; and, behold, a greater than

tell if God will turn and repent, and turn away from his fierce anger, that we perish not? And God saw their works that they turned from their evil way; and God repented of the evil that he had said that he would do unto them; and he did it not. *Jon. iii. 5-10.*

Behold a greater.] See verses 6. 42. He that cometh from above is above all: he that is of the earth is earthly, and speaketh of the earth: he that cometh from heaven is above all. John iii. 31. Art thou greater than our father Jacob, which gave us the well, and drank thereof himself, and his children, and his cattle (said the woman of Samaria to Jesus)? John iv. 12. Art thou greater than our father Abraham which is dead (said the Jews to Jesus)? And the prophets are dead, whom makest thou thyself? Jesus answered, If I honour myself my honour is nothing. It is my Father that honoureth me, of whom ye say, That he is your God: yet ye have not known him; but I know him; and if I should say, I know him not, I shall be a liar like unto you: but I know him, and keep his saying. Your father Abraham rejoiced to see my day; and he saw it and was glad. Then said the Jews unto him, Thou art not yet fifty years old, and hast thou seen Abraham? Jesus said unto them, Verily, verily, I say unto you, before Abraham was, I am. John viii. 53-58. Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But Christ as a Son over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. He. iii. 5, 6.

42 *Queen of the south.] When the queen of Sheba heard of the fame of Solomon concerning the name of the Lord, she came to prove him with hard questions, and she came to Jerusalem with a very great train, with camels that bare spices, and very much gold, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart; and Solomon told her all her questions, &c. 1 Ki. x. 1-3. And when the queen of Sheba heard of the fame of Solomon, she came to prove Solomon with hard questions at Jerusalem, with a very great company, and camels that bare spices, and gold in abundance, and precious stones; and when she was come to Solomon, she communed with him of all that was in her heart. And Solomon told her all her questions, and there was nothing hid from Solomon which he told her not. 2 Ch. ix. 1, 2. &c. The queen of the south shall rise up in the*

judgment with the men of this generation, and condemn them; for she came from the utmost parts of the earth to hear the wisdom of Solomon, and behold, a greater than Solomon is here, &c. *Lu. xi. 31. And he (Philip the deacon) arose and went, and he hold a man of Ethiopia, an eunuch of great authority under Candace, queen of the Ethiopians, who had the charge of all her treasure, and had come to Jerusalem for to worship, was returning, and sitting in his chariot with Eneas the prophet. Ac. viii. 27, 28.*

Hear the wisdom of Solomon.] Give therefore thy servant an understanding heart (said Solomon to the Lord) to judge thy people, that I may discern between good and bad, for who is able to judge this thy so great a people? Behold, I have done according to thy words; for I have given thee a wise and understanding heart (said the Lord to Solomon), so that there was none like thee before thee, neither shall any arise like unto thee. And all Israel heard of the judgment which the king had judged (between two harlots); and they feared the king, for they saw that the wisdom of God was in him to do judgment. 1 Ki. iii. 9, 12, 28. And God gave Solomon wisdom and understanding exceeding much; and largeness of heart, even as the sand that is on the sea shore. And there came of all people to hear the wisdom of Solomon and all kings of the earth, which had heard of his wisdom. 1 Ki. iv. 29, 34. And the Lord gave Solomon wisdom as he promised him. 1 Ki. v. 12. And when the queen of Sheba had seen all Solomon's wisdom, and the house that he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, and their apparel, and his cup-bearers, and his ascent by which he went up unto the house of the Lord, there was no more spirit in her. And she said to the king, It was a true report that I heard in mine own land of thy acts, and of thy wisdom; howbeit, I believed not the words until I came, and mine eyes had seen it, and behold, the half was not told me; thy wisdom and prosperity exceedeth the fame which I heard. And all the earth sought to hear his wisdom which God had put in his heart. 1 Ki. x. 4-7, 24.

Behold a greater than Solomon, &c.] See chap. iii. 17. This is my beloved Son, in whom I am well pleased, hear ye him (said the voice out of the cloud in the transfiguration). Mat. xvii. 5. Behold, a virgin shall conceive and bear a son, and shall call his name Immanuel. Is. vii. 14. Unto us a Child is born, unto us a Son is given, and the government

Solomon is here. When the unclean spirit is gone out of a man, 48 he walketh through dry places, seeking rest, and findeth none.

shall be upon his shoulder, and his name shall be called Wonderful, Counsellor, The Mighty God, The Everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice from henceforth even for ever. The zeal of the Lord of Hosts will perform this. *Is. ix. 6, 7.* The Word was made flesh, and dwelt among us (and we beheld his glory, the glory as of the only begotten of the Father,) full of grace and truth. *John i. 14.* No man hath seen God at any time; the only begotten Son, which is in the bosom of the Father, he hath declared him. *John i. 18.* Let this mind be in you, which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of man. *Phi. ii. 5-7.* God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds: unto the Son he saith, Thy throne, O God, is for ever, a sceptre of righteousness is the sceptre of thy kingdom. *He. i. 2, 8.*

43 *The unclean spirit.* When the unclean spirit is gone out of a man, he walketh through dry places seeking rest, and finding none, he saith, I will return unto my house whence I came out. *Lu. xi. 24.* Then "Simon" ("the sorcerer") himself believed (upon the preaching of Philip); and when he was baptized, he continued with Philip, and wondered, beholding the miracles and signs which were done. *Ac. viii. 13.*

He walketh, &c. The Lord said unto Satan, Whence comest thou? Then Satan answered the Lord, and said, From going to and fro in the earth, and from walking up and down in it. *Job i. 7.* See chap. ii. 2. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe. v. 8.*

Dry places. O God, thou art my God, early will I seek thee; my soul thirsteth for thee, my flesh longeth for thee, in a dry and thirsty land where no water is. *Ps. lxiii. 1.* Then (in the flourishing state of Christ's kingdom) shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert: and the parched ground shall become a pool, and the thirsty land springs of water. In the habitation of dragons, where each lay, shall be grass, with reeds and rushes. *Is. xxxv. 6, 7.* I will open rivers in high places, and fountains in the midst of the val-

leys: I will make the wilderness a pool of water, and the dry land springs of water. *Is. xli. 18.* These waters (said the Lord to Ezekiel, in the vision of holy waters) issue out toward the east country, and go down unto the desert, and go into the sea; which being brought forth into the sea, the waters shall be healed; and every thing that liveth, which moveth, whithersoever the rivers shall come, shall live. And there shall be a very great multitude of fish, because these waters shall come thither, for they shall be healed; and every thing shall live whither the river cometh. And it shall come to pass, that the fishers shall stand upon it from En-gedi even unto En-eglain: they shall be a place to spread forth nets; their fish shall be according to their kinds, as the fish of the great sea, exceeding many. But the miry places thereof and the marshes thereof shall not be healed: they shall be given to salt. And by the river upon the bank thereof, on this side and on that side, shall grow all trees for meat, whose leaf shall not fade, neither shall the fruit thereof be consumed. It shall bring forth new fruit according to his months, because their waters they issued out of the sanctuary; and the fruit thereof shall be for meat, and the leaf thereof for medicine. *Ez. xlvii. 8-12.* Behold the days come, saith the Lord God, that I will send a famine in the land; not a famine of bread, nor a thirst for water, but of hearing the words of the Lord. And they shall wander from sea to sea, and from the north even to the east: they shall run to and fro to seek the word of the Lord, and shall not find it. In that day shall the fair virgins and young men faint for thirst. *Am. viii. 11, 12, 13.*

Seeking rest. See chap. viii. 29. And he (Jesus) asked him (the man who had an unclean spirit), What is thy name? And he answered, saying, My name is Legion; for we are many. And he besought him much that he would not send them away out of the country. Now there was there nigh unto the mountains a great herd of swine feeding; and all the devils besought him, saying, Send us into the swine, that we may enter into them. And forthwith Jesus gave them leave. And the unclean spirits went out, and entered into the swine, and the herd ran violently down a steep place into the sea, (they were about two thousand,) and were choked in the sea. *Matt. v. 8-13.* And Jesus asked him (which had devils a long time), saying, What is thy name? And he said, Legion; because many devils were entered into him. And they besought him that he would not command them to go out into the deep. And there was there an herd of many swine feeding on the mountain,

44 Then he saith, I will return into my house from whence I came out; and when he is come, he findeth it empty, swept, and gar-

and they besought him that he would suffer them to enter into them. And he suffered them. *Lu. viii. 28-32.*

44 *My house.*] See verse 29. And after the sop, Satan entered into him (*Judas*). Then said Jesus unto him, That thou doest do quickly. *John xiii. 27.* You hath he quickened who were dead in trespasses and sins: wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Ep. ii. 2.* Ye are of God, little children, and have overcome "them" ("the spirits that pretend to come from God"); because greater is he that is in you, than he that is in the world. *1 John iv. 4.*

He findeth it empty, &c.] He that received the seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while; for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word, and the care of this world, and the deceitfulness of riches choke the word, and he becometh unfruitful. *Mat. xiii. 20, 21, 22.* My people would not hearken to my voice, and Israel would none of me. So I gave them up unto their own heart's lust, and they walked in their own counsels. *Psa. lxxxi. 11, 12.* They have made ready their heart like an oven, whilst they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. *Ho. vii. 6.* This (*why was not this ointment sold?*) he (*Judas*) said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. *John xii. 6.* Supper being ended, (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) he riseth from supper, and began to wash the disciples' feet. *John xiii. 2.* A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the Apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? *Ac. v. 1, 2, 3.* When Simon (*the sorcerer*) saw that through laying on of the Apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands, he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee, because thou hast thought that the gift of God may be purchased with money; thou hast neither part

nor lot in this matter, for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Ac. viii. 18-23.* There must be also heresies among you, that they which are approved may be made manifest among you. *1 Co. xi. 19.* Then shall that Wicked be revealed, whom the Lord shall consume; even he whose coming is after the working of Satan, with all power, and signs, and lying wonders, and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. *2 Th. ii. 8-12.* If any man teach otherwise, and consent not to wholesome words, even the words of our Lord Jesus Christ, and to the doctrine which is according to godliness, he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which draw men in destruction and perdition; for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Th. vi. 4, 5, 9; 10.* "They" ("the antichrists") went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us: but they went out, that they might be made manifest that they were not all of us. *1 John ii. 19.* There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. *Jude 4, 5.* And I saw one of his (*the beast's*, like a leopard, with the feet of a bear, and the mouth of a lion) heads as it were wounded to death; and his deadly wound was healed; and all the world wondered after the beast. And they worshipped the dragon which gave power unto the beast: and they worshipped the beast, saying, Who is like unto the beast? who is able to make war with

nished. Then goeth he, and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there: and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. While he yet

him? And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear let him hear. *Re. xiii. 3, 4, 8, 9.*

45. *Seven other spirits.*] See verse 24. What is thy name? (said Jesus to the man with the unclean spirit.) And he answered, saying, My name is Legion, for we are many. *Mark v. 9.* Now when Jesus was risen early, the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *Mark xvi. 9.* For we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Ep. vi. 12.*

More wicked than himself.] Woe unto you, Scribes and Pharisees, hypocrites! for ye compass sea and land to make one proselyte; and when he is made, ye make him two-fold more the child of hell than yourselves. *Mat. xxiii. 15.*

And the last state of that man is worse, &c.] Then goeth he (the unclean spirit) and taketh to him seven other spirits more wicked than himself, and they enter in and dwell there (the house whence he came out), and the last state of that man is worse than the first. *Lu. xi. 26.*

See chap. xii. 31. For we know him that hath said, Vengeance belongeth unto me; I will recompense, saith the Lord. And again, The Lord shall judge his people; it is a fearful thing to fall into the hands of the living God. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. *He. x. 30, 31, 39.* (False teachers, seducers) Having eyes full of adultery; and that cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness, but was rebuked for his iniquity: the dumb ass, speaking with man's voice, forbad the madness of the prophet. These are wells without water; clouds that are carried with a tempest; to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. While they promise them liberty, they themselves are the servants of corruption: for of whom a man is overcome, of the same is he brought in bondage. For if after they have escaped the pollutions of the world,

through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. *2 Pe. ii. 14—21.* If any man see his brother sin a sin which is not unto death, he shall ask, and he shall give him life for them that sin not unto death. There is a sin unto death: I do not say that he shall pray for it. All unrighteousness is sin; and there is a sin not unto death. *1 John v. 16, 17.* These (false teachers) speak evil of those things which they know not; but what they know naturally, as brute beasts, in those things they corrupt themselves! Woe unto them! for they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core: these are spots in your feasts of charity, when they feast with you, feeding themselves without fear: clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. *Jude 10—13.*

Even so shall it be also, &c.] And when the husbandmen (in the parable of the householder who had let out his vineyard unto them) saw the son (whom he had sent last of all to them, that he might receive the fruits of it), they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance; and they caught him, and cast him out of the vineyard, and slew him. When the Lord therefore of the vineyard cometh, what will he do unto those husbandmen? They say unto him, "Him" ("Jesus"). He will miserably destroy those wicked men; and will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. Jesus saith unto them, Did ye never read in the Scriptures, The stone which the builders rejected, the same has become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. *Mat. xxi. 38—44.* Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold I send you prophets, and wise men, and

talked to the people, behold, *his* mother and his brethren stood without, desiring to speak with him. Then one said unto him, Behold, thy mother and thy brethren stand without, desiring to speak with thee. But he answered and said unto him that told

Scribes; and *some* of them ye shall kill and crucify, and *some* of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, all these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Behold, your house is left unto you desolate: for I say unto you, ye shall not see me henceforth till ye shall say, Blessed is he that cometh in the name of the Lord. *Mat. xxiii. 32—39.* Verily I say unto you, this generation shall not pass till all these things be fulfilled. *Mat. xxiv. 34.* I will send them prophets (*said God*) and apostles; and *some* of them they shall slay and persecute: that the blood of all the prophets which was shed from the foundation of the world may be required of this generation, from the blood of Abel unto the blood of Zacharias, which perished between the altar and the temple. Verily I say unto you, it shall be required of this generation. *Lu. xi. 49, 50, 51.* And when he (*Jesus*) was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes: for the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. *Lu. xix. 41—44.* If I had not come and spoken to them (*said Jesus*), they had not had sin; but now they have no cloak for their sin. He that hateth me hateth my Father also. If I had not done among them the works which none other man did, they had not had sin; but now have they both seen and hated both me and my Father. *John xv. 22, 23, 24.* Israel hath not obtained that which he seeketh for, but the election hath obtained it, and the rest were blinded, (according as it is written, God hath given them the spirit of slumber, eyes that they should not see, and ears that they should not hear,) unto this day. And David saith, Let their table be made a snare, and a trap, and a stumbling-block, and a recom-

pence unto them. Let their eyes be darkened, that they may not see, and bow down their back alway. *Ro. xi. 7—10.* Ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus; for ye also have suffered like things of your own countrymen, even as they have of the Jews, who both killed the Lord Jesus, and their own prophets, and have persecuted us. And they please not God, and are contrary to all men: Forbidding us to speak to the Gentiles, that they might be saved, to fill up their sin alway; for the wrath is come upon them to the uttermost. *1 Th. ii. 14, 15, 16.*

46 Yet talked to the people.] When his friends heard of it, they went out to lay hold on him; for they said, He is beside himself. There came then his brethren and his mother, and standing without, sent unto him, calling him. And the multitude sat about him; and they said unto him, Behold, thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren; for whosoever shall do the will of God, the same is my brother, and my sister, and mother. *Mar. iii. 21—35.* Unto "you" ("his disciples") it is given to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand. Then came to him his mother and his brethren, and could not come at him for the press. And it was told him by certain, which said, Thy mother and thy brethren stand without, desiring to see thee. And he answered, and said unto them, My mother and my brethren are these which hear the word of God, and do it. *Lu. viii. 10, 19, 20, 21.*

His brethren stood without.] His brethren, James, and Joses, and Simon, and Judas, and his sisters, are they not all with us? *Mat. xiii. 55.* Is not this (*Jesus*) the son of Mary, the brother of James, and Joses, and of Juda, and Simon? *Mar. vi. 3.* After this he went down to Capernaum, he and his mother, and his brethren, and his disciples, and they continued there not many days. *John ii. 12.* His brethren therefore said unto him, Depart hence, and go into Judea, that thy disciples also may see the works of. Neither did his brethren. But when his brethren were gone, he went he also up unto the but as it were in secret. "These all" ("the apostles" one accord in prayer and

him, Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! For whosoever shall do the will 50

the women, and Mary the mother of Jesus, and with his brethren. *Ac. i. 14.* Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? *1 Co. ix. 5.* Other of the apostles saw I none, save James the Lord's brother. *Gal. i. 19.*

48 *Who is my mother.*] See chap. x. 37. The multitude sat about him, and they said unto him, Behold thy mother and thy brethren without seek for thee. And he answered them, saying, Who is my mother, or my brethren? *Mar. iii. 32, 33.* And he (*Jesus*) said unto "them" ("*Joseph and his mother*"), How is it that ye sought me? wist ye not that I must be about my Father's business? And they understood not the saying which he spake unto them. And he went down with them, and came to Nazareth, and was subject unto them: but his mother kept all these sayings in her heart. *Lu. ii. 49, 50, 51.* When they (*at the marriage in Cana of Galilee*) wanted wine, the mother of Jesus saith unto him, They have no wine. Jesus saith unto her, Woman, what have I to do with thee? mine hour is not yet come. *John ii. 3, 4.* Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. *2 Co. v. 16.*

49 *His disciples.*] Go quickly (*said the angel to Mary Magdalene and the other Mary*), and tell his disciples that he is risen from the dead; and behold, he goeth before you into Galilee: there shall ye see him; lo, I have told you. *Mat. xxviii. 7.* He (*Jesus*) looked round about on them which sat about him, and said, Behold, my mother and my brethren. *Mar. iii. 34.* I have given unto "them" ("*which thou gavest me out of the world*") the words which thou gavest me. And they have received them, and have known surely that I came out from thee; and they have believed that thou didst send me. I pray for them; I pray not for the world, but for them which thou hast given me, for they are thine. Neither pray I for these alone, but for them also which shall believe on me through their word. *John xvii. 8, 9, 20.* Touch me not (*said Jesus to Mary Magdalene*), for I am not yet ascended to my Father; but go to my brethren, and say unto them, I ascend unto my Father and your Father; and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. Then the same day, at evening, being the first day of the week, when the doors were shut where the disciples were assen-
fear of the Jews, came Jesus and sto-

midst, and saith unto them, Peace be unto you. And when he had so said, he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. *John xx. 17—20.*

50 *Do the will of my Father.*] See chap. vii. 20, 21. This is my beloved Son (*said the voice from the cloud of transfiguration*) in whom I am well pleased, hear ye him. *Mat. xvii. 5.* Whosoever shall do the will of God, the same is my brother, and my sister, and mother. *Mar. iii. 35.* My mother and my brethren are these which hear the word of God, and do it. *Lu. viii. 21.* It came to pass, as he spake these things, a certain woman of the company lifted up her voice, and said unto him, Blessed is the womb that bare thee, and the paps which thou hast sucked. But he said, Yea, rather blessed are they that hear the word of God, and keep it. *Lu. xi. 27, 28.* Jesus answered and said unto them (*the Jews*), This is the work of God, that ye believe on him whom he hath sent; this is the will of him that sent me, That every one which seeth the Son, and believeth on him, may have everlasting life; and I will raise him up at the last day. *John vi. 29, 40.* Ye are my friends, if ye do whatsoever I command you. *John xv. 14.* Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me. Him shall ye hear in all things whatsoever he shall say unto you; and it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. *Ac. iii. 22, 23.* Sirs (*said the keeper of the prison to Paul and Silas*), what must I do to be saved? And they said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. *Ac. xvi. 30, 31.* The times of this ignorance God winked at, but now commandeth all men every where to repent. *Ac. xvii. 30.* Whereupon, O king Agrippa (*said Paul*), I was not disobedient unto the heavenly vision; but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent and turn to God, and do works meet for repentance. *Ac. xxvi. 19, 20.* In Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. *Gal. v. 6.* In Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. *Gal. vi. 15.* Put off the old man with his deeds, and put on the new man which is renewed in know-

Where there is neither Greek, nor circumcision, nor uncircumcision, bar-

of my Father which is in heaven, the same is my brother, and sister, and mother.

CHAPTER XIII.

1 THE same day went Jesus out of the house, and sat by the sea

barian, Scythian, bond nor free; but Christ is all in all. *Col. iii. 9, 10, 11.* And (Christ) being made perfect, he became the author of eternal salvation unto all them that obey him. *He. v. 9.* Wherefore lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. *Ja. i. 21, 22.* He that hath suffered in the flesh, hath ceased from sin; that he no longer should live the rest of his time in the flesh, to the lusts of men, but to the will of God. *1 Pe. iv. 1, 2.* The world passeth away, and the lust thereof; but he that doeth the will of God abideth for ever. *1 John ii. 17.* This is his (God's) commandment, that we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him. And hereby we know that he abideth in us by the Spirit which he hath given us. *1 John iii. 23, 24.* Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. *Re. xxii. 14.*

The same is my brother.] Verily I say unto you (*said the king in the description of the last judgment*), inasmuch as ye have done it (*fed the hungry, clothed the naked, &c.*) unto one of the least of these my brethren, ye have done it unto me. (*Again*), verily I say unto you, inasmuch as ye did it not to one of the least of these, ye did it not to me. *Mat. xxv. 40, 45.* Be not afraid (*said Jesus to Mary Magdalene and the other Mary*), go, tell my brethren, that they go into Galilee, and there they shall see me. *Mat. xxviii. 10.* I will declare thy name unto my brethren; in the midst of the congregation will I praise thee. *Ps. xxii. 22.* Go to my brethren (*said Jesus to Mary Magdalene*), and say unto them, I ascend unto my Father and your Father, and to my God and your God. *John xx. 17.* Whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. *Ro. viii. 29.* Both he that sanctifieth, and they who are sanctified, are all of one, for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren, in the midst of thy church, will I sing praise unto thee. And again, I will put my trust in him. And again,

Behold, I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is the devil: and deliver them, who, through fear of death, were all their life-time subject to bondage. For verily he took not on him the nature of angels; but he took on him the seed of Abraham. Wherefore in all things it behoved him to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *He. ii. 11—17.* See chap. xxviii. 10.

And sister.] Thou hast ravished my heart, my sister, my spouse (*said Christ to his Church*), how much better is thy love than wine, and the smell of thine ointments than all spices? A garden inclosed is my sister, my spouse, a spring shut up, a fountain sealed. *Can. iv. 9, 10, 12.* I am come unto my garden, my sister, my spouse (*said Christ to his Church*). Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. *Can. v. 1, 2.* Have we not power to lead about a sister, a wife, as well as other apostles? *1 Co. ix. 5.* I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. *2 Co. xi. 2.* Husbands love your wives, even as Christ also loved the Church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word. That he might present it to himself a glorious Church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. *Ep. v. 25, 26, 27.*

And mother.] When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour that disciple took her unto his own home. *John xix. 24, 27.* Entreat the elder women as mothers, the younger as sisters, with all purity. *1 Ti. v. 2.*

CHAP. XIII.—1 *Sat by the sea side.]* He (Jesus) went forth again by the sea side, and all the multitude resorted unto him, and he taught them. *Mar. ii. 13.* He began again to teach by the sea side; and there was

side. And great multitudes were gathered together unto him, so 2 that he went into a ship, and sat; and the whole multitude stood on the shore. And he spake many things unto them in 3 parables, saying, Behold, a sower went forth to sow; And when 4

gathered unto him a great multitude, so that he entered into a ship and sat in the sea, and the whole multitude was by the sea on the land. *Mar. iv. 1.*

2 *Great multitudes.*] See chap. iv. 25. Great multitudes came unto him, having with them those that were lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet. *Mat. xv. 30.* The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. *Ge. xlix. 10.* When much people were gathered together, and were come to him out of every city, he spake by a parable. A sower went out to sow his seed, and as he sowed some fell by the way side, and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock, and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns, and the thorns sprang up with it, and choked it. And other fell on good ground, and sprang up, and bare fruit an hundredfold. And when he had said these things, he cried, He that hath ears to hear, let him hear. *Lu. viii. 4-8.*

So that he went into a ship.] There was gathered unto him a great multitude, so that he entered into a ship and sat in the sea; and the whole multitude was by the sea on the land. *Mar. iv. 1.* And he entered into one of the ships (of the two standing by the lake Gennesaret) which was Simon's, and prayed him that he would thrust out a little from the land. *Lu. v. 3.*

3 *In parables.*] See verse 10-13. 34, 35. Jesus answered and spake unto them in parables, and said (the parable of the marriage of the king's son). *Mat. xxii. 1.* Now learn a parable of the fig-tree: when his branch is yet tender, and putteth forth leaves, ye know that summer is nigh. *Mat. xxiv. 32.* The trees went forth on a time to anoint a king over them; and they said unto the olive tree, Reign thou over us; but the olive tree said unto them, Should I leave my fatness, wherewith by me they honour God and man, and go to be promoted over the trees? Then said the trees unto the vine, Come thou, and reign over us. And the vine said unto them, Should I leave my wine, which cheereth God and man, and go to be promoted over the trees? Then said all the trees unto the bramble, Come thou, and reign over us. And the bramble said unto the trees, If in truth ye anoint me king over you, then come and put your trust in my shadow; and if not, let fire come out of the bramble, and devour the

cedars of Lebanon. Now, therefore, if ye have done truly (said Jotham to the Shechemites) and sincerely, in that ye have made Abimelech king, and if ye have done well with Jerubbaal and his house, and have done unto him according to the deserving of his hands (for my father fought for you, and adventured his life far, and delivered you out of the hand of Midian, and ye are risen up against my father's house this day, and have slain his sons, threescore and ten persons, upon one stone, and have made Abimelech, the son of his maid servant, king over the men of Shechem, because he is your brother); if ye then have dealt truly and sincerely with Jerubbaal, and with his house this day, then rejoice ye in Abimelech, and let him also rejoice in you. But if not, let fire come out from Abimelech, and devour the men of Shechem, and the house of Millo; and let fire come out from the men of Shechem, and from the house of Millo, and devour Abimelech. *Juc. ix. 8-20.* And the Lord sent Nathan unto David, and he came unto him, and said unto him, There were two men in one city, the one rich and the other poor; the rich man had exceeding many flocks and herds; but the poor man had nothing, save one little ewe lamb, which he had bought and nourished up: and it grew up together with him, and with his children; it did eat of his own meat, and drank of his own cup, and lay in his bosom, and was unto him as a daughter. And there came a traveller unto the rich man, and he spared to take of his own flock, and of his own herd, to dress for the way-faring man that was come unto him; but took the poor man's lamb, and dressed it for the man that was come to him. And David's anger was greatly kindled against the man; and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die: and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. *2 Sa. xii. 1-7.* I will incline mine ear to a parable, I will open my dark saying upon the harp. *Ps. xlix. 4.* I will open my mouth in a parable, I will utter dark sayings of old. *Ps. lxxviii. 2.* Now will I sing to my well-beloved a song of my well-beloved, touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men

he sowed, some seeds fell by the way side, and the fowls came and

of Judah, judge, I pray you, betwixt me and my vineyard. What could have been done more to my vineyard, that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? And now go to; I will tell you what I will do to my vineyard: I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden down. And I will lay it waste; it shall not be pruned, nor digged; but there shall come up briers and thorns; I will also command the clouds that they rain no rain upon it. For the vineyard of the Lord of hosts is the house of Israel, and the men of Judah his pleasant plant; and he looked for judgment, but behold oppression; for righteousness, but behold a cry. *Is. v. 1-7.* Son of man, put forth a riddle (*said the Lord to Ezekiel*), and speak a parable (*the parable of the two eagles and vine*) unto the house of Israel, &c. *Ez. xvii. 2.* Then said "I" (*"Ezekiel"*), Ah, Lord God! they say of me, Doth he not speak parables? *Ez. xx. 49.* Utter a parable unto the rebellious house, and say unto them, Thus saith the Lord God, Set on a pot, set it on, and also pour water into it (*showing the destruction of Jerusalem*). Gather the pieces thereof into it, even every good piece, the thigh, and the shoulder; fill it with the choice bones. Take the choice of the flock, and burn also the bones under it, and make it boil well, and let them seethe the bones of it therein, &c. *Ez. xxiv. 3-5.* In that day shall one take up a parable against you, and lament with a doleful lamentation, and say, We be utterly spoiled, he hath changed the portion of my people. *Mi. ii. 4.* Shall not all these take up a parable against him, and a taunting proverb against "him" (*"a proud man"*), and say, Woe to him that increaseth that which is not his! How long! And to him that ladeth himself with thick clay. *Hab. ii. 6.* And he (*Jesus*) called them (*the Scribes*) unto him, and said unto them, in parables, How can Satan cast out Satan? *Mar. iii. 23.* And he taught them many things by parables. And said unto them, Know ye not this parable? And how then will ye know all parables? And with many such parables (*as the sower, the seed which groweth imperceptibly, and the grain of mustard seed*) spake he the word unto them; and without a parable spake he not unto them. *Mar. iv. 2. 13. 33. 34.* And he began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the wine fat, and built a tower, and let it out to husbandmen, and went into a far country. And at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard; and they caught him, and beat

him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another, and him they killed; and many others, beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. But those husbandmen said among themselves, This is the heir, come let us kill him, and the inheritance shall be ours; and they took him, and killed him, and cast him out of the vineyard. What shall therefore the Lord of the vineyard do? He will come and destroy the husbandmen, and will give the vineyard unto others. And have ye not read this Scripture, The stone which the builders rejected, is become the head of the corner? This was the Lord's doing, and it is marvellous in our eyes. And they sought to lay hold on him, but feared the people; for they knew that he had spoken the parable against them. *Mar. xii. 1-12.* Unto you it is given (*said Jesus to his disciples*) to know the mysteries of the kingdom of God, but to others in parables; that seeing they might not see, and hearing they might not understand. *Lu. viii. 10.* Peter said unto him, Lord, speakest thou this parable (*of the good man of the house who would have watched if he had known what hour the thief would come*) unto us, or even to all? *Lu. xii. 41.* And he spake "this parable" unto them (*"that of the lost sheep"*), saying, What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which is lost until he find it? And when he hath found it, he layeth it on his shoulders rejoicing; and when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. *Lu. xv. 3-6.* These things have I spoken unto you in proverbs. But the time cometh when I shall no more speak unto you in proverbs; but I shall shew you plainly of the Father. *Joh. xvi. 25.*

[A sower went forth to sow.] Behold, there went out a sower to sow. And it came to pass, as he sowed, some fell by the way side, and the fowls of the air came and devoured it up. And some fell on stony ground, where it had not much earth, and immediately it sprang up, because it had no depth of earth; but when the sun was up it was scorched; and because it had no root, it withered away, and some fell among thorns; and the thorns grew up and choked it, and it yielded no fruit. And other fell on good ground, and did yield fruit, that sprang up and increased, and brought forth, some thirty, and some sixty,

devoured them up: Some fell upon stony places, where they 5
had not much earth: and forthwith they sprung up, because they
had no deepness of earth: And when the sun was up, they were 6
scorched: and because they had no root, they withered away.
And some fell among thorns; and the thorns sprung up, and 7
choked them: But other fell into good ground, and brought forth 8
fruit, some an hundredfold, some sixtyfold, some thirtyfold.

and some an hundred. *Mar. iv. 3—8.* A sower went out to sow his seed, and as he sowed, some fell by the way-side; and it was trodden down, and the fowls of the air devoured it. And some fell upon a rock; and as soon as it was sprung up, it withered away, because it lacked moisture. And some fell among thorns; and the thorns sprang up with it, and choked it. And other fell on good ground; and sprang up, and bare fruit an hundred-fold. *Lu. vii. 5—8.*

4 *See verse 18, 19.*

5 *Stony places.*] *See verse 20.* I will give "them" ("*the remnant of Israel*") one heart, and I will put a new spirit within you; and I will take the stony heart out of their flesh, and will give them a heart of flesh. *Ec. xi. 19.* A new heart also will I give you; and a new spirit will I put within you. And I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *Ec. xxxvi. 26.* Shall horses run upon the rock? Will one plow there with oxen? for ye have turned judgment into gall, and the fruit of righteousness into hemlock. *Am. vi. 12.* Yea, "they" ("*the Jews*") made their hearts as an adamant-stone, lest they should hear the law and the words which the Lord of hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. *Zec. vii. 12.*

6 *When the sun was up.*] *See verse 21.* They (*the Gentiles*), shall not hunger nor thirst, neither shall the heat nor sun smite them; for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. *Is. xlix. 10.* The sun is no sooner risen with a burning heat, but it withereth the grass and the flower thereof falleth, and the grace of the fashion of it perisheth: so also shall the rich man fade away in his ways. Blessed is the man that endureth temptation: for when he is tried, he shall receive the crown of life, which the Lord hath promised to them that love him. *1 Ja. i. 11, 12.* "They" ("*which came out of great tribulation*") shall hunger no more, neither thirst any more, neither shall the sun light on them, nor any heat. *Re. vii. 16.*

Because they had no root.] *See chap. vii. 26, 27.* They on the rock are *they*, which, when they hear, receive the word with joy. And these have no root, which for a while believe, and in time of temptation fall away. *Lu. viii. 13.* For this cause I bow my knees

unto the Father of our Lord Jesus Christ, that Christ may dwell in your hearts by faith, that ye, being rooted and grounded in love, may be able to comprehend, with all saints, what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Ep. iii. 14, 17, 18, 19.* If ye continue in the faith, grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven. *Col. i. 23.* As ye have received Christ Jesus the Lord, so walk ye in him; rooted and built up in him, and stablished in the faith, as ye have been taught, abounding therein with thanksgiving. *Col. ii. 6, 7.*

7 *Among thorns.*] *See verse 22.* Thorns also and thistles shall it (*the ground*) bring forth to thee (*said God to Adam*). *Ge. iii. 18.* Break up your fallow ground, and sow not among thorns. Circumcise yourselves to the Lord, and take away the foreskins of your heart, ye men of Judah, and inhabitants of Jerusalem, lest my fury come forth like fire, and burn, that none can quench it, because of the evil of your doings. *Je. iv. 3, 4.* These are they which are sown among thorns; such as hear the word, and the cares of this world, and the deceitfulness of riches; and the lusts of other things entering in, choke the word, and it becometh unfruitful. *Mar. iv. 18, 19.*

8 *Good ground.*] *See verse 23.* That on the good ground are they, which in an honest and good heart, having heard the word, keep it, and bring forth fruit with patience. *Lu. viii. 15.* For I know that in me (that is, in my flesh,) dwelleth no good thing (*said Paul*), for to will is present with me, but how to perform that which is good I find not. *Ro. vii. 18.*

Some an hundredfold.] Then Isaac sowed in that land (*of Abimelech*), and received in the same year an hundredfold. *Ge. xxvi. 12.* Herein is my Father glorified, that ye bear much fruit. *John xv. 8.* The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance. *Gal. v. 22, 23.* And this I pray, that ye may be sincere and without offence till the day of Christ, being filled with all the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. *Ph. i. 9, 10, 11.* *See chap. xiii. 23.*

9 Who hath ears to hear, let him hear. And the disciples came, 10 and said unto him, Why speakest thou unto them in parables? 11 He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is

9 *Hath ears to hear.*] See verse 16. He that hath ears to hear, let him hear. *Mat. xi. 15.* If any man have ears to hear, let him hear. *Mar. iv. 9. 23.* Harken unto me every one of you, and understand. There is nothing from without a man, that entering into him can defile him; but the things which come out of him, those are they that defile the man. If any man have ears to hear, let him hear. *Mar. vii. 14, 15, 16.* He that hath an ear, let him hear what the Spirit saith unto the churches. *Re. ii. 7. 11. 17. 29. ; iii. 6. 13. 22.* All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. If any man have an ear, let him hear. *Re. xiii. 8, 9.*

10 *Why speakest thou unto them, &c.]* And when he was alone, they that were about him with the twelve, asked of him the parable (of the sower). And with many such parables spake he the word unto them, as they were able to hear it; but without a parable spake he not unto them. And when they were alone he expounded all things to his disciples. *Mar. iv. 10. 33, 34.*

11 *Because it is given unto you, &c.]* See chap. xi. 25, 26. Good and upright is the Lord, therefore will he teach sinners in the way: the meek will he guide in judgment; and the meek will he teach his way: the secret of the Lord is with them that fear him, and he will shew them his covenant. *Ps. xxv. 8, 9, 14.* The meek also shall increase their joy in the Lord, and the poor among men shall rejoice in the Holy One of Israel. *Is. xxix. 19.* And an highway shall be there, and a way, and it shall be called the way of holiness; the unclean shall not pass over it; but it shall be for those: the wayfaring men though fools shall not err therein. *Is. xxxv. 8.* Unto you it is given to know the mystery of the kingdom of God, but unto them that are without, all these things are done in parables. *Mar. iv. 11.* Unto you it is given to know the mysteries of the kingdom of God, but to others in parables, that seeing they might not see, and hearing they might not understand. *Lu. viii. 10.* And she (Martha the sister of Lazarus) had a sister called Mary, which also sat at Jesus' feet, and heard his word; but Martha was cumbered about much serving, and came to him, and said, Lord, dost thou not care that my sister hath left me to serve alone? Bid her, therefore, that she help me. And Jesus answered, and said unto her, Martha, Martha, thou art careful and troubled about many things; but one thing is needful, and Mary hath chosen that good

part, which shall not be taken away from her. *Lu. x. 39—42.* If any man will do his will, he shall know of the doctrine, whether it be of God, or whether I speak of myself. *John vii. 17.* And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us; whose heart the Lord opened, that she attended unto the things which were spoken of Paul. *Ac. xvi. 14.* "These" ("the Bereans") were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily whether those things were so; therefore many of them believed. *Ac. xvii. 11, 12.* As it is written (said Paul), Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. But the natural man receiveth not the things of God; for they are foolishness unto him; neither can he know them, because they are spiritually discerned. *1 Co. ii. 9, 10, 14.* Who maketh thee to differ from another? and what hast thou, that thou dost not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? *1 Co. iv. 7.* If any of you lack wisdom, let him ask of God that giveth to all men liberally, and upbraideth not, and it shall be given him. Do not err, my beloved brethren. Every good gift, and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creature. *Ja. i. 5. 16—18.* The anointing which ye have received of him abideth in you, and ye need not that any man teach you: but as the same anointing teacheth you of all things, and is truth, and is no lie, and even as it hath taught you, ye shall abide in him. *1 John ii. 27.* See verse 51.

The mysteries of the kingdom of heaven.] Now to him (said Paul) that is of power to stablish you, according to my Gospel and the preaching of Jesus Christ (according to the revelation of the mystery which was kept secret since the world began; but now is made manifest; and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations, for the obedience of faith), to God, only wise, be glory through Jesus Christ for ever. Amen! *Ro. xvi. 25, 26, 27.* We speak the wisdom of God in a mystery, even the hidden wisdom,

not given. For whosoever hath, to him shall be given, and he 12 shall have more abundance: but whosoever hath not, from him shall be taken away even that he hath. Therefore speak I to 13

which God ordained before the world unto our glory. 1 Co. ii. 7. Let a man so account of us as of the ministers of Christ and stewards of the mysteries of God. 1 Co. iv. 1. Though I have the gift of prophecy, and understand all mysteries, and all knowledge, and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 1 Co. xiii. 2. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump. 1 Co. xv. 51, 52. He (the Lord) hath abounded toward us in all wisdom, and prudence, Having made known unto us the mystery of his will, according to his good pleasure which he hath purposed in himself. Wherefore I cease not to give thanks for you, making mention of you in my prayers, that the eyes of your understanding being enlightened, ye may know what is the hope of his (Christ's) calling, and what the riches of the glory of his inheritance in the saints. Ep. i. 8, 9, 18. Ye have heard of the dispensation of the grace of God, which is given me to you-ward. How that by revelation he made known unto me the mystery, as I wrote afore in a few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages, was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel, whereof I was made a minister, according to the gift of the grace of God, given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. And to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. Ep. iii. 2-9. This is a great mystery, but I speak concerning Christ and his church. Ep. v. 32. (Pray) for me (said Paul) that utterance may be given unto me; that I may open my mouth boldly to make known the mystery of the Gospel. Ep. vi. 19. I am made a minister to fulfil the word of God, even the mystery which hath been hid from ages and from generations; but now is made manifest to his saints; to whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. Col. i. 26, 27. I would that ye knew what great conflict I have for you, and for them at Laodicea, and for as many as have not seen my face in the flesh; that their

hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ. Col. ii. 1, 2. Likewise must the deacons be grave, holding the mystery of the faith in a pure conscience; and without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 Ti. iii. 8, 9, 16.

12 Whosoever hath, &c.] Unto every one that hath shall be given, and he shall have abundance: but from him that hath not shall be taken away even that which he hath. Mat. xxv. 29. And he saith unto them, Take heed what ye hear; for with what measure ye mete, it shall be measured to you. And unto you that hear shall more be given; for he that hath, to him shall be given; and he that hath not, from him shall be taken even that which he hath. Mar. iv. 24, 25. Take heed therefore how ye hear; for whosoever hath, to him shall be given, and whosoever hath not, from him shall be taken even that which he seemeth to have. Lu. viii. 18. For whosoever shall be ashamed of me and of my words, of him shall the Son of man be ashamed, when he shall come in his own glory, and in his Father's, and of the holy angels. Lu. ix. 26. Take from him the pound (said the nobleman in the parable, who left money with his servants to trade with), and give it to him that hath ten pounds; (and they said unto him, Lord, he hath ten pounds;) for I say unto you, that unto every one which hath shall be given; and from him that hath not, even that he hath shall be taken away from him. Lu. xix. 24, 25, 26. Every branch in me that beareth not fruit "he" ("the Father") taketh away (said Jesus); and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. Now ye are clean; through the word which I have spoken unto you; abide in me; and I in you. As the branch cannot bear fruit of itself, except it abide in the vine; no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. John xv. 2-5.

From him shall be taken, &c.] I say unto "you" ("the Jews"), The kingdom of God shall be taken from you, and given to a nation bringing forth the fruits thereof. Mat. xxi. 43. I will tell you what I will do with my vineyard; I will take away the hedge thereof, and it shall be eaten up; and break down the wall thereof, and it shall be trodden

them in parables : because they seeing see not ; and hearing they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and

and see not, which have ears, and hear not. *Je. v. 21.* Son of man, thou dwellest in the midst of a rebellious house, which have eyes to see, and see not; they have ears to hear, and hear not; for they are a rebellious house. *Ex. xii. 2.* And when Jesus knew it (that they reasoned among themselves, saying, He bids us beware of the leaven of the Pharisees, because we have no bread), he saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand! Have ye your heart yet hardened; having eyes, see ye not? and having ears, hear ye not? And do ye not remember (*Christ's miraculously feeding four thousand*). *Mar. vii. 17, 18.* This is the condemnation (*said Jesus*), that light is come into the world, and men loved darkness rather than light, because their deeds were evil. For every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. *Joh. iii. 19, 20.* For judgment I am come into this world; that they which see not might see; and that they which see might be made blind. *Joh. ix. 39.* And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth. *Joh. ix. 40, 41.* If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. *2 Co. iv. 3, 4.*

13 *Because they seeing see not.* See verse 16. And Moses called unto all Israel, and said unto them, Ye have seen the great temptations which thine eyes have seen, the signs and those great miracles; yet the Lord hath not given you an heart to perceive, and eyes to see, and ears to hear, unto this day. *De. xxix. 2, 3, 4.* Hear, ye deaf; and look, ye blind, that ye may see. Who is blind, but my servant? or deaf as my messenger that I sent? Who is blind as he that is perfect, and blind as the Lord's servant? seeing many things, but thou observest not; opening the ears, but he heareth not. *Is. xlii. 18, 19, 20.* They have not known nor understood; for he (*the Lord*) hath shut their eyes, that they cannot see, and their hearts, that they cannot understand. *Is. xlii. 18.* Hear now this, O foolish people, and without understanding; which have eyes

14 *The prophecy of Esaias.* See *preced. com.* Go and tell this people, Hear ye indeed, but understand not; and see ye indeed, but perceive not; make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. *Is. vi. 9, 10.* See *chap. xiii. 11.* Therefore they could not believe, because that Esaias said again, He hath blinded their eyes and hardened their heart, that they should not see with their eyes, nor understand with their heart, and be converted, and I should heal them. *Joh. xii. 39, 40.* And when "they" (*who heard Paul expounding and testifying the kingdom of God*) agreed not among themselves, they departed, after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet, unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and not understand; and seeing ye shall see, and not perceive: for the heart of this people is waxed gross, and their ears

shall not understand; and seeing ye shall see, and shall not perceive: For this people's heart is waxed gross, and *their ears* 15 are dull of hearing; and their eyes they have closed; lest at any time they should see with *their eyes*, and hear with *their ears*, and should understand with *their heart*, and should be converted, and I should heal them. But blessed *are your eyes*, for they see: 16

are dull of hearing, and their eyes have they closed, lest they should see with *their eyes*, and hear with *their ears*, and understand with *their heart*, and should be converted, and I should heal them. *Ac.* xxviii. 25, 26, 27. According as it is written, God hath given them the spirit of slumber; eyes that they should not see, and ears that they should not hear. *Ro.* xi. 8. And David saith, Let their table be made a snare and a trap, and a stumbling block, and a recompence unto them; let their eyes be darkened, that they may not see, and bow down their back alway. *Ro.* xi. 9, 10. But their minds were blinded; for until this day remaineth the same vail (*as that which Moses put over his face*) untaken away, in the reading of the Old Testament, which *vail* is done away in Christ. *2 Co.* iii. 14.

15 Heart is waxed gross.] Their heart is as fat as grease. *Ps.* cxix. 70.

Ears are dull of hearing.] "They" ("the hypocritical Jews") refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear. *Zec.* vii. 11. Why do ye not understand my speech? *Even* because ye cannot hear my word. *John* viii. 43. Ye are of *your father* the devil, and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him: when he speaketh a lie, he speaketh of his own; for he is a liar and the father of it. *John* viii. 44. Then (*when Stephen said, that he saw the heavens opened, and the Son of man standing on the right hand of God*) they cried out with a loud voice, and stopped their ears, and ran upon him with one accord. *Ac.* vii. 57. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their ears* from the truth, and shall be turned unto fables. *2 Ti.* iv. 3, 4. Though he were a Son, yet learned he obedience by the things which he suffered. Called of God an high priest, after the order of Melchisedec; of whom we have many things to say, and hard to be uttered, seeing ye are dull of hearing. *He.* v. 8, 10, 11.

Their eyes they have closed.] The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes: the prophets and your rulers, the seers, hath he covered. And the vision of all is become unto you as the words of a book that is sealed, which *men*

deliver to one that is learned, saying, Read this, I pray thee; and he saith, I cannot; for it is sealed. And the book is delivered to him that is not learned, saying, Read this, I pray thee; and he saith, I am not learned. *Is.* xxix. 10, 11, 12. He (*the idol-maker*) feedeth on ashes; a deceived heart hath turned him aside, that he cannot deliver his soul, nor say, *Is there not a lie in my right hand?* *Isa.* xlv. 20. Then shall the Wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *Even him*, whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness, in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion that they should believe a lie. *2 Th.* ii. 8—11.

And should be converted.] Repent ye (*said Peter to the Jews*) and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *Ac.* iii. 19. The servant of the Lord must not strive, but be gentle unto all *men*, apt to teach, patient, in meekness instructing those that oppose themselves: if God, peradventure, will give them repentance to the acknowledging of the truth; and that they may recover themselves out of the snare of the devil, who are taken captive by him at his will. *2 Ti.* ii. 24, 25, 26. *It is impossible* for those who were once enlightened, and have tasted of the heavenly gift, and were made partakers of the Holy Ghost; and have tasted the good word of God, and the powers of the world to come; if they shall fall away, to renew them again unto repentance, seeing they crucify the Son of God afresh, and put him to an open shame. *He.* vi. 4, 5, 6.

And I should heal them.] I have seen his (*the penitent's*) ways, and will heal him; I will lead him also, and restore comforts unto him, and to his mourners. *Is.* lvii. 18. Return, ye backsliding children, and I will heal your backslidings. Behold, we come unto thee, for thou *art* the Lord our God. *Je.* iii. 22. Heal me, O Lord, and I shall be healed; save me, and I shall be saved: for thou *art* my praise. *Je.* xvii. 14. Behold, I will bring "it" (*the "captivity" of Judah and of Israel*) health and cure; and I will cure them, and I will reveal unto them the abundance of peace

17 and your ears, for they hear. For verily I say unto you, That many prophets and righteous men have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. Hear ye therefore

and truth. *Je.* xxxiii. 6. I will heal their backsliding; I will love them freely, for mine anger is turned away from him (*Israel*). *Ho.* xiv. 4. Unto you that fear my name shall the Son of Righteousness arise with healing in his wings; and ye shall go forth and grow up as calves of the stall. *Mal.* iv. 2. Unto them that are without all these things are done in parables, lest at any time they should be converted, and their sins should be forgiven them. *Mar.* iv. 11, 12. In the midst of the street of "it" ("the new Jerusalem"), and on either side of the river (proceeding out of the throne of God) was there the Tree of Life, which bare twelve manner of fruits, and yielded her fruit every month: and the leaves of the tree were for the healing of the nations. *Re.* xxii. 2.

16 Blessed are your eyes.] See chap. v. 3—11. Blessed art thou, Simon Bar-jona; for flesh and blood hath not revealed "it" (his saying, "Thou art the Christ," &c.) unto thee, but my Father which is in heaven. *Mat.* xvi. 17. Lord (said Simeon) now lettest thou thy servant depart in peace; for mine eyes have seen thy salvation. *Lu.* ii. 29, 30. And he (Jesus) turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Lu.* x. 23, 24. "Thomas" (said Jesus to "his disciple")! because thou hast seen me, thou hast believed! Blessed are they that have not seen, and yet have believed. *John* xx. 29. I send thee (said Christ to Paul) to open their eyes (of the Gentiles), and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac.* xxvi. 18. If our Gospel be hid, it is hid to them that are lost; in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them: for we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake; for God who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jesus Christ. *2 Co.* iv. 4—6. I cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and reve-

lation in the knowledge of him: the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Ep.* i. 16, 17, 18.

17 That many prophets, &c.] I tell you that many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Lu.* x. 24. Your father Abraham rejoiced to see my day, and he saw it and was glad. *John* viii. 56. When ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs and of the same body, and partakers of his promise in Christ by the Gospel. *Ep.* iii. 4—6. These (many excellent persons of old time) all died in the faith, not having received the promises, but having seen them afar off, and were persuaded of them, and embraced them, and confessed that they were strangers and pilgrims on the earth; and these all having obtained a good report, through faith, received not the promise: God having provided some better thing for us, that they, without us, should not be made perfect. *He.* xi. 13, 39, 40. Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you: searching what or what manner of time the Spirit of Christ, which was in them, did signify, when it testified, beforehand, the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you by them that have preached the Gospel unto you, with the Holy Ghost, sent down from heaven, which things the angels desire to look into. *1 Pe.* i. 10, 11, 12.

18 Hear ye therefore.] See verses 11, 12. The sower soweth the word, and these are they by the way side where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. And these are they likewise which are sown on stony ground; who when they have heard the word immediately receive it with gladness, and have no root in themselves, and so endure but for a time: afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended: and these are they which are sown among thorns; such as hear the word, and the cares of this world, and the

the parable of the sower. When any one heareth the word of the 19 kingdom, and understandeth *it* not, then cometh the wicked one,

deceitfulness of riches, and the lusts of other things, entering in, choke the word, and it becometh unfruitful. And these are they which are sown on good ground; such as hear the word, and receive it; and bring forth fruit, some thirtyfold, some sixty, and some an hundred. *Mar. iv. 14—20 See chap. xxi. 33.*

19 *The word of the kingdom.*] *See chap. iv. 23. and com.* And he (*Jesus*) sent them (*his twelve disciples*) to preach the kingdom of God, and to heal the sick. *Lu. ix. 2.* Heal the sick that are therein (*in the city that received them*), and say unto them, The kingdom of God is come nigh unto you. *Lu. x. 9.* Now behold (*said Paul to the elders of Ephesus*), I know that ye all among whom I have gone preaching the kingdom of God, shall see my face no more. *Ac. xx. 25.* And when "they" (*"the chief of the Jews in Rome"*) had appointed him (*Paul*) a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus, both out of the law of Moses, and out of the prophets, from morning till evening. *Ac. xxviii. 23.* The kingdom of God is not meat, and drink, but righteousness, and peace, and joy in the Holy Ghost. *Ro. xiv. 17.* Seeing we have this ministry, as we have received mercy, we faint not, but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth, commending ourselves to every man's conscience in the sight of God; but if our Gospel be hid, it is hid to them that are lost. *2 Co. iv. 1—3.* Unto me who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ. *Ep. iii. 8.*

And understandeth it not.] The fear of the Lord is the beginning of knowledge, but fools despise wisdom and instruction: wisdom crieth without, she uttereth her voice in the streets, she crieth in the chief place of concourse, in the openings of the gates, in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity; and the scornors delight in their scorning; and fools hate knowledge? *Pr. i. 7. 20—22.* My son, if thou wilt receive my words, and hide my commandments with thee, so that thou incline thine ear unto wisdom, and apply thine heart to understanding, yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God.

For the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. *Pr. ii. 1—6.* Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? *Pr. xvii. 16.* Through desire a man having separated himself seeketh and intermeddleth with all wisdom. A fool hath no delight in understanding, but that his heart may discover itself. *Pr. xviii. 1, 2.* This is the condemnation (*said Jesus*), that light is come into the world, and men loved darkness rather than light, because their deeds were evil; for every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. *John iii. 19, 20.* Why do ye not understand my speech (*said Christ*), even because ye cannot hear my word. *John viii. 43.* Pilate saith unto Jesus, What is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. *John xviii. 38.* And when they (*the Athenians*) heard (*Paul preaching*) of the resurrection of the dead, some mocked; and others said, We will hear thee again of this matter. *Ac. xvii. 32.* If it be a question of words and names, and of your law (*of which they accused Paul, said Gallio, the deputy of Achaia to the Jews*), look ye to it, for I will be no judge of such matters. *Ac. xviii. 15.* And as "he" (*"Paul"*) reasoned, of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a more convenient season, I will call for thee. *Ac. xxiv. 25.* The Jews (*said Festus to king Agrippa*) had certain questions against him (*Paul*) of their own superstition, and of one Jesus, which was dead, whom Paul affirmed to be alive; and because I doubted of such manner of questions, I asked him whether he would go to Jerusalem, and there be judged of these matters. *Ac. xxv. 19, 20.* And when they (*the king, the governor, and Bernice, &c.*) were gone aside (*having heard Paul's modest answer to Festus*), they talked between themselves, saying, This man doeth nothing worthy of death, or of bonds. Then said Agrippa unto Festus, This man might have been set at liberty, if he had not appealed unto Cæsar. *Ac. xxvi. 31, 32.* As they (*the ungodly*) did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Ro. i. 28.* Unto them that are contentious, and do not obey the truth, but obey unrighteousness (*the Lord will render*), indignation, and wrath, tribulation, and anguish, upon every soul of man that doeth evil. *Ro. ii. 8, 9.* For this cause (*because they received not the love of the truth*) God shall send them

and catcheth away that which was sown in his heart. This is he which 20 received seed by the way side. But he that received the seed into stony places, the same is he that heareth the word, and anon with

strong delusion, that they should believe a lie, that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 *The.* ii. 11, 12. Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. *He.* ii. 1. And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true. And we are in him that is true, even in his Son Jesus Christ; this is the true God, and eternal life. 1 *John* v. 20.

The wicked one.] See verse 38. These are they by the way side where the word is sown; but when they have heard, Satan cometh immediately, and taketh away the word that was sown in their hearts. Mar. iv. 15. Those by the way side are they that hear; then cometh the Devil, and taketh away the word out of their hearts, lest they should believe, and be saved. Lu. viii. 12. I write unto you, young men, because ye have overcome the wicked one; I write unto you, fathers, because ye have known him that is from the beginning; I have written unto you, young men, because ye are strong, and the word of God abideth in you, and ye have overcome the wicked one. 1 John ii. 13, 14. We should love one another, not as Cain, who was of that wicked one, and slew his brother. 1 John iii. 12. We know that whosoever is born of God sinneth not, but he that is begotten of God keepeth himself, and that wicked one toucheth him not. 1 John v. 18.

This is he which received seed by the way side.] See verse 4.

20 Received the seed. See verses 5, 6.

Anon with joy receiveth it.] Saul said, There shall not a man be put to death this day (for the people said to Samuel, Who is he that said, Shall Saul reign over us? Bring the men that we may put them to death), for to-day the Lord hath wrought salvation in Israel. Then said Samuel to the people, Come and let us go to Gilgal, and renew the kingdom there. And all the people went to Gilgal, and there they sacrificed sacrifices of peace-offerings before the Lord, and there Saul, and all the men of Israel, rejoiced greatly. 1 Sa. xi. 13-15. Joash (king of Jerusalem, who was afterwards seduced to idolatry) did that which was right in the sight of the Lord, all the days of Jehoiada the priest. And the king called for Jehoiada the priest, and said unto him, Why hast thou not required of the Levites, to bring in out of Judah, and out of Jerusalem, the collection, according to the commandment of Moses, the servant of the Lord, and of the congregation of Israel, for the

tabernacle of witness? And when they (the workmen) had finished it (the repairing the temple) they brought the rest of the money before the king and Jehoiada, whereof were made vessels for the house of the Lord. 2 *Ch.* xxiv. 2. 6. 14. When "he" ("the Lord") slew them (Israel) then they sought him, and they returned, and inquired after God; and they remembered that God was their rock, and the High God their Redeemer. Nevertheless they did flatter him with their mouth, and they lied unto him with their tongues, for their heart was not right with him, neither were they stedfast in his covenant. *Ps. lxxviii.* 34-37. Then believed they his words (when God saved the Israelites from the hand of him that hated them), they sang: his praise, they soon forgot his works, they waited not for his counsel. *Ps. cvi.* 12, 13. Lift up thy voice like a trumpet, and shew my people their transgression: yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinances of justice, they take delight in approaching to God. *Is. lviii.* 1, 2. They come unto thee (said the Lord to Ezekiel) as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. And, lo, thou art unto them as a very lovely song, of one that hath a pleasant voice, and can play well on an instrument: for they hear thy words, but they do them not. *Ez. xxxiii.* 31, 32. These are they likewise which are sown upon stony ground, who when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure but for a time; afterward when affliction or persecution ariseth for the word's sake, immediately they are offended. *Mar. iv.* 16, 17. Herod feared John, knowing that he was a just man and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar. vi.* 20. He (John the Baptist) was a burning and a shining light (said Jesus to the Jews), and ye were willing for a season to rejoice in his light. *John i.* 35. The Pharisees, therefore, said unto him (Jesus), Thou bearest record of thyself: thy record is not true. *John viii.* 13. My temptation which was in my flesh, ye despised not nor rejected, but received me as an angel of God, even as Christ Jesus. Where is then the blessedness ye spake of? For I bear you record, that if it had been possible ye would have plucked out your own eyes, and have given them to me. *Ga. iv.* 14, 15.

joy receiveth it; Yet hath he not root in himself, but dureth for a 21 while: for when tribulation or persecution ariseth because of the

21 *Root in himself.*] See verse 6 and chap. vii. 22, 23, 26, 27. Why persecute we him, seeing the root of the matter is found in me (*said Job, in the words of his enemies*)? Job xix. 28. A man shall not be established by wickedness, but the root of the righteous shall not be moved. The wicked desire the net of evil men, but the root of the righteous yieldeth fruit. Pr. xii. 3, 12. They on the rock are they which, when they hear, receive the word with joy; and these have no root, which for a while believe, and in time of temptation fall away. Lu. viii. 13. Ye seek me not (*said Jesus to the multitude*), because ye saw the miracles, but because ye did eat of the loaves, and were filled. John vi. 26. When Jesus knew in himself that his disciples murmured at "it" (*that he said, "He that eateth me, even he shall live by me"*), he said unto them, Doth this offend you? What and if ye shall see the Son of man ascend up where he was before? It is the spirit that quickeneth, the flesh profiteth nothing; the words that I speak unto you, they are spirit and they are life; but there are some of you that believe not. For Jesus knew from the beginning who they were that believed not, and who should betray him. And he said, Therefore said I unto you, that no man can come unto me except it were given unto him of my Father. Have not I chosen you twelve, and one of you is a Devil? He spake of Judas Iscariot, the son of Simon, for he it was that should betray him, being one of the twelve. John vi. 61—65, 70, 71. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing. If a man abide not in me, he is cast forth as a branch, and men gather them and cast them into the fire, and they are burned. If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. John xv. 5—7. Thou (*said Peter to Simon the sorcerer, who had been baptized*) hast neither part nor lot in this matter: for thy heart is not right in the sight of God. Repent, therefore, of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity! Ac. viii. 21, 22, 23. For in Jesus Christ neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. Ga. v. 6. For in Christ Jesus neither circumcision availeth any thing, nor uncircumcision, but a new creature. Ga. vi. 15. I bow my knees unto the Father, &c. that Christ may dwell in your hearts by faith, that ye being rooted and grounded in love, may know the love of Christ, which passeth

knowledge, &c. Ep. iii. 17. If these things (*the fruits of the Spirit*) be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ; but he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. 2 Pe. i. 8, 9. They (*the Antichrists*) went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, that they might be manifest that they were not all of us; but ye have an unction from the Holy One, and ye know all things. 1 John ii. 19, 20.

Dureth for a while.] See chap. x. 22. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? Will God hear his cry when trouble cometh upon him? Will he delight himself in the Almighty? Will he always call upon God? Job xxvii. 8, 9, 10. The words of his mouth are iniquity and deceit; he hath left off to be wise, and to do good. Ps. xxxvi. 3. O Ephraim, what shall I do unto thee? O Judah, what shall I do unto thee? For your goodness is as a morning cloud, and as the early dew it goeth away. Ho. vi. 4. (*God*) will render to every man according to his deeds, to them who by patient continuance in well doing, seek for glory, and honour, and immortality, eternal life. Ro. ii. 7. I thank my God upon every remembrance of you, Being confident of this very thing, that he which hath begun a good work in you, will perform it, until the day of Christ Jesus. Phil. i. 3, 6. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pe. i. 3—5.

For when tribulation or persecution ariseth, &c.] See chap. v. 10, 11, 12; x. 37, 38, 39. If any man will come after me (*said Jesus*), let him deny himself, and take up his cross and follow me. For whosoever will save his life shall lose it; and whosoever will lose his life for my sake shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? Mat. xvi. 24, 25, 26. When affliction or persecution ariseth for the word's sake, immediately "they" (*"who have no root in themselves"*) are offended. Mar. iv. 17. Whosoever will come after me, let him deny himself, and take up his cross and follow me. For whosoever will

22 word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this

save his life shall lose it; but whosoever shall lose his life for my sake and the Gospel's, the same shall save it. For what shall it profit a man if he shall gain the whole world and lose his own soul? *Mar. viii. 34, 35, 36.* Now the brother shall betray the brother to death, and the father the son; and the children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved. *Mar. xiii. 12, 13.* If any man will come after me, let him deny himself, and take up his cross daily and follow me. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away? *Lu. ix. 23, 24, 25.* If any man come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross and come after me, cannot be my disciple. For which of you intending to build a tower, sitteth not down first, and counteth the cost, whether he have sufficient to finish it; lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish: or what king going to make war against another king, sitteth not down first, and consulteth whether he be able with ten thousand to meet him that cometh against him with twenty thousand? or else, while the other is yet a great way off, he sendeth an ambassador and desireth conditions of peace? So likewise, whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. Salt is good; but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. He that hath ears to hear, let him hear. *Lu. xiv. 26—33.* They shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake: and it shall turn to you for a testimony. Settle it therefore in your hearts, not to meditate before what ye shall answer: for I will give you a mouth, and wisdom which all your adversaries shall not be able to gainsay nor resist. And ye shall be betrayed, both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death. And ye shall be hated of all men for my name's sake, but there shall not an hair of your head perish. *Lu. xxi. 12—18.* He that loveth his life shall lose it; and he that hateth his life in this world shall keep it unto life eternal. *John*

xii. 25, 26. As many as desire to make a fair shew in the flesh, they constrain you to be circumcised; only lest they should suffer persecution for the cross of Christ. *Gal. ii. 12.* Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia; only Luke is with me. *2 Ti. ii. 10, 11.* Cast not away therefore your confidence, which hath great recompence of reward; for ye have need of patience, that, after ye have done the will of God, ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. Now the just shall live by faith; but if any man draw back, my soul shall have no pleasure in him. But we are not of them who draw back unto perdition, but of them that believe to the saving of the soul. *Heb. i. 35—39.* I know thy works (said he which hath the sharp sword with two edges is the angel of the church in Pergamos), and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. *Re. ii. 13.*

Is offended.] See verse 57. and chap. xi. 4. After I am risen again, I will go before you into Galilee (said Jesus). Peter answered, and said unto him, Though all men shall be offended because of thee, yet will I never be offended. *Mat. xxvi. 32, 33.* This thou knowest (said Paul), that all they which are in Asia be turned away from me, of whom are Phygellus and Hermogenes. *2 Ti. i. 15.*

22 Seed among thorns.] See verse 7. And that which fell among thorns are they which, when they have heard, go forth, and are choked with the cares, and riches, and pleasures of this life, and bring no fruit to perfection. *Lu. viii. 14.* How hardly shall they that have riches enter into the kingdom of God (said Jesus to the rich ruler). *Lu. xxi. 24.* Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica. *2 Ti. iv. 10.*

The care of this world.] See chap. vi. 24. Behold, one came and said unto him, Good master, what good thing shall I do that I may have eternal life? And he said unto him, If thou wilt be perfect, go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven; and come and follow me. But when the young man heard this saying, he went away sorrowful; for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, that a rich man shall hardly enter into the kingdom of heaven. And again, I say unto you, it is

world, and the deceitfulness of riches, choke the word, and he

easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. *Mat. xix. 16. 21—24.* And Lot lifted up his eyes, and beheld all the plain of Jordan, that it was well watered every where, before the Lord destroyed Sodom and Gomorrah; *even as the garden of the Lord, like the land of Egypt, as thou comest unto Zoar.* Then Lot chose him all the plain of Jordan; and Lot journeyed east; and they separated themselves the one from the other. Abram dwelt in the land of Canaan, and Lot dwelled in the cities of the plain, and pitched his tent toward Sodom. But the men of Sodom were wicked, and sinners before the Lord exceedingly. *Ge. xiii. 10—13.* Achan (*who had committed a trespass in the accursed thing*) answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done. When I saw among the spoils (*of Jericho*) a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them; and behold, they are hid in the earth in the midst of my tent, and the silver under it. *Jos. vii. 20, 21.* Gehazi, the servant of Elisha the man of God, said, Behold, my master hath spared Naaman this Syrian, in not receiving at his hands that which he brought; but as the Lord liveth, I will run after him, and take somewhat of him. So Gehazi followed after Naaman; and when Naaman saw him running after him, he lighted down from the chariot to meet him, and said, Is all well? And he said, All is well; my master hath sent me, saying, Behold, even now there be come to me from mount Ephraim two young men of the sons of the prophets: give them, I pray thee, a talent of silver, and two changes of garments. And Naaman said, Be content; take two talents. And he urged him, and bound two talents of silver in two bags, with two changes of garments, and laid them upon two of his servants; and they bare them before him. And when he came to the tower, he took them from their hand, and bestowed them in the house; and he let the men go, and they departed. But he went in and stood before his master: and Elisha said unto him, Whence comest thou, Gehazi? And he said, Thy servant went no whither. And he said unto him, Went not mine heart with thee, when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men-servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and unto thy seed for ever. And he went out from his presence a leper as white as snow. *2 Ki. v. 20—27.* Thus saith the Lord to the men of

Judah and Jerusalem, Break up your fallow ground, and sow not among thorns. *Je. iv. 3.* How hardly shall they that have riches enter into the kingdom of God! And the disciples were astonished at his words. But Jesus answereth again, and saith unto them, Children, how hard is it for them that trust in riches to enter into the kingdom of God! It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *Mar. x. 23, 24, 25.* Take heed, and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. So is he (*as the rich man in the parable*) that layeth up treasure for himself, and is not rich toward God. And seek not ye what ye shall eat, or what ye shall drink, neither be ye of doubtful mind; for all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. *Lk. xii. 15. 21. 29, 30.* Father Abraham (*said the rich man in the parable*), have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. *Lk. xvi. 24.* Take heed to yourself, lest at any time your hearts be overcharged with surfeiting, and drunkenness, and cares of this life, and so that day come upon you unawares. *Lk. xxi. 34.* A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part and laid it at the Apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained was it not thine own? and after it was sold, was it not in thine own power? Why hast thou conceived this thing in thine heart? Thou hast not lied unto men, but unto God. And Ananias hearing these words, fell down, and gave up the ghost; and great fear came on all them that heard these things. And the young men arose, wound him up, and carried him out, and buried him. And it was about the space of three hours after, when his wife, not knowing what was done, came in. And Peter answered unto her, Tell me whether ye sold the land for so much? And she said, Yea, for so much. Then Peter said unto her, How is it that ye have agreed together to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost; and the young men came in and found her dead, and, carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these things. *Ac. v. 1—11.* When Simon (*the sorcerer*) saw that through

23 becometh unfruitful. But he that received seed into the good ground is he that heareth the word, and understandeth it; which

laying on of the Apostles' hands the Holy Ghost was given, he offered them money. *Ac.* viii. 18. They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition: for the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Ti.* vi. 9, 10. But "these" ("the false teachers") having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam the son of Bosor, who loved the wages of unrighteousness. *2 Pe.* ii. 14, 15. Love not the world, neither the things that are in the world; if any man love the world, the love of God is not in him. For all that is in the world, the lust of the flesh, and the lust of the eyes, and the pride of life, is not of the Father, but is of the world. *1 John* ii. 15, 16. Woe unto them! for they have gone in the way of Cain, and ran greedily after the error of Balaam for reward, and perished in the gainsaying of Core. *Jude* 11. See chap. xxi. 5.

The deceitfulness of riches. Lo, this is the man that made not God his strength, but trusted in the abundance of his riches, and strengthened himself in his wickedness. *Ps.* lii. 7. Trust not in oppression, and become not vain in robbery. If riches increase, set not your heart upon them. *Ps.* lxii. 10. He that trusteth in his riches shall fall, but the righteous shall flourish as a branch. *Pr.* xi. 28. Wilt thou set thine eyes upon that which is not? For riches certainly make themselves wings: they fly away as an eagle toward heaven. *Pr.* xxiii. 5. There is one alone, and there is not a second; yea, he hath neither child nor brother: yet is there no end of all his labour, neither is his eye satisfied with riches; neither saith he, For whom do I labour, and bereave my soul of good? This is also vanity; yea, it is a sore travail. *Ec.* iv. 8. He that loveth silver shall not be satisfied with silver; nor he that loveth abundance with increase. This is also vanity. When goods increase, they are increased that eat them: and what good is there to the owners thereof, saving the beholding of them with their eyes? There is a sore evil which I have seen under the sun, namely, riches kept for the owners thereof to their hurt. But those riches perish by evil travail. *Ec.* v. 10, 11, 13, 14. The cares of this world, and the deceitfulness of riches, and the lusts of other things entering in, choke the word, and it

becometh unfruitful. *Mar.* iv. 19. When Jesus saw that he (the young man who was very rich) was very sorrowful (when ordered to sell all that he had and distribute to the poor), he said, How hardly shall they that have riches enter into the kingdom of God! For it is easier for a camel to go through a needle's eye than for a rich man to enter into the kingdom of God. *Lu.* xiii. 24, 25. Charge them that are rich in this world that they be not high-minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy. *1 Ti.* vi. 17.

Choke the word. That which fell among thorns are they which, when they have heard, go forth and are choked with cares, &c. *Lu.* viii. 14. Demas hath forsaken me, having loved this present world, and is departed unto Thessalonica; Crescens to Galatia; Titus unto Dalmatia. *2 Ti.* iv. 10. These (false teachers) are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit; twice dead, plucked up by the roots. *Jude* 12.

23 That received seed into the good ground.] See verse 8. These are they which are sown on good ground, such as hear the word, and receive it, and bring forth fruit, some thirty-fold, some sixty, and some an hundred. *Mar.* iv. 20.

Good ground. A wise man will hear and will increase learning, and a man of understanding shall attain unto wise counsel. To understand a proverb, and the interpretation, the words of the wise, and their dark sayings. *Pr.* i. 5, 6. So that thou incline thine ear unto wisdom, and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding: if thou seekest her as silver, and searchest for her as for hid treasures, then shalt thou understand the fear of the Lord, and find the knowledge of God; for the Lord giveth wisdom, out of his mouth cometh knowledge and understanding. *Pr.* ii. 2-6. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart and a new spirit; for why will ye die, O house of Israel? *Ec.* xviii. 31. A new heart also will I give you, and a new spirit will I put within you; and I will take away the stony heart out of your flesh, and I will give you an heart of flesh. *Ec.* xxxvi. 26. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. *Mar.* x. 13. He came unto his own, and his own received him not; but as many as received him, to them gave he power to become the sons of

also beareth fruit, and bringeth forth, some an hundredfold, some

God, *even* to them that believe on his name, which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *John* i. 11, 12, 13. He that is of God heareth God's words: ye therefore hear *them* not because ye are not of God. *John* viii. 47. Ye believe not because ye are not of my sheep, as I said unto you, My sheep hear my voice, and I know them, and they follow me. *John* x. 26, 27. I have manifested thy name unto the men which thou gavest me out of the world. Now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words which thou gavest me, and they have received *them*, and have known surely that I came out from thee; and they have believed that thou didst send me. *John* xvii. 7, 8. See chap. xiii. 11. The Lord shall consume with the spirit of his mouth; *even him* whose coming is after the working of Satan with all power; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. But we are bound to give thanks always to God for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth: whereunto he called you by our Gospel, to the obtaining of the glory of our Lord Jesus Christ. *2 Th.* ii. 8, 9, 10, 13, 14. Unto us was the Gospel preached as well as unto them. But the word preached did not profit them, not being mixed with faith in them that heard it. *He.* iv. 2. This is the covenant that I will make with the house of Israel, after those days, saith the Lord; I will put my laws into their mind, and write them in their hearts; and I will be to them a God, and they shall be to me a people. *He.* viii. 10. Wherefore, lay apart all filthiness and superfluity of naughtiness, and receive with meekness the ingrafted word, which is able to save your souls. But be ye doers of the word, and not hearers only, deceiving your own selves. *Ja.* i. 21, 22. Wherefore laying aside all malice, and all guile, and hypocrisies, and envies, and all evil speakings, as new-born babes desire the sincere milk of the word, that ye may grow thereby. *1 Pe.* ii. 1, 2. We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, *even* in his Son Jesus Christ. This is the true God and eternal life. *1 John* v. 20.

Beareth fruit.] See chap. iii. 8, 10; xii. 33. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful; but his delight is in the law of the Lord, and in his law doth he meditate day and night. And he shall be like a tree

planted by the rivers of water, that bringeth forth his fruit in his season. His leaf also shall not wither, and whatsoever he doeth shall prosper. *Ps.* i. 1, 2, 3. Those that be planted in the house of the Lord shall flourish in the courts of our God; they shall still bring forth fruit in old age; they shall be fat and flourishing: to shew that the Lord is upright; *he* is my rock, and *there* is no unrighteousness in him. *Ps.* xcii. 13, 14, 15. A good tree bringeth not forth corrupt fruit; neither doth a corrupt tree bring forth good fruit; for every tree is known by his own fruit. For of thorns men do not gather figs, nor of a bramble-bush gather they grapes. *Lu.* vi. 43, 44. If it (*the fig-tree*) bear fruit, *well*; and if not, *then* after that thou shalt cut it down. *Lu.* xiii. 9. I am the true vine, and my Father is the husbandman: every branch in me that beareth not fruit he taketh away, and every *branch* that beareth fruit, he purgeth it that it may bring forth more fruit. Abide in me, and I in you: as the branch cannot bear fruit of itself, except it abide in the vine, no more can ye, except ye abide in me. I am the vine, ye are the branches: he that abideth in me, and I in him, the same bringeth forth much fruit; for without me ye can do nothing. Herein is my Father glorified, that ye bear much fruit; so shall ye be my disciples. Ye have not chosen me, but I have chosen you, and ordained you, that ye should go and bring forth fruit, and that your fruit should remain; that whatsoever ye shall ask of the Father in my name he may give it you. *John* xv. 1, 2, 4, 5, 8, 16. The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such there is no law. *Gal.* v. 22, 23. This I pray, that your love may abound; being filled with the fruits of righteousness which are by Jesus Christ, unto the glory and praise of God. *Ph.* i. 9, 11. Even in Thessalonica ye sent once and again unto my necessity: not because I desire a gift, but I desire fruit that may abound to your account. *Ph.* iv. 16, 17. We give thanks to God for the hope that is laid up for you in heaven; whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as *it* is in all the world, and bringeth forth fruit, as *it* doth also in you, since the day ye heard of it, and knew the grace of God in truth. We do not cease to pray for you, that ye might walk worthy of the Lord unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col.* i. 3, 5, 6, 10. The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. *He.* vi. 7. By "him" ("*Jesus*") let us offer the sacrifice of praise to God continually; that

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Good seed in his field.] See verses 12, 13, and chap. iv. 23. We give thanks to God, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel. *Col. i. 5.* So that ye love one another with a pure heart fervently; being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. *1 Pe. i. 22, 23.*

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is the fruit of our lips, giving thanks to his name. But to do good and to communicate forget not; for with such sacrifices God is well pleased. *He. xiii. 15, 16.*

Some an hundredfold, &c.] See chap. xiii. 8. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. *2 Co. viii. 1, 2.* Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness. *2 Co. ix. 10.* Furthermore then we beseech you, brethren, and exhort you by the Lord Jesus, that as ye have received of us how ye ought to walk, and to please God, so ye would abound more and more. *1 Th. iv. 1.* And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly-kindness; and to brotherly-kindness, charity: for if these things be in you and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. *2 Pe. i. 5—8.* But grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ. To him be glory both now and for ever, Amen. *2 Pe. iii. 18.*

24 Put he forth unto them.] *See verse 31.* Hear another parable, there was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine press in it, and built a tower, and let it out to husbandmen, that they might receive the fruits of it. *Mat. xxi. 33.* Samson said unto "them" ("the thirty companions at the feast"), I will now put forth a riddle unto you; if ye can certainly declare it me within the seven days of the feast, and find it out, then I will give you thirty sheets and thirty change of garments. But if ye cannot declare it me, then shall ye give me thirty sheets and thirty change of garments: and they said unto him, Put forth thy riddle, that we may hear it. *Ju. xiv. 12, 13.* Precept must be upon precept; precept upon precept: line upon line; line upon line: here a little and there a little. But the word of the Lord was unto them, precept upon precept; precept upon precept: line upon line; line upon line: here a little and there a little; that they might go, and fall backward, and be broken, and snared, and taken. *Is. xxviii. 10, 13.* Son of man, put forth a riddle, and speak a parable unto the house of Israel. *Ez. xvii. 2.* *See chap. xiii. 31.*

The kingdom of heaven.] See verses 33, 44, 45, 47, and chap. iii. 2. The kingdom of heaven is like unto a man that is an householder, which went out early in the morning to hire labourers into his vineyard. *Mat. xx. 1.* Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. *Mat. xxv. 1.* Whereunto shall I liken the kingdom of God? or with what comparison shall we compare it? *Lu. iv. 30.* Unto what is the kingdom of God like? And whereunto shall I resemble it? And again he said, Whereunto shall I liken the kingdom of God? *Lu. xiii. 18, 20.*

Good seed in his field.] See verses 13, 14, and chap. iv. 23. We give thanks to God for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel. *Col. i. 5.* *See that ye love one another with a pure heart fervently; being born again not of corruptible seed, but of incorruptible, by the word of God which liveth and abideth for ever. 1 Pe. i. 22, 23.*

25 Men slept.] While the bridegroom tarried "they all" ("the ten virgins") slumbered and slept. *Mat. xxv. 5.* All ye beasts of the field come to devour; yea, all ye beasts in the forest. His watchmen are blind: they are all ignorant; they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber. *Is. lvi. 9, 10.* Of your consciences shall men arise, speaking perverse things, and draw away disciples after them. Therefore watch, and remember, that by the space of three years, I ceased not to warn every one night and day with tears. *Ac. xx. 31.* Neither Titus, who was with me, being a Greek, was compelled to be circumcised; and that because of false brethren, unawares brought in, who came in privily, to take away our liberty which we have in Christ Jesus, that they might bring us into bondage. *Gal. ii. 3, 4.* The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. But watch these last things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Ti. iv. 3, 4, 5.* Follow peace with all men and holiness, without which no man shall see the Lord. Looking diligently lest any man of bitterness springing up, trouble you, and thereby many be defiled. *He. xii. 14, 15.* There were false prophets also among the people, even as there shall be false teachers

came and sowed tares among the wheat, and went his way. But 26 when the blade was sprung up, and brought forth fruit, then appeared the tares also. So the servants of the householder came 27 and said unto him, Sir, didst not thou sow good seed in thy field? from whence then hath it tares? He said unto them, An enemy 28

among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. 2 Pe. ii. 1. I have a few things against thee (the church in Thyatira), because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants, to commit fornication, and to eat things sacrificed unto idols. Re. ii. 20.

Enemy came and sowed.] See verse 39. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. 2 Co. xi. 13, 14, 15. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about seeking whom he may devour. 1 Pe. v. 8. The great dragon was cast out, that old serpent called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. Re. xii. 9. And (the beast with two horns like a lamb, and that spake as a dragon) deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, That they should make an image to the beast which had the wound by a sword, and did live. Re. xiii. 14.

Tares.] See verse 38. 26 When the blade was sprung up.] So is the kingdom of God as if a man should cast seed into the ground, and should sleep, and rise night and day; and the seed should spring and grow up, he knoweth not how. For the earth bringeth forth fruit of herself; first the blade, then the ear, after that the full corn in the ear. But when the fruit is brought forth, immediately he putteth in the sickle, because the harvest is come. Mar. iv. 26-29.

27 The servants of the householder came, &c.] Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing, neither he that watereth; but God that giveth the increase. Now he that planteth and he that watereth are one. And every man shall receive his own reward, according to his own labour. For we are labourers together

with God; ye are God's husbandry, ye are God's building. 1 Co. iii. 5-9. God hath set some in the Church, first apostles, secondarily prophets, thirdly teachers, after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? 1 Co. xii. 28, 29. All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us. We pray you in Christ's stead, be ye reconciled to God. 2 Co. v. 18, 19, 20. We then, as workers together with him, beseech you also that ye receive not the grace of God in vain (for he saith I have heard thee in a time accepted, and in the day of salvation have I succoured thee; behold, now is the accepted time: behold, now is the day of salvation), giving no offence in any thing, that the ministry be not blamed. But in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses, &c. 2 Co. vi. 1-4. And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers, for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ. Ep. iv. 11, 12.

Whence then hath it tares?] I beseech you, brethren, mark them which cause divisions, and offences, contrary to the doctrine which ye have learned, and avoid them. Ro. xvi. 17. It hath been declared unto me of you, my brethren, by them which are of the house of Chloe, that there are contentions among you. Now this I say, that every one of you saith, I am of Paul, and I of Apollos, and I of Cephas, and I of Christ. Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? 1 Co. i. 11, 12, 13. Now if Christ be preached that he rose from the dead, how say some among you that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen; and if Christ be not risen then is our preaching vain, and your faith is also vain. Yea, and we are found false witnesses of God; because we have testified of God, that he raised up Christ, whom he raised not up; if so be that the dead rise not. 1 Co. xv. 12-15. O

hath done this. The servants said unto him, Wilt thou then 29 that we go and gather them up? But he said, Nay; lest while 30 ye gather up the tares, ye root up also the wheat with them. Let both grow together until the harvest: and in the time of harvest I

foolish Galatians, who hath bewitched you, that ye should not obey the truth, before whose eyes Jesus Christ hath been evidently set forth crucified among you? This only would I learn of you. Received ye the Spirit by the works of the law, or by the hearing of faith? Are ye so foolish? Having begun in the Spirit, are ye now made perfect by the flesh? *Ga. iii. 1, 2, 3.* This wisdom (of the world) descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion, and every evil work. *Ja. iii. 15, 16.* Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. *Ja. iv. 4.*

28 Wilt thou then that we go, &c.] Master (said John), we saw one casting out devils in thy name; and we forbade him because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us. And it came to pass, when the time was come, that he should be received up, he stedfastly set his face to go to Jerusalem, and sent messengers before his face, and they went and entered into a village of the Samaritans to make ready for him. And they did not receive him, because his face was as though he would go to Jerusalem. And when his disciples James and John saw this, they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? *Lu. ix. 49—54.* I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him that hath so done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver "such an one" (as "the incestuous person") unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorifying is not good. Know ye not that a little leaven leaveneth the whole lump? Purge out, therefore, the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. *1 Co. v. 3—7.* Sufficient to "such a man" (as "the incestuous person") is this punishment which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. Wherefore, I beseech you that ye would confirm your love toward him. For to this end also did I write, that I might know the proof of you, whether ye be obe-

dient in all things. To whom ye forgive any thing, I forgive also. For if I forgave any thing, to whom I forgave it for your sakes, forgave I it, in the person of Christ, lest Satan should get an advantage of us; for we are not ignorant of his devices. *2 Co. ii. 6—11.* Now we exhort you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient toward all men. *1 The. v. 14.* Keep yourselves in the love of God; and of some have compassion, making a difference; and others save with fear, pulling them out of the fire, having even the garments spotted by the flesh. *Jul. 22, 23.*

30 Both grow together, &c.] See *vers. 21* and chap. iii. 12. Those servants (as the parable of the marriage of the king's son) went out into the highways, and gathered together all as many as they found, both bad and good, and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. And he said unto him, Friend, how camest thou in hither, not having a wedding garment? And he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness, there shall be weeping and gnashing of teeth: for many are called, but few are chosen. *Mat. xxii. 10—14.* At midnight there was a great cry made, Behold the bridegroom cometh; go "ye" ("the foolish and the wise virgins") out to meet him. Then all those virgins arose, and trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so, lest there be an enough for us and you. But go ye rather to them that sell, and buy for yourselves; and while they went to buy, the bridegroom came, and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not; watch, therefore, for you know neither the day nor the hour wherein the Son of man cometh. And before him shall be gathered all nations. And he shall separate them out from another as a shepherd divideth his sheep from the goats. *Mat. xxv. 6—13, 32.* Then shall ye return and discern between the righteous and the wicked; between him that serveth God, and him that serveth him not. *Mat. iii. 18.* Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will

will say to the reapers, Gather ye together first the tares, and bind them in bundles to burn them : but gather the wheat into my barn. Another parable put he forth unto them, saying, The kingdom of heaven is like to a grain of mustard seed, which a man took, and sowed in his field : Which indeed is the least of all seeds : but when it is grown, it is the greatest among herbs, and

make manifest the counsels of the hearts ; and then shall every man have praise of God. 1 Co. iv. 5.

To the reapers.] See verses 39—43. Some men's sins are open beforehand, going before to judgment, and some men they follow after. 1 Ti. v. 24.

And bind them in bundles.] A man is risen to pursue thee (said Abigail to David), and to seek thy soul ; but the soul of my Lord shall be bound in the bundle of life with the Lord thy God, and the souls of thine enemies, them shall he sling out, as out of the middle of a sling. 1 Sa. xxv. 29.

Burn them.] Then shall he (the judge) say to them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels. Mat. xxv. 41. The defenced city shall be desolate, and the habitation forsaken, and left like a wilderness ; there shall the calf feed, and there shall he lie down and consume the branches thereof. When the boughs "thereof" (the "vineyard" of the Lord) are withered, they shall be broken off. The women come, and set them on fire : for it is a people of no understanding ; therefore he that made them will have no mercy on them, and he that formed them will shew them no favour. Is. xxvii. 10, 11. Behold, "it" ("the vine branch") is cast into the fire for fuel ; the fire devoureth both the ends of it, and the midst of it is burnt. Is it meet for any work ? Behold, when it was whole it was meet for no work. How much less shall it be meet for any work when the fire hath devoured it, and it is burned ? Therefore, thus saith the Lord God, As the vine tree among the trees of the forest which I have given to the fire for fuel, so will I give the inhabitants of Jerusalem. And I will set my face against them ; they shall go out from one fire, and another fire shall devour them ; and ye shall know that I am the Lord when I set my face against them. Ez. xv. 4—7. Behold, the day cometh that shall burn as an oven ; and all the proud, yea, and all that do wickedly, shall be stubble ; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. Mal. iv. 1. If a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. John xv. 6.

But gather the wheat, &c.] See chap. iii. 12. He (Jesus) will thoroughly purge his

floor, and will gather the wheat into his garner, but the chaff he will burn with fire unquenchable. Lu. iii. 17.

31 Put he forth unto them.] See verse 24. And as they heard these things (that the Son of man is come to seek and to save that which was lost), he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. Lu. xix. 11. Then began he to speak to the people this parable (that of the vineyard let out to wicked husbandmen). Lu. xx. 9.

The kingdom of heaven is like to a grain of mustard seed.] Whereunto shall we liken the kingdom of God, or with what comparison shall we compare it ? It is like a grain of mustard seed which when it is sown in the earth is less than all the seeds that be in the earth. But when it is sown, it groweth up, and becometh greater than all the herbs, and shooteth out great branches, so that the fowls of the air may lodge under the shadow of it. Mar. iv. 30, 31, 32. Unto what is the kingdom of God like ? and whereunto shall I resemble it ? It is like a grain of mustard seed, which a man took, and cast into his garden ; and it grew and waxed a great tree, and the fowls of the air lodged in the branches of it. Lu. xiii. 18, 19.

32 The least of all seeds.] There shall be an handful of corn in the earth upon the top of the mountains ; the fruit thereof shall shake like Lebanon ; and they of the city shall flourish like grass of the earth. His name shall endure for ever ; his name shall be continued as long as the sun : and men shall be blessed in him ; all nations shall call him blessed. Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name for ever, and let the whole earth be filled with his glory. Amen, and Amen. Ps. lxxii. 16—19. It shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths ; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people ; and they shall beat their

becometh a tree, so that the birds of the air come and lodge in

swords into plow shares, and their spears into pruning hooks. Nation shall not lift up sword against nation, neither shall they learn war any more. *Is. ii. 2, 3, 4. See Mi. iv. 1, 2, 3.* Afterward, he (*the Lord*) brought me again unto the door of the house (*in the vision of the holy waters*). And behold, waters issued out from under the threshold of the house eastward; for the fore front of the house stood toward the east, and the waters came down from under, from the right side of the house at the south side of the altar. Then brought he me out of the way of the gate northward, and led me about the way without unto the outer gate, by the way that looketh eastward, and behold, there ran out waters on the right side; and when the man that had the line in his hand went forth eastward, he measured a thousand cubits, and he brought me through the waters; the waters were to the ancles. Again he measured a thousand, and brought me through the waters; the waters were to the knees. Again he measured a thousand, and brought me through; the waters were to the loins. Afterward he measured a thousand; and it was a river that I could not pass over; for the waters were risen, waters to swim in, a river that could not be passed over. *Ex. xlvii. 1—5.* Thou sawest (*said Daniel to Nebuchadnezzar*) till that a stone was cut out without hands, which smote the image (*the great image, whose brightness was excellent, and the form thereof terrible*) upon his feet, that were of iron and clay, and brake them to pieces. Then was the iron, the clay, the brass, the silver, and the gold broken to pieces together, and became like the chaff of the summer thrashing-floors, and the wind carried them away, that no place was found for them. And the stone that smote the image became a great mountain, and filled the whole earth. And in the days of these kings (*fore-shadowed in the king's dream*) shall the God of heaven set up a kingdom which shall never be destroyed; and the kingdom shall not be left to other people, but it shall break in pieces, and consume all these kingdoms, and it shall stand for ever! Forasmuch as thou sawest that the stone was cut out of the mountain without hands, and that it brake in pieces the iron, the brass, the clay, the silver, and the gold, the great God hath made known to the king what shall come to pass hereafter; and the dream is certain, and the interpretation sure. *Da. ii. 34, 35, 44, 45.* Who hath despised the day of small things, for they shall rejoice. *Zec. iv. 10.* Thus saith the Lord of hosts, *It shall yet come to pass*, that there shall come people, and the inhabitants of many cities; and the inhabitants of one city shall go to another, saying, Let us go speedily to pray before the Lord, and to seek the Lord of hosts; I will go also; yea, many people and

strong nations shall come to seek the Lord of hosts in Jerusalem, and to pray before the Lord. In those days it shall come to pass, that ten men shall take hold out of all languages of the nations, even shall take hold of the skirt of him that is a Jew, saying, We will go with you; for we have heard that God is with you. *Zec. viii. 20—23.* It shall be one day which shall be known to the Lord, not day nor night; but it shall come to pass, that at eveningtime it shall be light; and it shall be in that day, that living waters shall go out from Jerusalem; half of them toward the former sea, and half of them toward the hinder sea. In summer and in winter shall it be. And the Lord shall be king over all the earth. In that day shall there be one Lord, and his name One: all the land shall be turned as a plain from Geba to Rimmon, south of Jerusalem; and it shall be lifted up, and inhabited in her place, from Benjamin's gate unto the place of the first gate, unto the corner-gate, and from the tower of Hannanel unto the king's wine-presses. *Zec. xiv. 7—10.* In those days Peter stood up in the midst of the disciples and said (*the number of the names together were about an hundred and twenty.*) *Ac. i. 15.* And when "they" (*"the elders of the Church"*) heard "it" (*"what Paul had wrought among the Gentiles"*), they glorified the Lord, and said unto him, Thou seest, brother, how many thousands of Jews there are which believe. *Ac. xxi. 20.* I will not dare to speak of any of those things which Christ hath not wrought by me to make the Gentiles obedient by word and deed, through mighty signs and wonders, by the power of the Spirit of God: so that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ. *Ro. xv. 18, 19.* And the seventh angel sounded, and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord, and of his Christ; and he shall reign for ever and ever. *Re. xi. 15.*

[*So that the birds of the air.*] In the mountain of the height of Israel will I plant "it" (*"the high cedar"*), and it shall bring forth boughs, and bear fruit, and be a goodly cedar, and under it shall dwell all fowl of every wing; in the shadow of the branches thereof shall they dwell; and all the trees of the field shall know that I the Lord have brought down the high tree, have exalted the low tree, have dried up the green tree, and have made the dry tree to flourish: I the Lord have spoken, and have done it. *Ec. xvii. 23, 24.* All the fowls of heaven made their nests in "his" boughs (*of the "cedar in Lebanon," denoting "the Assyrian"*); and under his branches did all the beasts of the field bring forth their young; and under his shadow

the branches thereof. Another parable spake he unto them; The 33 kingdom of heaven is like unto leaven, which a woman took, and hid in three measures of meal, till the whole was leavened. All these things spake Jesus unto the multitude in parables; and 34 without a parable spake he not unto them: That it might be 35 fulfilled which was spoken by the prophet, saying, I will open my mouth in parables; I will utter things which have been kept

dwelt all great nations. *Ex. xxxi. 6.* The leaves "thereof" (*of "the tree in the midst of the earth," which Nebuchadnezzar saw in his dream*) were fair, and the fruit thereof much; and in it was meat for all: the beasts of the field had shadow under it, and the fowls of the heavens dwelt in the boughs thereof, and all flesh was fed of it. *Da. iv. 12.*

33 *Like unto leaven.*] Whereunto shall I liken the kingdom of God? It is like leaven, which a woman took, and hid in three measures of meal till the whole was leavened. *Lu. xiii. 20, 21.* Your glorying is not good; know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us. *1 Co. v. 6, 7.* A little leaven leaveneth the whole lump. *Gal. v. 9.*

Till the whole was leavened.] The righteous shall hold on his way; and he that hath clean hands shall be stronger and stronger. *Job xvii. 9.* The path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr. iv. 18.* Then shall we know if we follow on to know the Lord. His going forth is prepared as the morning, and he shall come unto us as the rain; as the latter and former rain, unto the earth. *Ho. vi. 3.* Every branch that beareth fruit he (*the Lord*) purgeth it that it may bring forth more fruit. *John xv. 2.* I have yet many things to say unto you, but ye cannot bear them now; howbeit when he, the Spirit of Truth, is come, he will guide you into all truth; for he shall not speak of himself, but whatsoever he shall hear, that shall he speak; and he will shew you things to come. *John xvi. 12, 13.* I thank my God upon every remembrance of you, being confident of this very thing; that he which hath begun a good work in you will perform it until the day of Jesus Christ. And this I pray, that your love may abound yet more and more in knowledge, and in all judgment. *Ph. i. 6. 9.* It is God which worketh in you both to will and to do of his good pleasure! Do all things without murmurings and disputings, that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world. *Ph. ii. 13, 14, 15.* The very God of peace sanctify you wholly, and I pray God your whole spirit, and soul, and body, be preserved blameless unto the coming

of our Lord Jesus Christ. Faithful is he that calleth you, who also will do it. *1 Th. v. 23, 24.* Grow in grace and in the knowledge of our Lord and Saviour Jesus Christ. *2 Pe. iii. 18.*

34 *These things spake Jesus.*] See verse 13. And with many such parables spake he the word unto them, as they were able to hear it; but without a parable spake he not unto them. *Mar. iv. 33, 34.*

35 *It might be fulfilled.*] See verse 14. All this was done that it might be fulfilled which was spoken by the prophet, saying, Tell ye the daughter of Sion, Behold, thy King cometh unto thee, meek, and sitting upon an ass, and a colt the foal of an ass. *Mat. xxi. 4, 5.*

I will open my mouth, &c.] I will open my mouth in a parable; I will utter dark sayings of old. *Ps. lxxviii. 2.*

I will utter things.] See chap. xiii. 11. I will incline mine ear to a parable; I will open my dark saying upon the harp. *Ps. xlix. 4.* Behold, the former things are come to pass, and new things do I declare; before they spring forth I tell you of them. *Is. xlii. 9.* Surely the Lord God will do nothing, but he revealeth his secret unto his servants the prophets. *Am. iii. 7.* It shall be more tolerable for Tyre, and Sidon, at the judgment, than for you. *Lu. x. 14.* We speak the wisdom of God in a mystery, even the hidden wisdom which God ordained before the world unto our glory. *1 Co. ii. 7.* Be thou partaker of the afflictions of the Gospel according to the power of God; who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began; but is now made manifest by the appearing of our Saviour Jesus Christ, who hath abolished death, and hath brought life and immortality to light through the Gospel. *2 Ti. i. 8, 9, 10.* (*Paul to Titus*) in hope of eternal life, which God, that cannot lie, promised before the world began; but hath in due times manifested his word, through preaching, which is committed unto me according to the commandment of God our Saviour. *Tit. i. 2, 3.* God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath, in these last days, spoken unto us by his Son. *He. i. 1.* Of which salvation the prophets have inquired,

36 secret from the foundation of the world. Then Jesus sent the multitude away, and went into the house: and his disciples came unto him, saying, Declare unto us the parable of the tares of the 37 field. He answered and said unto them, He that soweth the

and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of time the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow; unto whom it was revealed, that not unto themselves, but unto us, they did minister the things which are now reported unto you, by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. 1 Pe. i. 10—12.

[From the foundation of the world.] Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34. Thou lovedst me (said Jesus to the Father) before the foundation of the world. John xvii. 24. Known unto God are all his works from the beginning of the world. Ac. xv. 18. Ye were not redeemed with corruptible things, but with the precious blood of Christ, as of a lamb without blemish and without spot, who verily was foreordained before the foundation of the world, but was manifest in these last times for you, who by him do believe in God, that raised him up from the dead, and gave him glory, that your faith and hope might be in God. 1 Pe. i. 18. 21. All that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. Re. xiii. 8. The beast that thou sawest was, and is not, and shall ascend out of the bottomless pit, and go into perdition: and they that dwell on the earth shall wonder (whose names were not written in the book of life from the foundation of the world) when they behold the beast that was, and is not, and yet is. Re. xvii. 8.

36 Jesus sent the multitude away.] And straightway Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. Mat. xiv. 22. And he sent away the multitude, and took ship, and came into the coasts of Magdala. Mat. xv. 39. And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. Mar. vi. 45. They that had eaten (of the seven loaves and a few small fishes) were about four thousand, and he sent them away. Mar. viii. 9.

And went into the house.] See verse 1. and chap. ix. 28. When they were alone he expounded all things to his disciples. Mar. iv. 34.

Declare unto us.] See verse 11. Then answered Peter and said unto "him" ("Jesus"),

Declare unto us this parable. And Jesus said, Are ye also yet without understanding? Mat. xv. 15, 16. When he was entered into the house from the people, his disciples asked him concerning the parable. Mar. vii. 17. What is this that "he" ("Jesus") saith unto us, A little while and ye shall not see me; and again a little while and ye shall see me; and, Because I go to the Father? They said therefore, What is this that he saith, A little while? We cannot tell what he saith. Now Jesus knew that they were desirous to ask him, and said unto them, Do ye inquire among yourselves of that I said, A little while and ye shall not see me; and again a little while and ye shall see me? Verily, verily, I say unto you, That ye shall weep and lament, but the world shall rejoice; and ye shall be sorrowful, but your sorrow shall be turned into joy. John xvi. 17—20.

37 He that soweth the good seed.] See verse 24. 27.

Is the Son of man.] See verse 41. and chap. x. 40. When Jesus came into the coasts of Cesarea-Philippi, he asked his disciples, saying, Whom do men say that I, the Son of man, am? And they said, Some say that thou art John the Baptist; some, Elias; and others Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Mat. xvi. 13—16. Ye shall receive power after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. Ac. i. 8. Now I say that Jesus Christ was a minister of the circumcision for the truth of God, to confirm the promises made unto the fathers. I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient, by word and deed. Ro. xv. 8. 18. Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? I have planted, Apollos watered; but God gave the increase. So then neither is he that planteth any thing; neither he that watereth; but God that giveth the increase. 1 Co. iii. 5, 6, 7. God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son. He. i. 1. How shall we escape, if we neglect so great salvation; which at the first began to be spoken by the Lord, and was confirmed unto us by them that heard him. He. ii. 3.

good seed is the Son of man ; The field is the world ; the good 38 seed are the children of the kingdom ; but the tares are the children of the wicked one ; The enemy that sowed them is the 39

38 *Field is the world.*] This Gospel of the kingdom shall be preached in all the world for a witness unto all nations, and then shall the end come. *Mat.* xxiv. 14. Jesus came and spake unto them, saying, All power is given unto me in heaven and earth : Go ye therefore and teach all nations ; baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you ; and lo, I am with you alway, even unto the end of the world. Amen. *Mat.* xxviii. 18, 19, 20. Go ye into all the world, and preach the Gospel to every creature ; he that believeth and is baptized, shall be saved ; but he that believeth not shall be damned. And these signs shall follow them that believe : in my name shall they cast out devils ; they shall speak with new tongues ; they shall take up serpents ; and if they drink any deadly thing, it shall not hurt them ; they shall lay hands on the sick, and they shall recover. So then, after the Lord had spoken unto them, he was received up into heaven, and sat on the right hand of God. And they went forth, and preached every where, the Lord working with them, and confirming the word with signs following. Amen. *Mar.* xvi. 15—20. Thus it is written ; and thus it behoved Christ to suffer, and to rise from the dead the third day. And that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu.* xxiv. 46, 47. Have they not heard ? Yea, verily, their sound went unto all the earth, and their words unto the ends of the world. *Ro.* x. 18. Now to him that is of power to stablish you according to my Gospel, and the preaching of Jesus Christ (according to the revelation of the mystery which was kept secret since the world began ; but now is made manifest, and by the Scriptures of the prophets, according to the commandment of the everlasting God, made known to all nations for the obedience of faith), to God only wise, be glory through Jesus Christ, for ever. Amen. *Ro.* xvi. 25, 26, 27. We give thanks to God, since we heard of your faith in Christ Jesus, for the hope which is laid up for you in heaven, whereof ye heard before in the word of the truth of the Gospel, which is come unto you, as it is in all the world ; and bringeth forth fruit, as it doth also in you since the day ye heard of it, and knew the grace of God in truth. *Col.* i. 3, 6. And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. *Rc.* xiv. 6.

The good seed are the children of the kingdom.] A seed shall serve him ; it shall be accounted to the Lord for a generation. *Ps.* xxii. 30. It pleased the Lord to bruise him (*Christ*) ; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. *Is.* liii. 10. I will sow her unto me in the earth ; and I will have mercy upon her that had not obtained mercy ; and I will say to them which were not my people, Thou art my people ; and they shall say, Thou art my God. *Ho.* ii. 23. I will hiss for them and gather them ; for I have redeemed them ; and they shall increase as they have increased ; and I will sow them among the people : and they shall remember me in far countries ; and they shall live with their children and turn again. *Zec.* x. 8, 9. As many as received him to them gave he power to become the sons of God, even to them that believe on his name ; which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God. *John* i. 12, 13. Verily, verily, I say unto you, Except a corn of wheat fall into the ground and die, it abideth alone ; but if it die, it bringeth forth much fruit. *John* xii. 24. The Spirit itself beareth witness with our spirit, that we are the children of God ; and if children, then heirs ; heirs of God, and joint heirs with Christ ; if so be that we suffer with him ; that we may be also glorified together. *Ro.* viii. 16, 17. Of his own will begat he us with the word of truth, that we should be a kind of first-fruits of his creatures. *Ja.* i. 18. Harken, my beloved brethren ; hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him ? *Ja.* ii. 5. See that ye love one another with a pure heart, fervently ; being born again, not of corruptible seed, but of incorruptible, by the word of God, which liveth and abideth for ever. *1 Pe.* i. 22, 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. Every man that hath this hope in him (*Christ*) purifieth himself, even as he is pure. Whosoever is born of God doth not commit sin ; for his seed remaineth : and he cannot sin, because he is born of God. *1 John* iii. 2, 3, 9.

The children of the wicked one.] See verse 19. I will put enmity between thee and the woman, and between thy seed and her seed ; it shall bruise thy head, and thou shalt bruise his heel. *Ge.* iii. 15. Ye are of your father

the devil; the harvest is the end of the world; and the reapers are

the Devil (*said Jesus to the Jews*) and the lusts of your father ye will do; he was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. *John viii. 44.* O full of all subtilty and all mischief (*said Paul to Elymas the sorcerer*); thou child of the Devil; thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord? *Ac. xiii. 10.* Many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ, whose end is destruction; whose God is their belly, and whose glory is in their shame, who mind earthly things. *Phi. iii. 18, 19.* He that committeth sin is of the Devil; for the Devil sinneth from the beginning. For this purpose the Son of God was manifested, that he might destroy the works of the Devil. In this the children of God are manifest, and the children of the Devil. Whosoever doeth not righteousness is not of God, neither he that loveth not his brother. *1 John iii. 8, 10.*

39 *Enemy that sowed.* See verse 25. 28. We are not as many, which corrupt the word of God: but as of sincerity, but as of God, in the sight of God, speak we in Christ. *2 Co. ii. 17.* But I fear lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ: for such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. *2 Co. xi. 3, 13.* And no marvel, for Satan himself is transformed into an angel of light; therefore it is no great thing if his ministers also be transformed as the ministers of righteousness; whose end shall be according to their works. *2 Co. xi. 14, 15.* You hath he quickened who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the prince of the power of the air, the spirit that now worketh in the children of disobedience. *Ep. ii. 1, 2.* Put on the whole armour of God, that ye may be able to stand against the wiles of the devil; for we wrestle not against flesh and blood, but against principalities, against powers, against the rulers of the darkness of this world, against spiritual wickedness in high places. *Ep. vi. 11, 12.* Then shall that wicked be revealed whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming. *2 Th. ii. 8.* And the beast was taken, and with him the false prophet that wrought miracles before him with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone. *Re. xix. 20.*

And he (*the angel having the key of the bottomless pit*) laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. And when the thousand years are expired, Satan shall be loosed out of his prison, and shall go out to deceive the nations, which are in the four quarters of the earth, Gog and Magog, to gather them together to battle, the number of whom is the sand of the sea. And they went upon the breadth of the earth, and compassed the camp of the saints about, and the beloved city. And fire came down from God out of heaven, and devoured them; and the Devil that deceived them was cast into the lake of fire and brimstone, where the beast and false prophet are, and shall be tormented day and night for ever and ever. *Re. xx. 2, 3, 7—10.*

The harvest is the end of the world. See verse 49. And as he (*Jesus*) sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things be? and what shall be the sign of thy coming, and of the end of the world? *Mat. xxiv. 3.* Put ye in the sickle, for the harvest is ripe; come, get you down, for the press is full, the fats overflow; for their wickedness is great. *Joel iii. 13.* Another angel came out of the temple, crying with a loud voice to him that sat on the cloud, Thrust in thy sickle and reap; for the time is come for thee to reap; for the harvest of the earth is ripe. And he that sat on the cloud thrust in his sickle on the earth, and the earth was reaped. And another angel came out of the temple which is in heaven, he also having a sharp sickle. And another angel came out from the altar, which had power over fire; and cried with a loud cry to him that had the sharp sickle, saying, Thrust in thy sharp sickle, and gather the clusters of the vine of the earth; for her grapes are fully ripe. And the angel thrust in his sickle into the earth, and gathered the vine of the earth, and cast it into the great winepress of the wrath of God. *Re. xiv. 15—19.*

And the reapers are the angels. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat. xiv. 31.* A fiery stream issued and came forth from before "him" (*"the Ancient of Days"*); thousand thousands ministered unto him: and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. *Da. vii. 10.* To you who are troubled (*God will recompense*) rest with us when the Lord Jesus shall be revealed from

the angels. As therefore the tares are gathered and burned in 40 the fire; so shall it be in the end of this world. The Son of man 41 shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity; And shall 42 cast them into a furnace of fire: there shall be wailing and gnash-

heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Th. i. 7-10. And Enoch also, the seventh from Adam, prophesied of "these" ("false teachers"), saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, &c. Jude 14.

40 Tares.] See verse 30.

41 The Son of man, &c.] And he (the Son of man) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. Mat. xxiv. 31. Then shall he send his angels, and shall gather together his elect from the four winds, from the uttermost part of the earth to the uttermost part of heaven. Mar. xiii. 27. When "he" ("God") bringeth in the First-begotten into the world, he saith, And let all the angels of God worship him. And of the angels he saith, Who maketh his angels spirits, and his ministers a flame of fire. Are they not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? He. i. 6, 7, 14. And I beheld, and I heard the voice of many angels round about the throne, and the beasts, and the elders, and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain, to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. Re. v. 11, 12. See chap. vi. 13.

And they shall gather out of his kingdom.] See verse 49. Woe unto the world, because of offences! for it must needs be that offences come; but woe to that man by whom the offence cometh. Mat. xviii. 7. Now I beseech you, brethren, mark them which cause divisions and offences, contrary to the doctrine which ye have learned; and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Ro. xvi. 17, 18. There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought

them, and bring upon themselves swift destruction; and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. 2 Pe. ii. 1, 2.

And them which do iniquity.] See chap. vii. 22, 23. Unto them that are contentious, and do not obey the truth, but obey unrighteousness (God will render), indignation, and wrath, tribulation, and anguish, upon every soul of man that doeth evil. In the day when God shall judge the secrets of men by Jesus Christ, according to my Gospel. Ro. ii. 8, 9, 16. There shall in no wise enter into it (the new Jerusalem) any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. Re. xxi. 27.

42 Cast them into a furnace.] See chap. iii. Then shall he (the Judge in the last day) say unto them on the left hand, Depart from me, ye cursed, into everlasting fire prepared for the Devil and his angels. Mat. xxv. 41. Thou shalt make "them" (the "enemies of the Lord") as a fiery oven in the time of thine anger; the Lord shall swallow them up in his wrath, and the fire shall devour them. Ps. xxi. 9. Whoso falleth not down (said the herald of Nebuchadnezzar) and worship-peth (the golden image), shall the same hour be cast into the midst of a burning fiery furnace. Now if ye be ready (said the king to Shadrach, Meshach, and Abednego), that at what time ye hear the sound of the cornet, flute, harp, sackbut, psaltery, and dulcimer, and all kinds of music, ye fall down and worship the image which I have made; well: but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace; and who is that God that shall deliver you out of my hands? Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so, our God whom we serve, is able to deliver us from the burning fiery furnace, and he will deliver us out of thine hand, O king. Da. iii. 6, 15-17. Then these men were bound in their coats, their hosen, and their hats, and their other garments, and were cast into the midst of the burning fiery furnace. Therefore because the king's commandment was urgent, and the furnace exceeding hot, the flame of the fire slew those men that took up Shadrach, Meshach, and Abednego. Da. iii. 21, 22. In hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried and said, Father Abraham, have mercy on

43 ing of teeth. Then shall the righteous shine forth as the sun in the kingdom of their Father. Who hath ears to hear, let him hear.
44 Again, The kingdom of heaven is like unto treasure hid in a field;

me, and send Lazarus (*said the rich man*), that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. *Lu. xvi. 23, 24.* The same (*who may worship the beast, &c.*) shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. *Re. xiv. 10.* The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. *Re. xix. 20.* The Devil that deceived them was cast into the lake of fire and brimstone, where the beast and the false prophet are, and shall be tormented day and night for ever. And death and hell were cast into the lake of fire; this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. *Re. xx. 10, 14, 15.* But the fearful, and the unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. *Re. xxi. 8.*

Wailing and gnashing of teeth. See verse 50 and chap. viii. 12. Bind him (*that had not a wedding garment*) hand and foot (*said the king who made a marriage for his son*), and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. *Mat. xxii. 13.*

43 *Shall the righteous shine forth.* Come, ye blessed of my Father (*will the king say to those on his right hand*), inherit the kingdom prepared for you from the foundation of the world; and these (*on the left hand*) shall go away into everlasting punishment, but the righteous into life eternal. *Mat. xxv. 34, 46.* They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. *Da. xii. 3.* There is one glory of the sun, and another glory of the moon, and another glory of the stars; for one star differeth from another star in glory; so also is the resurrection of the dead. It is sown in corruption; it is raised in incorruption; it is sown in dishonour; it is raised in glory; it is sown in weakness; it is raised in power; it is sown a natural body; it is raised a spiritual body; there is a natural body, and there is a spiritual body. And so it is written, *The first man Adam was made a living soul.*

the last Adam was made a quickening spirit. Howbeit that was not first which is spiritual; but that which is natural, and afterward that which is spiritual. The first man is of the earth, earthy; the second man is the Lord from heaven. As is the earthy, such are they also that are earthy; and as is the heavenly, such are they also that are heavenly. And as we have borne the image of the earthy, we shall also bear the image of the heavenly. Now this, I say, brethren, that flesh and blood cannot inherit the kingdom of God; neither doth corruption inherit incorruption. Behold, I shew you a mystery; we shall not all sleep, but we shall all be changed, in a moment, in the twinkling of an eye, at the last trump (for the trumpet shall sound), and the dead shall be raised incorruptible, and we shall be changed; for this corruptible must be put on incorruption, and this mortal must put on immortality: so when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory. Therefore, my beloved brethren, be ye steadfast, unmovable, always abounding in the work of the Lord; forasmuch as ye know that your labour is not in vain in the Lord. *1 Co. xv. 41-54.* And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain; for the former things are passed away. *Re. xxi. 4.* I saw no temple therein (*in the new Jerusalem*), for the Lord God Almighty and the Lamb are the temple of it; and the city had no need of the sun, neither of the moon to shine in it; for the glory of God did lighten it, and the Lamb is the light thereof. *Re. xxi. 22, 23.* See chap. xxv. 46.

In the kingdom of their Father. I will not drink henceforth of this fruit of the vine (*said Jesus to his disciples*) until that day when I drink it new with you in my Father's kingdom. *Mat. xxvi. 29.* Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. *Lu. xii. 32.* And I appoint unto you a kingdom, as my Father hath appointed unto me. *Lu. xxii. 29.* Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja. ii. 5.*

44 *Like unto treasure.* See chap. vi. 21. So that thou incline thine ear unto wisdom,

the which when a man hath found he hideth, and for joy there-

and apply thine heart to understanding; yea, if thou criest after knowledge, and liftest up thy voice for understanding, if thou seekest her as silver, and searchest for her as for hid treasures; then shalt thou understand the fear of the Lord, and find the knowledge of God. *Pr. ii. 2—5.* How much better is it to get wisdom than gold? And to get understanding, rather to be chosen than silver? *Pr. xvi. 16.* Wherefore is there a price in the hand of a fool to get wisdom, seeing he hath no heart to it? *Pr. xvii. 16.* Through desire a man having separated himself, seeketh and intermeddleth with all wisdom. *Pr. xviii. 1.* Jesus said unto "them" ("the multitude"), I am the bread of life, he that cometh to me shall never hunger, and he that believeth on me shall never thirst. *John vi. 35.* Whatsoever things were written aforetime, were written for our learning, that we, through patience and comfort of the Scriptures, might have hope. *Ro. xv. 4.* As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him; but God hath revealed them unto us by his Spirit, for the Spirit searcheth all things, yea, the deep things of God. *1 Co. ii. 9, 10.* I would that ye knew what great conflict I have for you, and for as many as have not seen my face in the flesh, that their hearts might be comforted, being knit together in love, and unto all riches of the full assurance of understanding, to the acknowledgment of the mystery of God, and of the Father, and of Christ, in whom are hid all the treasures of wisdom and knowledge. *Col. ii. 1—3.* Ye are dead, and your life is hid with Christ in God. When Christ, who is our life, shall appear, then shall ye also appear with him in glory. Let the word of Christ dwell in you richly in all wisdom; teaching and admonishing one another in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord. *Col. iii. 3, 4. 16.*

For joy thereof.] If thou wilt be perfect (said Jesus to him who asked what good thing shall I do that I may have eternal life), go and sell that thou hast, and give to the poor, and thou shalt have treasure in heaven, and come and follow me. Then answered Peter, and said unto "him" ("Jesus"), Behold, we have forsaken all, and followed thee, what shall we have therefore? Every one that hath forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundred fold, and shall inherit everlasting life. *Mat. xix. 21, 29.* Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu. xiv. 33.* When he (the ruler who asked what shall I do to inherit eternal life) heard this (that he should

sell all that he had) he was very sorrowful: for he was very rich. And when Jesus saw that he was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God. *Lu. xviii. 23, 24.* "He" ("Zaccheus" to whom Jesus said, To-day I must abide at thy house) made haste and came down (from the Sycamore tree), and received him joyfully, and when they (the Jews) saw it, they all murmured, saying, That he was gone to be guest with a man that is a sinner. And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor, and if I have taken any thing from any man by false accusation, I restore him fourfold. *Lu. xix. 6—8.* All that believed were together, and had all things common, and sold their possessions and goods, and parted them to all men, as every man had need. And they continuing daily with one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart; praising God, and having favour with all the people. And the Lord added to the church daily such as should be saved. *Ac. ii. 44—47.* The multitude of them that believed were of one heart, and of one soul, neither said any of them, that ought of the things which he possessed was his own; but they had all things common; and with great power gave the apostles witness of the resurrection of the Lord Jesus, and great grace was upon them all. Neither was there any among them that lacked: for as many as were possessors of lands or houses sold them, and brought the prices of the things that were sold; and laid them down at the apostles' feet, and distribution was made unto every man according as he had need. *Ac. iv. 32—35.* What things were gain to me, those I counted loss for Christ; yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. iii. 7, 8, 9.* Ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He. x. 34.* By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season. Esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompence of the reward. *He. xi. 24, 25, 26.*

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45 *Like unto a merchant man.*] For what is a man profited, if he shall gain the whole world and lose his own soul? or what shall a man give in exchange for his soul? *Mat. xvi. 26.* Again he *(the king, who made a marriage for his son)* sent forth other servants, saying, Tell them which are bidden, Come unto the marriage. But they made light of it, and went their ways, one to his farm, another to his merchandise. *Mat. xxii. 4, 5.* Happy is the man that findeth wisdom, and the man that getteth understanding: for the merchandise of it is better than the merchandise of silver, and the gain thereof than fine gold. She is more precious than rubies, and all the things thou canst desire are not to be compared unto her. Length of days is in her right hand, and in her left hand riches and honour. Her ways are ways of pleasantness, and all her paths are peace. She is a tree of life to them that lay hold upon her, and happy is every one that retaineth her. *Pr. iii. 13-18.* Receive my instruction, and not silver, and knowledge rather than choice gold. For wisdom is better than rubies, and all the things that may be desired are not to be compared to it. Riches and honour are with "me" (*"wisdom"*), yea, durable riches and righteousness. My fruit is better than gold, yea, than fine gold, and my revenue than choice silver. I lead in the way of righteousness, in the midst of the paths of judgment. *Pr. viii. 10, 11, 18, 19, 20.*

Seeking goodly pearls.] No mention shall be made of coral, or of pearls, for the price of wisdom is above rubies. *Job xxviii. 18.* There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us: thou hast put gladness in my heart more than in the time that their corn and their wine increased. *Ps. iv. 6, 7.* Surely every man walketh in a vain shew; surely they are disquieted in vain; he heapeth up riches, and knoweth not who shall gather them. And now, Lord, what wait I for? My hope is in thee. *Ps. xxxix. 6, 7.* I said of laughter, It is mad; and of mirth,

What doeth it? I sought in mine heart to give myself unto wine, (yet acquainting mine heart with wisdom,) and to lay hold on folly, till I might see what *was* that good for the sons of men which they should do under the heaven all the days of their life. I made me great works; I builded me houses; I planted me vineyards; I made me gardens and orchards, and I planted trees in them of all kind of fruits; I made me pools of water, to water therewith the wood that bringeth forth trees. I got me servants, and maidens, and had servants born in my house; also I had great possessions of great and small cattle, above all that were in Jerusalem before me. I gathered me also silver and gold, and the peculiar treasure of kings, and of the provinces. I gat me men-singers and women-singers, and the delights of the sons of men, as musical instruments, and that of all sorts. So I was great, and increased more than all that were before me in Jerusalem. Also my wisdom remained with me; and whatsoever mine eyes desired I kept not from them; I withheld not my heart from any joy, for my heart rejoiced in all my labour. And this was my portion of all my labour; then I looked on all the works that my hands had wrought, and on the labour that I had laboured to do, and behold, all *was* vanity and vexation of spirit, and *there was* no profit under the sun. And I turned myself to behold wisdom, and madness, and folly: for what *can* the man do that coineth after the king? Even that which hath been already done. *Ec. ii. 2-12.* Vanity of vanities, said the Preacher; all is vanity. Let us hear the conclusion of the whole matter: Fear God and keep his commandments, for this is the whole duty of man. *Ec. xii. 8, 13.*

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great price, went and sold all that he had, and bought it. Again, 47 The kingdom of heaven is like unto a net, that was cast into the sea, and gathered of every kind: Which, when it was full, they 48

and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. 1 John v. 11, 12. The twelve gates (of the new Jerusalem) were twelve pearls; of every several gate was of one pearl. *Re. xxi. 21.*

Went and sold all.] Peter began to say unto "him" ("Jesus"), Lo, we have left all, and have followed thee. And Jesus answered and said, Verily I say unto you, there is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my sake and the Gospel's, but he shall receive an hundred fold, now in this time, houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions; and in the world to come eternal life. But many that are first shall be last, and the last first. *Mar. x. 28-31.* Then Peter said, Lo, we have left all, and followed thee. And he said unto them, Verily I say unto you, there is no man that hath left house, or parents, or brethren, or wife, or children, for the kingdom of God's sake, who shall not receive manifold more in this present time, and in the world to come life everlasting. *Lu. xviii. 28, 29, 30.* None of these things move me (*said Paul*), neither count I my life dear unto myself, so that I might finish my course with joy, and the ministry, which I have received of the Lord Jesus, to testify the Gospel of the grace of God. *Ac. xx. 24.* God forbid that I should glory, save in the cross of our Lord Jesus Christ, by whom the world is crucified unto me, and I unto the world. *Gal. vi. 14.*

47 See chap. iv. 19. *And gathered of every kind.*] See verses 20-30. Go ye into the highways (*said the King who made a marriage for his son*), and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good: and the wedding was furnished with guests. *Mat. xxii. 9, 10.* Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom: and five of them were wise, and five were foolish. They that were foolish took their lamps, and took no oil with them: but the wise took oil in their vessels with their lamps. *Mat. xxv. 1-4.* Go out quickly into the streets and lanes of the city (*said the man who made a great supper to his servants*), and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and

hedges, and compel them to come in, that my house may be filled. *Lu. xiv. 21-23.* Every branch in me that beareth not fruit he taketh away, and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit; if a man abide not in me, he is cast forth as a branch, and is withered, and men gather them, and cast them into the fire, and they are burned. *John xv. 2. 6.* A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price (*and having profanely tempted the Holy Ghost with a lie, at Peter's rebuke they both fell down dead*). *Ac. v. 1-10.* When Simon (*the sorcerer*) saw that through laying on of the apostles' hands the Holy Ghost was given, he offered them money, saying, Give me also this power, that on whomsoever I lay hands he may receive the Holy Ghost. But Peter said unto him, Thy money perish with thee: because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God; repent, therefore, of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee; for I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Ac. viii. 18-23.* Of your own selves shall men arise, speaking perverse things, to draw away disciples after them. *Ac. xx. 30.* It is reported commonly that there is fornication among you, and such fornication as is not so much as named among the Gentiles; that one should have his father's wife! And ye are puffed up, and have not rather mourned, that he that hath done this deed might be taken from among you. For I verily, as absent in body, but present in spirit, have judged already, as though I were present, concerning him (*the incestuous person*) that hath so done this deed, in the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. Your glorying is not good. Know ye not that a little leaven leaveneth the whole lump? 1 *Co. v. 1-6.* Brethren, I would not that ye should be ignorant, how that all our fathers were under the cloud, and all passed through the sea; and were all baptised unto Moses in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink (for they drank of that spiritual rock that followed them, and that rock was Christ), but with many of them God was not well pleased, for they were overthrown in the

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but cast the bad away. So shall it be at the end of the world: the 49 angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wail- 50

that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. 1 John iv. 1—6. There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. Jude 4, 5. I know thy works (said he that had the seven spirits of God to the angel of the church in Sardis), that thou hast a name, that thou livest and art dead. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth; because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Re. iii. 1, 15, 16, 17.

48 And gathered the good.] See verses 30, 49—53, and chap. iii. 12.

49 The angels shall come forth.] See verse 39. And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other. Mat. xxiv. 31.

And sever the wicked.] Friend, how earnest thou in hither, not having a wedding garment (said the king who made a marriage for his son)? And he (who had not the wedding garment) was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth: for many are called, but few are chosen. Mat. xxii. 12, 13, 14. While the bridegroom tarried "they" ("the ten virgins") all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and

trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Mat. xxv. 5—12. After a long time, the lord of those servants (to whom he had delivered the talents) cometh and reckoneth with them. Well done, good and faithful servant (said he to each of those who had improved their talents), enter thou into the joy of thy Lord. And cast ye the unprofitable servant (who hid his talent in the earth) into outer darkness; there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand and the goats on the left. Mat. xxv. 19—33. To you who are troubled (God will recompense), rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Th. i. 7—10. And I saw the dead, small and great, stand before God. And the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Re. xx. 12—15.

50 Cast them into the furnace of fire.] See verse 42.

Wailing and gnashing of teeth.] The lord of that servant (who shall say in his heart, My

24 drew to shore, and sat down, and gathered the good into vessels,

wilderness. Now these things were our examples, to the intent we should not lust after evil things, as they also lusted. Neither be ye idolaters, as were some of them; as it is written, The people sat down to eat and drink, and rose up to play. Neither let us commit fornication, as some of them committed, and fell in one day three and twenty thousand. Neither let us tempt Christ, as some of them also tempted, and were destroyed of serpents. Neither murmur ye, as some of them also murmured, and were destroyed of the destroyer. 1 Co. x. 1—10. There must be also heresies among you, that they which are approved may be made manifest among you. 1 Co. xi. 19. Such are false apostles, deceitful workers, transforming themselves into the apostles of Christ. And no marvel; for Satan himself is transformed into an angel of light. Therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. Thrice I was beaten with rods (*said Paul*); in journeyings often; in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren. 2 Co. xi. 13, 14, 15, 26. I fear, lest when I come I shall not find you such as I would, and that I shall be found unto you such as ye would not; lest there be debates, envyings, wraths, strifes, backbitings, whisperings, swellings, tumults; and lest when I come again my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness which they have committed. 2 Co. xii. 20, 21. Neither Titus who was with me, being a Greek, was compelled to be circumcised, and that because of false brethren, unawares brought in, who came in privily to spy out our liberty which we have in Christ Jesus, that they might bring us into bondage. Ga. ii. 3, 4. Men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy, without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good, traitors, heady, high minded, lovers of pleasures more than lovers of God, having a form of godliness, but denying the power thereof: from such turn away. 2 Ti. iii. 2—5. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears. And they shall turn away their ears from the truth, and shall be turned unto fables. 2 Ti. iv. 3, 4. A bishop must be blameless, holding fast the faithful word, as he hath been taught, that he may be able by sound doctrine both to exhort

and to convince the gainsayers. For there are many unruly and vain talkers, and deceivers, specially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not for filthy lucre's sake. Tit. i. 9, 10, 11. There were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. These (*false teachers*) shall receive the reward of unrighteousness, as they that count it pleasure to sin in the day-time. Spots they are and blemishes, sporting themselves with their own deceiving while they feast with you; having eyes full of adultery, and that cannot cease from sin; beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray. These are wells without water; clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. For when they speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them: who live in error; while they promise them liberty, they themselves are the servants of corruption; for of whom a man is overcome, of the same is he brought in bondage. For if, after they have escaped the pollutions of the world, through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein, and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than, after they have known it, to turn from the holy commandment delivered unto them; but it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. 2 Pe. ii. 1, 2, 3, 13—22. As ye have heard that antichrist shall come, even now are there many antichrists; whereby ye know that it is the last time. They went out from us, but they were not of us; for if they had been of us, they would no doubt have continued with us; but they went out, and they might be made manifest that they were not all of us. 1 John ii. 18, 19. Beloved, believe not every spirit; but try the spirits whether they are of God, because many false prophets are gone out into the world. Hereby know ye the Spirit of God: every spirit

but cast the bad away. So shall it be at the end of the world: the 49 angels shall come forth, and sever the wicked from among the just, And shall cast them into the furnace of fire: there shall be wail- 50

that confesseth that Jesus Christ is come in the flesh is of God; and every spirit that confesseth not that Jesus Christ is come in the flesh is not of God. And this is that spirit of antichrist whereof ye have heard that it should come; and even now already is it in the world. Ye are of God, little children, and have overcome them; because greater is he that is in you than he that is in the world. They are of the world; therefore speak they of the world, and the world heareth them. We are of God; he that knoweth God heareth us. He that is not of God heareth not us. Hereby know we the spirit of truth and the spirit of error. 1 John iv. 1—6. There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. I will therefore put you in remembrance, though ye once knew this, how that the Lord, having saved the people out of the land of Egypt, afterward destroyed them that believed not. Jude 4, 5. I know thy works (said he that had the seven spirits of God to the angel of the church in Sardis), that thou hast a name, that thou livest and art dead. I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. So then because thou art lukewarm, and neither cold nor hot, I will spew thee out of my mouth; because thou sayest, I am rich, and increased with goods, and have need of nothing; and knowest not that thou art wretched, and miserable, and poor, and blind, and naked. Re. iii. 1, 15, 16, 17.

48 And gathered the good.] See verses 30. 49—53, and chap. iii. 12.

49 The angels shall come forth.] See verse 39. And he shall send his angels with a great sound of a trumpet, and shall gather together his elect from the four winds, from one end of heaven to the other. Mat. xxiv. 31.

And sever the wicked.] Friend, how camest thou in hither, not having a wedding garment (said the king who made a marriage for his son)? And he (who had not the wedding garment) was speechless. Then said the king to the servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth: for many are called, but few are chosen. Mat. xxii. 12, 13, 14. While the bridegroom tarried "they" ("the ten virgins") all slumbered and slept. And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose and

trimmed their lamps. And the foolish said unto the wise, Give us of your oil, for our lamps are gone out. But the wise answered, saying, Not so; lest there be not enough for us and you; but go ye rather to them that sell, and buy for yourselves. And while they went to buy the bridegroom came; and they that were ready went in with him to the marriage, and the door was shut. Afterward came also the other virgins, saying, Lord, Lord, open to us. But he answered and said, Verily I say unto you, I know you not. Mat. xxv. 5—12. After a long time, the lord of those servants (to whom he had delivered the talents) cometh and reckoneth with them. Well done, good and faithful servant (said he to each of those who had improved their talents), enter thou into the joy of thy Lord. And cast ye the unprofitable servant (who hid his talent in the earth) into outer darkness; there shall be weeping and gnashing of teeth. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. And before him shall be gathered all nations; and he shall separate them one from another, as a shepherd divideth his sheep from the goats. And he shall set the sheep on his right hand and the goats on the left. Mat. xxv. 19—33. To you who are troubled (God will recompense), rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Th. i. 7—10. And I saw the dead, small and great, stand before God. And the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them. And they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Re. xx. 12—15.

50 Cast them into the furnace of fire.] See verse 42.

Waiting and gnashing of teeth.] The lord of that servant (who shall say in his heart, My

51 ing and gnashing of teeth. Jesus saith unto them, Have ye understood all these things? They say unto him, Yea, Lord.
52 Then said he unto them, Therefore every Scribe which is instructed unto the kingdom of heaven is like unto a man that is

lord delayeth his coming) shall come in a day when he looketh not for him, and in an hour that he is not aware of; and shall cut him asunder, and appoint him his portion with the hypocrites; there shall be weeping and gnashing of teeth. *Mat. xxiv. 50, 51.* Then shall ye (*against whom the Lord has shut the door*) begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. *Lu. xiii. 26, 27, 28.* The same (*who worships the beast and his image*) shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. *Re. xiv. 10, 11.* The fifth angel poured out his vial upon the seat of the beast; and his kingdom was full of darkness, and they gnawed their tongues for pain; and blasphemed the God of heaven, because of their pains and their sores, and repented not of their deeds. *Re. xvi. 10, 11.*

51 Have ye understood all these things? See verse 11. 19. Do not ye yet understand (*said Jesus to Peter, who had said, Declare unto us the parable*) that whatsoever entereth in at the mouth, goeth into the belly, and is cast out into the draught. But those things which proceed out of the mouth come forth from the heart, and they defile the man. *Mat. xv. 17, 18.* How is it that ye do not understand that I spake it (*the parable of the leaven*) not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? *Mat. xvi. 11.* When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth let him understand). *Mat. xxiv. 15.* Without a parable spake he not unto them: and when they were alone he expounded all things to his disciples. *Mar. iv. 34.* Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man it cannot defile him? *Mar. vii. 18.* Why reason "ye" (*his "disciples"*), because ye have no bread? perceive ye not yet, neither understand? Have ye your heart yet hard-

ened? Having eyes, see ye not? and having ears, hear ye not? and do ye not remember? *Mar. viii. 17, 18.* Let these sayings sink down into your ears: for the Son of man shall be delivered into the hands of men. But they understood not this saying, and it was hid from them; that they perceived it not, and they feared to ask him of that saying. *Lu. ix. 44, 45.* Philip ran thither "to him" (*"to meet the eunuch"*), and heard him read the prophet Esaias, and said, Understandest thou what thou readest? And he said, How can I except some man should guide me? And he desired Philip that he would come up and sit with him. *Ac. viii. 30, 31.* We know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God and eternal life. *1 Joh. v. 20.*

52 Every Scribe which is instructed.] See *Mat. viii. 19* and *ii. 4.* Behold, I send unto you prophets, and wise men, and Scribes; and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city. *Mat. xxiii. 34.* Ezra had prepared his heart to seek the law of the Lord, and to do it, and to teach in Israel statutes and judgments. And I, even I Artaxerxes the king, do make a decree to all the treasurers which are beyond the river, that whatsoever Ezra, the priest, the scribe of the law of the God of heaven, shall require of you, it be done speedily. *Ez. vii. 10, 21.* One of them (*the chief priests and Pharisees*) named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all; nor consider that it is expedient for us that one man should die for the people, and that the whole perish not. *Lu. xi. 49, 50.* Such trust have we through Christ to God-ward: not that we are sufficient of ourselves to think any thing as of ourselves; but our sufficiency is of God; who also hath made us able ministers of the new Testament, not of the letter, but of the spirit: for the letter killeth, but the spirit giveth life. *2 Co. iii. 4, 5, 6.* As ye also learned (*the grace of God in truth*) of Epaphras, our dear fellow-servant, who is, for you, a faithful minister of Christ. *Col. i. 7.* A bishop must be not a novice, lest being lifted up with pride, he fall into the condemnation of the Devil. If I tarry long (*these things, the qualifications requisite in a bishop and in deacons, I write unto thee*) that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God,

an housholder, which bringeth forth out of his treasure *things* new and old. And it came to pass, *that* when Jesus had finished 53 these parables, he departed thence. And when he was come into 54 his own country, he taught them in their synagogue, insomuch

the pillar and ground of the truth. And without controversy great is the mystery of godliness. God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. 1 *Ti.* iii. 6. 15, 16. All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works. 2 *Ti.* iii. 16, 17. A bishop must be blameless; holding fast the faithful word, as he hath been taught; that he may be able by sound doctrine, both to exhort and to convince the gainsayers. *Tit.* i. 9. Young men likewise exhort to be sober-minded; in all things shewing thyself a pattern of good works: in doctrine shewing uncorruptness, gravity, sincerity. *Tit.* ii. 6, 7.

*Which bringeth forth out of his treasure, &c.] See chap. xii. 35. The fruit of the righteous is a tree of life, and he that winneth souls is wise. Pr. xi. 30. The lips of the wise disperse knowledge; but the heart of the foolish doeth not so. Pr. xv. 7. He that handleth a matter wisely shall find good: and whose trusteth in the Lord happy is he. Pr. xvi. 20. The words of a man's mouth are as deep waters; and the well-spring of wisdom as a flowing brook. Pr. xviii. 4. Bow down thine ear, and hear the words of the wise, and apply thine heart unto my knowledge. For it is a pleasant thing if thou keep "them" ("the words of the wise") within thee; they shall withal be fitted in thy lips. Pr. xxii. 17, 18. Because the preacher was wise, he still taught the people knowledge; yea, he gave good heed, and sought out, and set in order many proverbs. The preacher sought to find out acceptable words, and that which was written was upright, even words of truth. The words of the wise are as goads, and as nails, fastened by the masters of assemblies, which are given from one shepherd. Ec. xii. 9, 10, 11. We preach not ourselves, but Christ Jesus the Lord; and ourselves your servants for Jesus' sake; for God, who commanded the light to shine out of darkness, hath shined in our hearts, to give the light of the knowledge of the glory of God in the face of Jesus Christ; but we have this treasure in earthen vessels, that the excellency of the power may be of God, and not of us. 2 *Co.* iv. 5, 6, 7. We beseech you that ye receive not the grace of God in vain; in all things approving ourselves as the ministers of God; as sorrowful, yet always rejoicing; as poor, yet making many rich; as having nothing, yet possessing all things. 2 *Co.* vi. 1, 10. He (Jesus) made*

known unto me the mystery, as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ. Unto me, who am less than the least of all saints, is this grace given; that I should preach among the Gentiles the unsearchable riches of Christ. *Eph.* iii. 4, 8.

*Things new and old.] The mandrakes give a smell, and at our gates are all manner of pleasant fruits, new and old, which I have laid up for thee, O my "beloved" (saith the church to "Christ"). Can. vii. 13. A new commandment I give unto you, that ye love one another; as I have loved you, that ye also love one another. John xiii. 34. Brethren, I write no new commandment unto you, but an old commandment, which ye had from the beginning. Again, a new commandment I write unto you, which thing is true in him and in you; because the darkness is past, and the true light now shineth. 1 *John* ii. 7, 8.*

53 *He departed thence.] With many such parables spake he the word unto them, as they were able to hear it; but without a parable spake he not unto them; but when they were alone, he expounded all things to his disciples. And the same day, when the even was come, he saith unto them, Let us pass over unto the other side. Mar. iv. 33, 34, 35.*

54 *When he was come into his own country.] See chap. ii. 23. And he (Jesus) went out from thence, and came into his own country, and his disciples follow him. And when the sabbath-day was come, he began to teach in the synagogue: and many hearing him were astonished, saying, From whence hath this man these things? And what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? Mar. vi. 1, 2. And he (Jesus) came to Nazareth, where he had been brought up; and as his custom was, he went into the synagogue on the sabbath-day, and stood up for to read (the people wonder at his gracious words, but, being offended, go about to kill him). But he, passing through the midst of them, went his way. Lu. iv. 16, 30. He came unto his own, and his own received him not. John i. 11.*

He taught them in their synagogue.] I will declare thy name unto my brethren: in the midst of the congregation will I praise thee. Ps. xxii. 22. I have preached righteousness in the great congregation; lo, I have not refrained my lips, O Lord, thou knowest I have not hid thy righteousness within my heart; I have declared thy faithfulness and thy salvation; I have not concealed thy loving-kindness and thy truth from the great

that they were astonished, and said, Whence hath this man this wisdom, and these mighty works? Is not this the carpenter's son? Is not his mother called Mary? and his brethren, James, 56 and Joses, and Simon, and Judas? And his sisters, are they not

congregation. *Ps. xl. 9, 10.* Then (when the Jews spake against those things which were spoken by Paul) Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you; but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. *Ac. xiii. 46.* It came to pass that, after three days, Paul called the chief of the Jews together, and when they were come together, he said unto them, Though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. (He continued to preach, and some believed the things which were spoken, and some believed not, he concluded with,) Be it known therefore unto you, that the salvation of God is sent unto the Gentiles, and that they will hear it. And when he had said these words the Jews departed, and had great reasoning among themselves. *Ac. xxviii. 17, 28, 29.*

[They were astonished.] The Jews marvelled (that Jesus went up into the temple and taught), saying, How knoweth this man letters, having never learned? Jesus answered them and said, My doctrine is not mine, but his that sent me. *John vii. 15, 16.* When they (the Jews) saw the boldness of Peter and John, and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them, that they had been with Jesus. *Ac. iv. 13.*

55 *The carpenter's son.* I am a worm and no man; a reproach of men, and despised of the people. *Ps. xxii. 6.* Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth; to him whom the nation abhorreth; to a servant of rulers, Kings shall see and arise; princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. *Is. xlix. 7.* He (Christ) hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows and acquainted with grief; and we hid, as it were, our faces from him; he was despised and we esteemed him not. *Is. liii. 2, 3.* Is not this the carpenter (said his own countrymen)? the son of Mary, the brother of James, and Joses, and of Juda, and Simon? And are not his sisters here with us? And they were offended at him. *Mar. vi. 3.* Jesus himself began to be about thirty years of age, being (as was supposed) the son of Joseph, which was the son of Heli. *Lu. iii. 23.* And all bare him

witness, and wondered at the gracious words which proceeded out of his mouth: and they said, Is not this Joseph's son? *Lu. iv. 22.* Philip findeth Nathanael, and saith unto him, We have found him, of whom Moses in the law and the prophets did write; Jesus of Nazareth, the son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? *John i. 45, 46.* Is not this Jesus (said the Jews, murmuring among themselves) the son of Joseph, whose father and mother we know? How is it, then, that he saith, I came down from heaven? *John vi. 42.* Others said (when they saw a division among the people), This is the Christ! But some said, Shall Christ come out of Galilee? Hath not the Scriptures said, That Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *John vii. 41, 42.* We know (said the Jews to the man that was born blind, whom Jesus healed,) that God spake unto Moses; as for this fellow, we know not from whence he is. *John ix. 29.*

[Is not his mother called Mary?] See chap. i. 18—20. The angel Gabriel was sent from God unto a city of Galilee, named Nazareth, to a virgin espoused to a man whose name was Joseph, of the house of David; and the virgin's name was Mary. *Lu. i. 26, 27.* Joseph went up from Galilee to be taxed with Mary his espoused wife, being great with child. And so it was, that while they were there, the days were accomplished that she should be delivered; and she brought forth her first-born son, and wrapped him in swaddling clothes, and laid him in a manger, because there was no room for them in the inn. *Lu. ii. 5, 6, 7.*

And his brethren, James, and Joses, &c.] See chap. xii. 46, 48. Many women were there (at the crucifixion of Jesus) beholding; among which was Mary Magdalene, and Mary, the mother of James, and Joses; and the mother of Zebedee's children. *Mat. xxvi. 55, 56.* There were women looking on afar off; among whom was Mary Magdalene, and Mary, the mother of James the less, and of Joses, and Salome. And Mary Magdalene, and Mary, the mother of Joses, beheld where he was laid. *Mar. xv. 40, 47.* And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they might come and anoint him. *Mar. xvi. 1.* It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things (of Christ's resurrection) unto the apostles. *Lu. xxiv. 10.*

all with us? Whence then hath this *man* all these things? And they were offended in him. But Jesus said unto them, **57** A prophet is not without honour, save in his own country, and in his own house. And he did not many mighty works there because **58** of their unbelief.

Now there stood by the cross of Jesus, his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. *John* xix. 25. Other of the apostles (*said Paul*) I saw none, save James the Lord's brother. *Ga.* i. 19.

57 *They were offended in him.*] See *chapp.* xi. 6. and *com.* also *verse* 55, and *com.* Blessed is he (*said Jesus*) whosoever shall not be offended in me. *Lu.* vii. 23. We preach Christ crucified, unto the Jews a stumbling-block, and unto the Greeks foolishness; and unto them which are called, both Jews and Greeks, Christ the power of God and the wisdom of God. Because the foolishness of God is wiser than men; for ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called; but God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are not, to bring to nought things that are. *1 Co.* i. 23—28.

A prophet is not without honour, &c.] King Herod heard of him (*Jesus, for his name was spread abroad*), and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. *Mar.* vi. 14. Verily I say unto you (*said Jesus*), No prophet is accepted in his own country. *Lu.* iv. 24. Jesus himself testified, that a prophet hath no honour in his own country. *John* iv. 44. Moses truly said unto the fathers (*said Peter*), A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. *Ac.* iii. 22, 23. This is that Moses (*said Stephen*) which said unto the children of Israel, A prophet shall the Lord your God raise up unto you of your brethren like unto me, him shall ye hear; this is he that was in the church in the wilderness with the angel which spake to him in the Mount Sina, and with our fathers, who received the lively oracles to give unto us, to whom our fathers would not obey, but thrust him from them, and in their hearts turned back again into Egypt. Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye: which of the prophets have not your fathers persecuted?

And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. *Ac.* vii. 37—39. 51, 52.

58 *He did not many mighty works there.*] He could there (*in Nazareth*), do no mighty work, save that he laid his hands upon a few sick folk and healed them. And he marvelled because of their unbelief. *Mar.* vi. 5, 6. I tell you of a truth (*said Jesus*) many widows were in Israel in the days of Elias, when the heaven was shut up three years and six months, when great famine was throughout all the land. But unto none of them was Elias sent, save unto Sarepta, a city of Sidon, unto a woman that was a widow. And many lepers were in Israel in the time of Eliseus the prophet; and none of them was cleansed saving Naaman the Syrian. And all they in the synagogue, when they heard these things, were filled with wrath, and rose up and thrust him out of the city, and led him unto the brow of the hill whereon their city was built, that they might cast him down headlong. *Lu.* iv. 26—29. Because of unbelief "they" (*"the branches of the wild olive"*) were broken off; and thou (*the Gentile*) standest by faith. Be not high-minded, but fear. *Ra.* xi. 20. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God; but exhort one another daily, while it is called to-day, lest any of you be hardened through the deceitfulness of sin; for we are made partakers of Christ if we hold the beginning of our confidence steadfast unto the end. While it is said, To-day, if ye will hear his voice, harden not your hearts as in the provocation; for some, when they had heard, did provoke: howbeit, not all that came out of Egypt by Moses. But with whom was he grieved forty years? Was it not with them that had sinned, whose carcases fell in the wilderness? And to whom aware he that they should not enter into his rest, but to them that believed not? So we see that they could not enter in because of unbelief. *He.* iii. 12—19. Seeing, therefore, it remaineth that some must enter therein, and they to whom it was first preached entered not in because of unbelief. (Again he limiteth a certain day, saying in David, To-day, after so long a time, as it is said, To-day, if ye will hear his voice, harden not your hearts: for, if Jesus had given them rest, then would he not afterward have spoken of another day; there remaineth therefore a rest to the people of God. For he that is

CHAPTER XIV.

1 AT that time Herod the tetrarch heard of the fame of Jesus,
2 And said unto his servants, This is John the Baptist; he is risen
from the dead; and therefore mighty works do shew forth them-
3 selves in him. For Herod had laid hold on John, and bound him,
and put him in prison for Herodias' sake, his brother Philip's
4 wife. For John said unto him, It is not lawful for thee to have

entered into his rest, he also hath ceased from his own works, as God did from his.) Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief. *He. iv. 6—11.*

CHAP. XIV.—1 *Herod.*] King Herod heard of him (*Jesus*); (for his name was spread abroad:) and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias. And others said, That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead. *Mar. vi. 14, 15, 16.* Take heed (*said Jesus*), beware of the leaven of the Pharisees, and of the leaven of Herod. *Mar. viii. 15.* Now Herod the tetrarch heard of all that was done by him: and he was perplexed, because that it was said of some, That John was risen from the dead; and of some, That Elias had appeared; and of others, That one of the old prophets was risen again. And Herod said, John have I beheaded; but who is this of whom I hear such things? And he desired to see him. *Lu. ix. 7, 8, 9.* The same day there came certain of the Pharisees, saying unto him, Get thee out, and depart hence: for Herod will kill thee. And he said unto them, Go ye, and tell that fox, Behold, I cast out devils; and I do cures to-day, and to-morrow; and the third day I shall be perfected. *Lu. xiii. 31, 32.* When Herod saw Jesus, he was exceeding glad: for he was desirous to see him of a long season; because he had heard many things of him, and he hoped to have seen some miracle done by him. Then he questioned with him in many words; but he answered him nothing. And the chief priests and Scribes stood and vehemently accused him. And Herod, with his men of war, set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. And the same day Pilate and Herod were made friends together; for before they were at enmity between themselves. And Pilate, when he had called together the chief priests, and the rulers, and the people, said unto them, Ye have brought this man unto me as one that perverteth the people: and, behold, I, having

examined him before you, have found no fault in this man, touching those things whereof ye accuse him. No nor yet Herod: for I sent you to him: and lo, nothing worthy of death is done unto him. *Lu. xxiii. 8—15.* Of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. iv. 27, 28.*

Tetrarch.] Now in the fifteenth year of the reign of Tiberius Cesar, Pontius Pilate being governor of Judea, and Herod being tetrarch of Galilee, and his brother Philip tetrarch of Iturea, and of the region of Trachonitis, and Lysanias the tetrarch of Abilene, the word of God came to John. *Lu. iii. 1.*

2 *This is John the Baptist.*] See chap. xi. 11. and com. Some say (*answered his disciples to Jesus*) that thou art John the Baptist, some Elias, and others, Jeremias, or one of the prophets. *Mat. xvi. 14.* Whom do men say that I am? (*said Jesus to his disciples*). And they answered, John the Baptist; but some say, Elias; and others, one of the prophets. *Mar. viii. 28.* Many resorted unto him (*Jesus*), and said, John did no miracle; but all things that John spake of this man were true. *John x. 41.*

3 *Herod had laid hold on John.*] See chap. iv. 12. Herod the tetrarch, being reproved by "him" ("John") for Herodias his brother Philip's wife, and for all the evils which Herod had done, added yet this above all, that he shut up John in prison. *Lu. iii. 19.* 20. John was baptizing in Aenon near to Salem, because there was much water there; and they came and were baptized, for John was not yet cast into prison. *John iii. 23, 24.*

His brother Philip's wife.] See verse 1.

4 *It is not lawful, &c.*] Thou shalt not uncover the nakedness of thy brother's wife: it is thy brother's nakedness. *Le. xviii. 16.* If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be that the first-born which she beareth shall succeed in the name of his brother which is

her. And when he would have put him to death, he feared the 5 multitude, because they counted him as a prophet. But when 6 Herod's birth-day was kept, the daughter of Herodias danced

dead, that his name be not put out of Israel. *De. xiv. 5, 6.* And Nathan said to David, Thou art the man; thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife. *2 Sa. xii. 7, 9.* Hast thou killed (said Elijah to Ahab), and also taken possession (of Naboth's vineyard)? Thus saith the Lord, In the place where dogs licked the blood of Naboth, shall dogs lick thy blood, even thine. *1 Ki. xxi. 19.* And "they" ("fourscore priests of the Lord, that were valiant men") withstood Uzziah the king, and said unto him, It appertaineth not to thee, Uzziah, to burn incense unto the Lord; but to the priests, the sons of Aaron, that are consecrated to burn incense; go out of the sanctuary, for thou hast trespassed, neither shall it be for thine honour from the Lord thy God. Then Uzziah was wroth, and had a censer in his hand to burn incense; and while he was wroth with the priests, the leprosy even rose up in his forehead, before the priests in the house of the Lord from beside the incense altar. *2 Ch. xxvi. 18, 19.* The wicked flee when no man pursueth; but the righteous are bold as a lion. *Pr. xxviii. 1.* Should not a people seek to the law and to the testimonies? if they speak not according to this word, it is because there is no light in them. *Is. viii. 20.* For John had said unto Herod, It is not lawful for thee to have thy brother's wife. *Mar. vi. 18.* After certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season I will call for thee. *Ac. xxiv. 24, 25.*

5 When he would have put him to death, &c.] Herodias had a quarrel against him (John), and would have killed him, but she could not; for Herod feared John, knowing that he was a just man, and an holy, and observed him, and when he heard him, he did many things, and heard him gladly. *Mar. vi. 19; 20.* The chief priests and the Scribes sought how they might take (Jesus) and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. *Mar. xiv. 1, 2.* When they (the rulers of the Jews) had further threatened them (Peter and John), they let them go, finding nothing how they might punish them, because of the people, for all men glorified God for "that which was done" ("the healing of the lame man"). *Ac. iv. 21.* Then went the captain with the officers, and brought them (the apostles) without violence (for they feared

the people, lest they should have been stoned.) *Ac. v. 20.*

Because they counted him as a prophet.] We fear the people (said the chief priests and elders, if we say the baptism of John is of men), for all hold John as a prophet. John came unto you (said Jesus) in the way of righteousness, and ye believed him not; but the publicans and the harlots believed him, and ye, when ye had seen it, repented not afterward that ye might believe him. *Mat. xxi. 26, 32.* The baptism of John (said Jesus), was it from heaven, or of men? answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? But if we shall say, Of men, they feared the people: for all men counted John, that he was a prophet indeed. *Mar. xi. 30, 31, 32.* The baptism of John, was it from heaven or of men? And they reasoned with themselves, saying, If we shall say from heaven, he will say, Why then believed ye him not? But and if we say, Of men, all the people will stone us; for they be persuaded that John was a prophet. *Lu. xx. 4, 5, 6.*

6 Birth-day was kept.] It came to pass the third day, which was Pharaoh's birth-day, that he made a feast unto all his servants: and he lifted up the head of the chief butler and of the chief baker among his servants. *Ge. xl. 20.* In those days, when king Ahasuerus sat on the throne of his kingdom, in the third year of his reign he made a feast unto all his princes, and his servants, many days, even an hundred and fourscore days (he shewed the riches of his glorious kingdom). And when these days were expired, the king made a feast unto all the people that were present in Shushan the palace, both unto great and small, seven days. Also Vashti the queen made a feast for the women. *Es. i. 2, 3, 5, 9.* The king (Ahasuerus) made a great feast unto all his princes and servants, even Esther's feast, and he made a release to the provinces, and gave gifts according to the state of the king. *Es. ii. 18.* Belshazzar the king made a great feast to a thousand of his lords, and drank wine before the thousand. They drank wine, and praised the gods of gold, and of silver, of brass, of iron, of wood, and of stone. *Da. v. 1, 4.* In the day of our king, the princes (of Israel) have made him sick with bottles of wine. He stretched out his hand with scorers, for they have made ready their heart like an oven, whilst they lie in wait: their baker sleepeth all the night; in the morning it burneth as a flaming fire. *Ho. vii. 5, 6.* When a convenient day was come, that Herod on his birth-day made a

7 before them, and pleased Herod. Whereupon he promised with 8 an oath to give her whatsoever she would ask. And she, being before instructed of her mother, said, Give me here John Baptist's 9 head in a charger. And the king was sorry: nevertheless for the

supper to his lords, high captains, and chief estates of Galilee; and when the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. And he sware unto her, Whatsoever thou shalt ask of me, I will give it thee, unto the half of my kingdom. *Mar. vi. 21, 22, 23.*

The daughter of Herodias.] See verse 4.

Danced before them.] On the seventh day, when the heart of the king was merry with wine, he commanded Mehuman, Biztha, Harbona, Bigtha, and Abagtha, Zethar, and Carcas, the seven chamberlains that served in the presence of Ahasuerus the king, to bring Vashti the queen before the king with the crown royal, to shew the people and the princes her beauty; for she was fair to look on. But the queen Vashti refused to come at the king's commandment by his chamberlains; therefore was the king very wroth, and his anger burned in him. *Es. i. 10, 11, 12.*

7 He promised with an oath.] Then said the king unto her, What wilt thou, queen Esther? and what is thy request? It shall be even given thee; to the half of the kingdom it shall be performed. And the king said unto Esther at the banquet of wine, What is thy petition? and it shall be granted thee. And what is thy request? even to the half of the kingdom it shall be performed. *Es. v. 3, 6.* And the king said again unto Esther on the second day at the banquet of wine, What is thy petition, queen Esther? and it shall be granted thee: and what is thy request? and it shall be performed, even to the half of the kingdom. *Es. vii. 2.*

8 Being before instructed.] Forty and two years old was Ahaziah when he began to reign, and he reigned one year in Jerusalem; his mother's name also was Athaliah, the daughter of Omri. He also walked in the ways of the house of Ahab, for his mother was his counsellor to do wickedly. *2 Ch. xxii. 2, 3.* And she, the daughter of Herodias, went forth and said unto her mother, What shall I ask? and she said, The head of John the Baptist. *Mar. vi. 24.*

Give me here John Baptist's head, &c.] It was so when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. Was it not told my lord (*said Obadiah*) what I did when Jezebel slew the prophets of the Lord, how I hid an hundred men of the Lord's prophets

by fifty in a cave, and fed them with bread and water? *1 Ki. xviii. 4, 13.* Jezebel sent a messenger unto Elijah, saying, So let the gods do to me and more also, if I make not thy life as the life of one of them (*the prophets whom she had slain*) by to-morrow about this time. *1 Ki. xix. 2.* When Athaliah, the mother of Ahaziah, saw that her son was dead, she arose and destroyed all the seed royal. *2 Ki. xi. 1.* Their feet run to evil, and make haste to shed blood. *Pr. i. 18.* The blood-thirsty hate the upright, but do just seek his soul. *Pr. xxix. 10.* I find more bitter than death the woman whose heart is snares and nets, and her hands are bands; the sinner shall be taken by her. *Ec. vii. 26.*

A charger.] And his (*Nahshon's*) offering was one silver charger, the weight whereof was an hundred and thirty shekels, one silver bowl of seventy shekels, after the shekel of the sanctuary; both of them were full of fine flour mingled with oil for a meat-offering. On the second day Nathaneel offered for his offering one silver charger, &c. This was the dedication of the altar (*in the day when it was anointed*) by the princes of Israel. Twelve chargers of silver, twelve silver bowls, twelve spoons of gold. Each charger of silver weighing an hundred and thirty shekels, &c. *Nu. vii. 13, 19, 84, 85.* This is the number of "them" (*"the vessels of the house of the Lord"*), thirty chargers of gold, a thousand chargers of silver, &c. &c. *Ezr. i. 9.*

9 The king was sorry.] See verse 1.

Sorry.] See verse 5. When they (*the Jews*) were gathered together, Pilate said unto them, Whom will ye that I release unto you? Barabbas, or Jesus, which is called Christ? for he knew that for envy they had delivered him. When he was set down at the judgment seat, his wife sent unto him, saying, Have thou nothing to do with this just man; for I have suffered many things this day in a dream because of him. What shall I do then with Jesus which is called Christ (*said Pilate to the Jews who desired that Barabbas should be released*)? They say unto him, Let him be crucified. When Pilate saw that he could prevail nothing, but that rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people, and said, His blood be on us, and on our children. Then released he Barabbas unto them. And when he had scourged Jesus, he delivered him to be crucified. *Mat. xxv. 17-26.* The king (*Belshazzar*) when he

oath's sake, and them which sat with him at meat, he commanded

heard these "words" (*"Daniel regardeth not thee, O king, but maketh his petition three times a day"*), was sore displeased with himself, and set his heart on Daniel to deliver him, and he laboured till the going down of the sun to deliver him. Then these men said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. *Da. vi. 14, 15, 16.* Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. And the king was exceeding sorry (*when Herodias' daughter asked the head of John the Baptist*), yet for his oath's sake, and for their sakes which sat with him, he would not reject her. *Mar. vi. 20, 26.* Go ye (*said Jesus*), and tell that "fox" (*"Herod"*), Behold, I cast out devils, and I do cures to-day and to-morrow, and the third day I shall be perfected. *Lu. xiii. 32.* Thou couldest have no power at all against me (*said Jesus to Pilate*), except it were given thee from above: therefore he that delivered me unto thee hath the greater sin. And from thenceforth Pilate sought to release him: but the Jews cried out, saying, If thou let this man go, thou art not Cesar's friend: whosoever maketh himself a king speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat, in a place that is called the pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he saith unto the Jews, Behold your king. But they cried out, Away with him, crucify him. Pilate saith unto them, Shall I crucify your king. The chief priests answered, We have no king but Cesar. Then delivered he him therefore unto them to be crucified. *John xix. 11—16.* After certain days, when Felix came with his wife Drusilla, which was a Jewess, he sent for Paul, and heard him concerning the faith in Christ. And as he reasoned of righteousness, temperance, and judgment to come, Felix trembled, and answered, Go thy way for this time, when I have a convenient season I will call for thee. He hoped also that money should have been given him of Paul, that he might loose him. Wherefore he sent for him the oftener, and communed with him. But after two years, Porcius Festus came into Felix' room, and Felix willing to shew the Jews a pleasure left Paul bound. *Ac. xxiv. 24—27.* The high priest and the chief of the Jews desired favour against him (*Paul*), that he would send for him to Jerusalem, laying wait in the way to kill him.

But Festus answered, that Paul should be kept at Cesarea, and that he himself would depart shortly thither. Let them, therefore, said he, which among you are able, go down with me, and accuse this man, if there be any wickedness in him. And when he had tarried among them more than ten days, he went down unto Cesarea; and the next day, sitting on the judgment seat, commanded Paul to be brought. And when he was come, the Jews which came down from Jerusalem stood round about, and laid many and grievous complaints against Paul, which they could not prove. While he answered for himself, Neither against the law of the Jews, neither against the temple, nor yet against Cesar, have I offended any thing at all. But Festus, willing to do the Jews a pleasure, answered Paul, and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? *Ac. xxv. 3—9.*

The oath's sake. Jephtha vowed a vow unto the Lord, and said, If thou shalt without fail deliver the children of Ammon into mine hands, then it shall be, that whatsoever cometh forth of the doors of my house to meet me, when I return in peace from the children of Ammon, shall surely be the Lord's, and I will offer it up for a burnt-offering. And it came to pass at the end of two months, that she (*Jephtha's daughter, who first came forth*) returned unto her father, who did with her according to his vow which he had vowed, and she knew no man. *Ju. xi. 30, 31, 39.* The men of Israel had sworn in Mizpeh, saying, There shall not any of us give his daughter unto Benjamin to wife. How shall we do for wives for them that remain, seeing we have sworn by the Lord, that we will not give them of our daughters to wives. There must be an inheritance for them that be escaped of Benjamin, that a tribe be not destroyed out of Israel. Howbeit we may not give them wives of our daughters; for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin. Then they said, Behold, there is a feast of the Lord in Shiloh. And see and behold, if the daughters of Shiloh come out to dance in dances, then come ye (*of Benjamin*) out of the vineyards, and catch you every man his wife of the daughters of Shiloh, and go to the land of Benjamin. And the children of Benjamin did so. And they went and returned unto their inheritance, and repaired the cities, and dwelt in them. *Ju. xxi. 1, 7, 17, 18, 21, 23.* The men of Israel were distressed that day (*in pursuing the Philistines unto Beth-aven*), for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies.

10 it to be given her. And he sent, and beheaded John in the prison.

So none of the people tasted any food. But Jonathan heard not when his father charged the people with an oath. Wherefore he put forth the end of the rod that was in his hand, and dipped it in an honey-comb, and put his hand to his mouth, and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. As the Lord liveth (said Saul, being informed that the people had sinned against the Lord in that they eat with the blood), though it be in Jonathan my son, he shall surely die. And Saul said to Jonathan, Tell me what thou hast done. And Jonathan told him, and said, I did but taste a little honey with the end of the rod that was in mine hand, and lo, I must die. And Saul answered, God do so, and more also; for thou shalt surely die, Jonathan. And the people said unto Saul, Shall Jonathan die who hath wrought this great salvation in Israel ("in smiting the Philistines from Michmash to Ajalon")? God forbid! As the Lord liveth there shall not one hair of his head fall to the ground. So the people rescued Jonathan that he died not. 1 Sa. xiv. 24. 27. 39. 43, 44, 45. So, and more also, do God unto the enemies of David, if I (David) leave of all that pertain to him (Nabal) by the morning light any, &c. And David said to Abigail (the wife of Nabal), Blessed be the Lord God of Israel, which sent thee this day to meet me. And blessed be thy advice, and blessed be thou, which hast kept me this day from coming to shed blood, and from avenging myself with mine own hand. For in very deed, as the Lord God of Israel liveth, which hath kept me back from hurting thee, except thou hadst hastened, and come to meet me, surely there had not been left unto Nabal by the morning light any, &c. 1 Sa. xxv. 22. 32, 33, 34. And Saul sware to her (the witch of Endor, to whom he came disguised, and who feared Saul), by the Lord, saying, As the Lord liveth, there shall no punishment happen to thee for "this thing": ("divining to him by the familiar spirit"). 1 Sa. xxviii. 10. Then (when Jehoram heard of the women that had eaten their own children in the famine of Samaria) he said, God do so, and more also, to me, if the head of Elisha, the son of Shaphat, shall stand on him this day. But Elisha sat in his house, and the elders sat with him: and the king sent a man from before him; but ere the messenger came to him, he said to the elders, See ye how this son of a murderer hath sent to take away mine head? Look, when the messenger cometh, shut the door, and hold him fast at the door, so not the sound of his master's feet behind

him? And while he yet talked with them, behold, the messenger came down unto him: and he said, Behold, the evil is of the Lord: what should I wait for the Lord any longer? 2 Ki. vi. 31, 32, 33. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God: for God is in heaven, and thou upon earth, therefore let thy words be few. Ec. v. 2.

10 And beheaded John.] Elias is come already (said Jesus of John), and they knew him not: but have done unto him whatsoever they listed. Likewise shall also the Son of man suffer of them. Mat. xvii. 12. The husbandmen (of the householder in the parable) took his servants, and beat one, and killed another, and stoned another: again he sent other servants, more than the first, and they did unto them likewise. Mat. xxi. 35, 36. The king, which made a marriage for his son, sent forth his servants to call them that were bidden to the wedding, and they would not come. Again he sent forth other servants, saying, Tell them which are bidden, Behold, I have prepared my dinner, my oxen and my fatlings are killed, and all things are ready; come unto the marriage. But they made light of it, and went their ways: one to his farm, another to his merchandise; and the remnant took his servants, and entreated them spitefully, and slew them. Mat. xxii. 2-4. Behold, I send you prophets, and wise men and scribes; And some of them ye shall kill and crucify, and some of them shall ye scourge in your synagogues, and persecute them from city to city. Mat. xxiii. 34, &c. They ("the Jews") mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. 3 Ch. xxxvi. 16. In vain have I smitten your children: they received no correction: your own sword hath devoured your prophets like a destroying lion. Je. ii. 30. The king was exceeding sorry; yet for his oath's sake, and for their sakes which sat with him, he would not reject her: and immediately the king sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, and brought his head in a charger, and gave it to the damsel, and the damsel gave it to her mother: and when his disciples heard of it, they came and took up his corpse and laid it in a tomb. Mar. vi. 26-29. I say unto you (said Jesus), that Elias is indeed come, and they have done unto him whatsoever they listed, as it is written of them. Mar. ix. 13. John hath beheaded (said Herod), but who is this of whom I hear such things? And he desired to see him. Lu. ix. 9. When they

And his head was brought in a charger, and given to the damsel: 11 and she brought *it* to her mother. And his disciples came, and 12 took up the body, and buried it, and went and told Jesus. When 13 Jesus heard of *it*, he departed thence by ship into a desert place apart: and when the people had heard *thereof* they followed him on foot out of the cities. And Jesus went forth, and saw a great 14 multitude, and was moved with compassion toward them, and he healed their sick. And when it was evening, his disciples 15 came to him, saying, This is a desert place, and the time is now

two witnesses that shall prophesy), shall have finished their testimony, the beast that ascended out of the bottomless pit shall make war against them, and shall overcome them, and kill them. *Re. xi. 7.*

11 And given to the damsel.] Cursed be their anger, for it was fierce, and their wrath, for it was cruel. *Ge. xlix. 7.* Wrath is cruel, and anger is outrageous. *Pr. xxvii. 4.* The bloodthirsty hate the upright. *Pr. xxix. 10.* Thine eyes and thine heart are not but for thy covetousness, and for to shed innocent blood, and for oppression, and for violence to do it. *Je. xxii. 17.* Thus saith the Lord God unto Jerusalem, Thy birth and thy nativity is of the land of Canaan; thy father was an Amorite, and thy mother an Hittite. *Ez. xvi. 3.* Take thou up a lamentation for the princes of Israel, and say, What is thy mother? A lioness! she lay down among lions; she nourished her whelps among young lions; and she brought up one of her whelps; it became a young lion, and it learnt to catch the prey; it devoured men. *Ez. xix. 2, 3.* As I live, saith the Lord God, I will prepare thee unto blood, and blood shall pursue thee; with thou hast not hated blood, even blood shall pursue thee. *Ez. xxxv. 6.* They have shed the blood of saints and prophets, and thou hast given them blood to drink; for they are worthy. *Re. xvi. 6.* I saw the woman (the great whore) drunken with the blood of the saints, and with the blood of the martyrs of Jesus: and when I saw her, I wondered with great admiration. *Re. xvii. 6.*

12 Took up the body.] He (Joseph of Arimathea) went to Pilate and begged the body of Jesus. Then Pilate commanded the body to be delivered: and when Joseph had taken the body, he wrapped it in a clean linen cloth, and laid it in his own new tomb which he had hewn out in the rock; and he rolled a great stone to the door of the sepulchre. *Mat. xxvii. 58-60.* Devout men carried Stephen to his burial, and made great lamentation over him. *Ac. viii. 2.*

13 Jesus heard of it.] (See ver. 1, 2, and chap. x. 23. and xii. 15.) The Apostles gathered themselves together unto Jesus, and told him all things, both what they had done, and what they had taught; and he said unto

them, Come ye yourselves apart into a desert place and rest awhile; for there were many coming and going, and they had no leisure so much as to eat: and they departed into a desert place by ship privately; and the people saw them departing, and many knew him, and ran afoot thither out of all cities, and outwent them, and came together unto him. *Mar. vi. 30-33.* The apostles, when they were returned, told him (Jesus) all that they had done. And he took them and went aside privately into a desert place, belonging to the city called Bethsaida. *Lu. ix. 10.* Jesus went over the Sea of Galilee, which is the Sea of Tiberias, and great multitudes followed him, because they saw his miracles which he did on them that were diseased. *John vi. 1, 2.*

14 And was moved with compassion.] See chap. ix. 36. and com. In those days the multitude being very great, and having nothing to eat, Jesus called his disciples unto him, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. *Mar. viii. 1, 2.* Oft-times it (the dumb spirit) hath cast him into the fire, and into the waters, to destroy him; but if thou canst do any thing, have compassion on us and help us. *Mar. ix. 22.* When the Lord saw "her" (the "widow of Nain") he had compassion on her, and said unto her, Weep not. *Lu. vii. 13.* And when he was come near, he beheld the city (of Jerusalem), and wept over it. *Lu. xix. 41.* When Jesus saw her (Mary) weeping, and the Jews also weeping which came with her, he groaned in the spirit and was troubled. Where have ye laid "him"? ("Lazarus," said Jesus)? they say unto him, Lord, come and see. Jesus wept. *John xi. 33, 34, 35.* In all things it behoved him (Jesus) to be made like unto his brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *Heb. ii. 17.* See chap. xv. 32.

15 His disciples came to him.] When the day was now far spent his disciples came unto him and said, This is a desert place, and now the time is far passed. Send them (the multitudes) away, that they may go into the country round about, and into the villages, and buy themselves bread, for they have no-

past; send the multitude away, that they may go into the villages, 16 and buy themselves victuals. But Jesus said unto them, They 17 need not depart; give ye them to eat. And they say unto him, 18 We have here but five loaves, and two fishes. He said, Bring 19 them hither to me. And he commanded the multitude to sit down on

thing to eat. *Mar. vi. 35, 36.* Send the multitude away (*said the twelve*), that they may go into the towns and country round about, and lodge and get victuals, for we are here in a desert place. *Lu. ix. 12.*

[*Send the multitude away.*] His disciples came and besought him, saying, Send her (*the woman of Canaan*) away, for she crieth after us. *Mat. xv. 23.* If I send them away fasting (*said Jesus*) to their own houses, they will faint by the way, for divers of them came from far. *Mar. viii. 3.* See *chap. xv. 23.*

16 *They need not depart.*] There came a man from Baal-shalisha, and brought the man of God (*Elisha*) bread of the first fruits, twenty loaves of barley, and full ears of corn, in the husk thereof; and he said, Give unto the people, that they may eat; and his servitor said, What! should I set this before an hundred men? He said again, Give the people, that they may eat; for thus saith the Lord, They shall eat and shall leave thereof. So he set it before them, and they did eat and left thereof, according to the word of the Lord. *2 Ki. iv. 42, 43, 44.* If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless hath not eaten thereof, then let mine arm fall from my shoulder-blade. *Job xxxi. 16, 17, 22.* There is that scattereth and yet increaseth, and there is that withholdeth more than is meet, but it tendeth to poverty. *Pr. xi. 24.* Give a portion to seven and also to eight, for thou knowest not what evil shall be upon the earth. *Ec. xi. 2.* He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise. *Lu. iii. 11.* Some of them (*the disciples*) thought (*upon hearing their Lord say to Judas, That thou doest, do quickly*) that Jesus had said unto him, Buy those things that we have need of against the feast, or that he should give something to the poor. *John xiii. 29.* Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. *2 Co. viii. 1, 2.* Every man according as he purposeth in his heart, so let him give; not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you; that ye, always having all sufficiency in all things, may abound to every good work. *2 Co. ix. 7, 8.*

17 *We have here but five loaves.*] Whence

should we have so much bread in the wilderness (*said the disciples*) as to fill so great a multitude. And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few little fishes. *Mat. xv. 33, 34.* Moses (*staggering in faith*) said, The people among whom I am are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them to suffice them? And the Lord said unto Moses, Is the Lord's hand waxed short? thou shalt see now whether my word shall come to pass unto thee or not. *Nu. xi. 21, 22, 23.* Yea, they (*the Israelites*) spake against God; they said, Can God furnish a table in the wilderness? Behold, he smote the rock, that the waters gushed out, and the streams overflowed; can he give bread also? can he provide flesh for his people? *Ps. lxxviii. 19, 20.* He (*Jesus*) answered and said unto them (*his disciples*), Give ye them to eat. And they say unto him, Shall we go and buy two hundred pennyworth of bread and give them to eat? He saith unto them, How many loaves have ye? go and see. And when they knew, they say, Five, and two fishes. *Mar. vi. 37, 38.* From whence can man satisfy these men with bread here in the wilderness? And he asked "them" (*his "disciples"*), How many loaves have ye? and they said, Seven. *Mar. viii. 4, 5.* Give ye them to eat (*said Jesus*); and they (*the disciples*) said, We have no more but five loaves and two fishes; except we should go, and buy meat for all this people. *Lu. ix. 13.* When Jesus lifted up his eyes and saw a great company come unto him, he saith unto Philip, Whence shall we buy bread that these may eat? (And this he said to prove him, for he himself knew what he would do.) Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. One of his disciples, Andrew, Simon Peter's brother, saith unto him, There is a lad here which hath five barley-loaves and two small fishes, but what are they among so many? *John vi. 5-9.*

19 *He commanded the multitude to sit down.* And he commanded the multitude to sit on the ground. *Mat. xv. 36.* And he commanded them to make all sit down by companies upon the green grass. *Mar. ix.* And he commanded the people to sit on the ground, and he took the seven loaves, gave thanks, and brake, and gave to

the grass, and took the five loaves, and the two fishes, and looking up to heaven, he blessed, and brake, and gave the loaves to his disciples, and the disciples to the multitude. And they did all 20 eat, and were filled: and they took up of the fragments that re-

ciples to set before them. And they did set them before the people. *Mar. viii. 6.* And he said to his disciples, Make them sit down by fifties in a company. *Lu. ix. 14.* And Jesus said, Make the men sit down. Now there was much grass in the place, so the men sat down, in number about five thousand. *John vi. 10.*

[*Looking up to heaven.*] And when he had taken the five loaves and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. *Mar. vi. 41.* And looking up to heaven he sighed, and saith unto him (*that was deaf and had an impediment in his speech*), Ephphatha, that is, Be opened. *Mar. vii. 34.* Then he took the five loaves and the two fishes, and looking up to heaven, he blessed them, and brake, and gave to the disciples to set before the multitude. *Lu. ix. 16.* Then they took away the stone from the place where the dead (*Lazarus*) was laid. And Jesus lifted up his eyes and said, Father, I thank thee that thou hast heard me. *John xi. 41.*

[*He blessed, &c.*] And he (*Jesus*) took the seven loaves, and the fishes, and gave thanks, and brake them, and gave to his disciples, and the disciples to the multitude. *Mat. xv. 36.* And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. *Mat. xxvi. 26, 27.* As soon as ye be come into the city (*said the maidens to Saul and his servant*) ye shall straightway find him (*Samuel*), before he go up to the high place to eat: for the people will not eat until he come, because he doth bless the sacrifice; and afterwards they eat that he bidden. *1 Sa. ix. 13.* And he took the seven loaves, and gave thanks, &c. *Mar. viii. 6.* And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this is my body. And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. *Mar. xiv. 22, 23.* And he took bread, and gave thanks, and brake it, and gave unto them, saying, This is my body, which is given for you: this do in remembrance of me. *Lu. xxii. 19.* And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. *Lu. xxiv. 30.* And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that

were set down, and likewise of the fishes as much as they would; (howbeit there came other boats (*besides that one whereunto his disciples were entered*) from Tiberias, nigh unto the place where they did eat bread, after that the Lord had given thanks.) *John vi. 11. 23.* And when he (*Paul*) had thus spoken (*saying to those that were in the ship, There shall not an hair fall from the head of any of you*), he took bread, and gave thanks to God in the presence of them all, and when he had broken it, he began to eat. *Ac. xxvii. 35.* He that regardeth the day regardeth it unto the Lord, and he that regardeth not the day, to the Lord he doth not regard it. He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not to the Lord, he eateth not, and giveth God thanks. *Ro. xiv. 6.* The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? Whether therefore ye eat or drink, or whatsoever ye do, do all to the glory of God. *1 Co. x. 16, 31.* And when he had given thanks (*taking bread the same night that he was betrayed*) he brake it, and said, Take, eat; this is my body, which is broken for you, this do in remembrance of me. *1 Co. xi. 24.* Whatsoever ye do in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Col. iii. 17.* Every creature of God is good, and nothing to be refused, if it be received with thanksgiving; for it is sanctified by the word of God and prayer. *1 Ti. iv. 4, 5.*

[*20 Were filled.*] See *chap. v. 6.* Whence should we have so much bread in the wilderness as to fill so a great multitude? *Mat. xv. 33.* And Moses said (*unto the Israelites*), This shall be when the Lord shall give in the evening flesh to eat, and in the morning bread to the full; for the Lord heareth your murmurings which ye murmur against him. And what are we? Your murmurings are not against us, but against the Lord. I have heard the murmurings of the children of Israel: speak to them (*said the Lord*) saying, At even ye shall eat flesh, and in the morning ye shall be filled with bread. *Ex. xvi. 8, 12.* When I have broken the staff of your bread (*who break the commandments*), ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight, and ye shall eat and not be satisfied. *Le. xxvi. 26.* As the Lord thy God liveth (*said the widow of Zarephath*) I have not a cake, but an handful of meal in a barrel, and a little oil in a cruse: and be-

21 mained twelve baskets full. And they that had eaten were about 22 five thousand men, beside women and children. And straightway

hold, I am gathering two sticks, that I may go in and dress it for me and my son, that we may eat it and die. And Elijah said unto her, Fear not, go and do as thou hast said: but make me thereof a little cake first, and bring it unto me, and after make for thee and for thy son; for thus saith the Lord God of Israel, The barrel of meal shall not waste, neither shall the cruse of oil fail, until the day that the Lord sendeth rain upon the earth. And she went and did according to the saying of Elijah: and she, and he, and her house, did eat many days; and the barrel of meal wasted not, neither did the cruse of oil fail. 1 Ki. xvii. 12—16. His servitor said, What! should I set this (*twenty loaves of barley, and full ears of corn, &c.*) before an hundred men? He (*Elisha*) said again, Give the people, that they may eat, for thus saith the Lord, They shall eat and shall leave thereof. So he set it before them, and they did eat, and left thereof, according to the word of the Lord. 2 Ki. iv. 43, 44. The righteous eateth to the satisfying of his soul. Pr. xiii. 25. Ye have sown much and bring in little; ye eat, but ye have not enough; ye drink, but ye are not filled with drink; ye clothe you, but there is none warm; and he that earneth wages, earneth wages to put it into a bag with holes. Hag. i. 6. He hath filled the hungry with good things, and the rich he hath sent empty away. Lu. i. 53. "They" (*"the five thousand"*) did eat and were all filled, and there was taken up of fragments that remained to them twelve baskets. Lu. ix. 17. Two hundred penny-worth of bread (*said Philip to Jesus*) is not sufficient for them, that every one of them may take a little. And Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes, as much as they would. John vi. 7. 11.

And they took up, &c.] And they (*the multitude*) did all eat (*of the seven loaves and a few little fishes*) and were filled; and they took up of the broken meat that was left seven baskets full: and they that did eat were four thousand men, besides women and children. Mat. xvi. 37, 38. O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? Mat. xvi. 8—10. There cried a woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the Lord, and the creditor is come to take unto him my two sons to be

bond-men. And Elisha said unto her, What shall I do for thee? Tell me what hast thou in the house? And she said, Thine handmaid hath not any thing in the house save a pot of oil. Then he said, Go, borrow the vessels abroad of all thy neighbours, even empty vessels, borrow not a few; and when thou art come in, thou shalt shut the door upon thee and upon thy sons, and shalt pour out into all those vessels, and thou shalt set aside that which is full. So she went from him, and shut the door upon her, and upon her sons, who brought the vessels to her; and she poured out; and it came to pass, when the vessels were full, that she said unto her son, Bring me yet a vessel. And he said unto her, There is not a vessel more: and the oil stayed. Then she came and told the man of God. And he said, Go, and sell the oil, and pay thy debt, and live thou and thy children of the rest. 2 Ki. iv. 1—7. They did "all" (*"the five thousand"*) eat, and were filled, and they took up twelve baskets full of the fragments and of the fishes. Mar. vi. 42, 43. So they did eat and were filled; and they took up of the broken meat that was left, seven baskets; and they that had eaten were about four thousand. Mar. viii. 8, 9. They reasoned among themselves (*being warned of the leaven of the Pharisees, and of Herod*), saying, It is because we have no bread. And when Jesus knew it he saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand? Have ye your heart yet hardened? having eyes, see ye not? And having ears, hear ye not? And do ye not remember? When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments, took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? Mar. viii. 16—21. When they (*the five thousand*) were filled, he said unto his disciples, Gather up the fragments that remain, that nothing be lost; therefore they gathered them together, and filled twelve baskets with the fragments of the five barley-loaves which remained over and above unto them that had eaten. Then those men, when they had seen the miracle that Jesus did, said, This is of a truth that prophet that should come into the world. John vi. 12—14.

21 About five thousand men.] The men sat down, in number about five thousand. John vi. 10. Many of them which heard the word (*preached by Peter and John*) believed; and the number of the men was about five thousand; neither was there any among them that lacked; for as many as were possessors of

Jesus constrained his disciples to get into a ship, and to go before him unto the other side, while he sent the multitudes away. And 23 when he had sent the multitudes away, he went up into a mountain apart to pray: and when the evening was come, he was there alone. But the ship was now in the midst of the sea, tossed with 24 waves: for the wind was contrary. And in the fourth watch of 25 the night Jesus went unto them, walking on the sea. And when 26 the disciples saw him walking on the sea, they were troubled, saying, It is a spirit; and they cried out for fear. But straight- 27

heads or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet. *Ac. iv. 4.* 34. God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound in every good work (as it is written, He hath dispersed abroad; he hath given to the poor; his righteousness remaineth for ever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness), being enriched in every thing to all bountifulness, which causeth, through us, thanksgiving to God. *2 Co. ix. 8—11.* My God shall supply all your need, according to his riches in glory, by Christ Jesus. *Phi. iv. 19.*

23 *Jesus constrained his disciples.*] And straightway he constrained his disciples to get into the ship, and to go to the other side before unto Bethsaida, while he sent away the people. *Mar. vi. 45.*

While he sent the multitudes away.] See chap. xiii. 26 and verse 15.

23 *He went up into a mountain, &c.*] See chap. vi. 6. And when he had sent them away he departed into a mountain to pray. *Mar. vi. 46.* It came to pass in those days, that he went out into a mountain to pray, and continued all night in prayer. *Lu. vi. 12.* We (said the apostles) will give ourselves continually to prayer, and to the ministry of the word. *Ac. vi. 4.*

He was there alone.] When Jesus perceived that they would come and take him by force, to make him a king, he departed again into a mountain himself alone; and when even was now come, his disciples went down unto the sea, and entered into a ship, and went over the sea toward Capernaum: and it was now dark, and Jesus was not come to them. *John vi. 15—17.*

24 *Tossed with waves.*] See chap. viii. 24. And he (Jesus) saw them toiling in rowing (for the wind was contrary unto them); and about the fourth watch of the night he cometh unto them, walking upon the sea. *Mar. vi. 48.* And the sea arose by reason of a great wind that blew (whilst the disciples were in the ship going to Capernaum). *John vi. 18.*

25 *The fourth watch of the night.*] Know this, that if the good man of the house had

known in what watch the thief would come, he would have watched, and would not have suffered his house to be broken up. *Mat. xxiv. 43.* And if he (the Lord) shall come in the second watch, or come in the third watch, and find them so (watching), blessed are those servants. *Lu. xii. 38.*

Walking on the sea.] (God) which alone spreadeth out the heavens, and treadeth upon the waves of the sea. *Job ix. 8.* The floods have lifted up, O Lord, the floods have lifted up their voice: the floods lift up their waves; the Lord on high is mightier than the noise of many waters, yea, than the mighty waves of the sea. *Ps. xciii. 3, 4.* (Bless the Lord, O my soul) who layeth the beams of his chambers in the waters: who maketh the clouds his chariot: who walketh upon the wings of the wind. *Ps. civ. 3.* About the fourth watch of the night he (Jesus) cometh unto them, walking upon the sea, and would have passed by them. *Mar. vi. 48.* When they had rowed about five and twenty or thirty furlongs, they see Jesus walking on the sea, and drawing nigh unto the ship; and they were afraid. *John vi. 19.* And "he" ("another mighty angel which came down from heaven") had in his hand a little book open; and he set his right foot upon the sea, and his left foot on the earth. And the angel which I saw stand upon the sea, and upon the earth, lifted up his hand to heaven; and the voice which I heard from heaven spake unto me again, and said, Go, and take the little book which is open in the hand of the angel which standeth upon the sea, and upon the earth. *Re. x. 2, 5, 8.*

26 *They were troubled.*] And when the woman (the witch at Endor) saw Samuel (whom she had brought up for Saul), she cried with a loud voice; and the woman spake to Saul, saying, Why hast thou deceived me? For thou art Saul. And the king said unto her, Be not afraid, for what sawest thou? And the woman said unto Saul, I saw gods ascending out of the earth. And he said unto her, What form is he of? And she said, An old man cometh up, and he is covered with a mantle. And Saul perceived that it was Samuel, and he stooped with his face to the ground, and bowed himself. *1 Sa. xxviii. 12—14.* Fear came upon me, and trembling,

way Jesus spake unto them, saying, Be of good cheer; it is I; 28 be not afraid. And Peter answered him and said, Lord, if it be

which made all my bones to shake; then a spirit passed before my face; the hair of my flesh stood up; it stood still, but I could not discern the form thereof: an image was before mine eyes: there was silence, and I heard a voice, &c. *Job* iv. 14—16. His body (of the angel that appeared to Daniel) also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. And I Daniel alone saw the vision, for the men that were with me saw not the vision: but a great quaking fell upon them, so that they fled to hide themselves: therefore I was left alone, and saw this great vision; and there remained no strength in me, for my comeliness was turned in me into corruption, and I retained no strength: yet I heard the voice of his words, and when I heard the voice of his words, then was I in a deep sleep on my face, and my face toward the ground, and behold, an hand touched me, which set me upon my knees, and upon the palms of my hands. And he said unto me, O Daniel, a man greatly beloved, understand the word that I speak unto thee, and stand upright, for unto thee am I now sent. And when he had spoken this word unto me, I stood trembling. Then said he unto me, Fear not, Daniel! for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. *Da.* x. 6—12. When they (the disciples) saw him walking upon the sea, they supposed it had been a spirit, and cried out (for they all saw him and were troubled), and immediately he talked with them, and saith unto them, Be of good cheer; it is I, be not afraid. *Mar.* vi. 49, 50. And the whole multitude of the people were praying without at the time of incense, and there appeared unto "him" ("Zacharias") an angel of the Lord, standing on the right side of the altar of incense. And when Zacharias saw him he was troubled, and fear fell upon him. *Lu.* i. 10—12. As they (the women who came to the sepulchre) were much perplexed thereabout (at not finding the body of the Lord Jesus), behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? And as "they" ("the apostles") thus spake (concerning Christ's appearance to the two disciples going to Emmaus), Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. Then opened he their understanding, that they might understand the Scriptures.

Lu. xxiv. 4, 5. 36. 45. When she (Rhoda) knew Peter's voice (who had been imprisoned by Herod), she opened not the gate for gladness, but ran in and told (those who were gathered together praying) how Peter stood before the gate. And they said unto her, Thou art mad; but she constantly affirmed that it was even so. Then said they, It is his angel. *Ac.* xii. 15. And in the midst of the seven candlesticks (I saw) one like unto the Son of man; and when I saw him, I fell at his feet as dead. And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive for evermore, Amen: and have the keys of hell and of death. *Re.* i. 13, 17, 18.

27 Be of good cheer.] See chap. ix. 2. These things have I spoken unto you, that in me ye might have peace. In the world ye shall have tribulation: but be of good cheer: I have overcome the world. *John* xvi. 33. And the night following (when the soldiers were commanded to take Paul by force), the Lord stood by him and said, Be of good cheer, Paul; for as thou hast testified of me in Jerusalem, so must thou bear witness also at Rome. *Ac.* xxiii. 11.

It is I.] Who hath wrought and done it, calling the generations from the beginning? I, the Lord, the first, and with the last, I am He. Fear thou not, for I am with thee: be not dismayed, for I am thy God. I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm, Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. *Isa.* xli. 4, 10, 14. I even I am he that comforteth you; who art thou that shouldest be afraid of man, that shall die, and the son of man, which shall be made as grass? *Is.* li. 12. Why are ye troubled (said Jesus to his disciples)? And why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. *Lu.* xxiv. 38, 39. He saith unto them (who saw him walking on the sea), It is I; be not afraid. *John* vi. 20. Let not your heart be troubled; ye believe in God; believe also in me. In my Father's house are many mansions; if it were not so, I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself. That where I am there ye may be also. *John* xiv. 1, 2, 3. Fear not (said the faithful witness to John in the isle of Patmos), I am the first and the last; I am he that liveth and was dead. *Re.* i. 17, 18.

thou, bid me come unto thee on the water. And he said, Come. 29 And when Peter was come down out of the ship, he walked on the water, to go to Jesus. But when he saw the wind boisterous, 30

28 *Bid me come, &c.*] Behold (*said Peter*), we have forsaken all and followed thee: what shall we have therefore? *Mat. xix. 27.* Though all *men* shall be offended because of thee, yet will I never be offended. Jesus saith unto him, Verily I say unto thee, that this night before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. *Mat. xxvi. 33—35.* If I should die with thee, I will not deny thee in any wise. *Mar. xiv. 31.* Simon, Simon (*said Jesus to Peter*), Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted, strengthen thy brethren. And he said unto him, Lord, I am ready to go with thee, both into prison, and to death. Lord, shall we smite with the sword (*said they which were about Jesus, when Judas drew nigh to kiss him*)? And one of them smote a servant of the high priest, and cut off his right ear. *Lu. xxii. 31—33. 49, 50.* Lord, to whom shall we go (*said Peter*); thou hast the words of eternal life. *John vi. 68.* Lord, whither goest thou (*said Simon Peter*)? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow, till thou hast denied me thrice. *John xiii. 36—38.* I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly, according as God hath dealt to every man the measure of faith. *Ro. xii. 3.*

29 *He walked on the water, &c.*] Why could we not cast him out (*said the disciples*)? And Jesus said unto them, Because of your unbelief (*ye could not cast out the unclean spirit from the lunatic*). For verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place, and it shall remove: and nothing shall be impossible unto you. *Mat. xvii. 19, 20.* Verily I say unto you, If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree (*which withered away*); but also if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. *Mat. xxi. 21.* If thou canst believe (*said Jesus to the father of him who had the dumb and deaf spirit*), all things are possible to him that believeth. *Mar. ix. 23.* Have faith in God (*said Jesus to his disciples*); for

verily I say unto you, that whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. *Mar. xi. 22, 23.* If ye had faith as a grain of mustard-seed, ye might say to this sycamore-tree, Be thou plucked up by the root, and be thou planted in the sea, and it should obey you. *Lu. xvii. 6.* His name, through faith in his name, hath made this (*lame*) man strong (*said Peter*), whom ye see and know; yea, the faith which is by him, hath given him this perfect soundness in the presence of you all. *Ac. iii. 16.* And (*Abraham*) being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb; he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. *Ro. iv. 19, 20.* I can do all things through Christ, which strengtheneth me. *Phi. iv. 13.*

30 *When he saw the wind boisterous, &c.*] Thou also wast with Jesus of Galilee (*saith the damsel to Peter in the palace*); but he denied before them all, saying, I know not what thou sayest. And when he was gone out into the porch, another maid saw him, and said unto them that were there, This fellow was also with Jesus of Nazareth! And again he denied with an oath, I do not know the man. And after a while came unto him they that stood by, and said to Peter, Surely thou also art one of them, for thy speech bewrayeth thee. Then began he to curse and to swear, saying, I know not the man. And immediately the cock crew. And Peter remembered the word of Jesus; Before the cock crow, thou shalt deny me thrice. And he went out, and wept bitterly. *Mat. xxvi. 69—75.* When the servant of the man of God (*Elisha*) was risen early, and gone forth, behold an host (*sent by the king of Syria to apprehend Elisha*) compassed the city both with horses and chariots. And his servant said unto him, Alas, my master! how shall we do? And he answered, Fear not; for they that be with us are more than they that be with them. *2 Ki. vi. 15, 16.* Watch ye and pray, lest ye enter into temptation; the spirit truly is ready, but the flesh is weak. And as Peter was beneath in the palace, there cometh one of the maids of the high priest; and when she saw Peter warming himself, she looked upon him and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest. And he went out into the

he was afraid ; and beginning to sink, he cried, saying, Lord, save 31 me. And immediately Jesus stretched forth *his* hand, and caught

porch, and the cock crew. And a maid saw him again, and began to say to them that stood by, This is *one* of them : and he denied it again. And a little after, they that stood by said again to Peter, Surely thou art *one* of them ; for thou art a Galilean, and thy speech agreeth *thereto*. But he began to curse and to swear, saying, I know not this man of whom ye speak. And the second time the cock crew. And Peter called to mind the word that Jesus said unto him, Before the cock crow twice thou shalt deny me thrice. And when he thought thereon he wept. *Mar. xiv. 38. 66—72.* Then took they "him" ("*Jesus*"), and led *him*, and brought him into the high priest's house ; and Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were sat down together, Peter sat down among them. But a certain maid beheld him, as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not ! And after a little while, another saw him, and said, Thou art also of them ; and Peter said, Man, I am not ! And about the space of one hour after, another confidently affirmed, saying, Of a truth, this *fellow* also was with him ; for he is a Galilean ! And Peter said, Man, I know not what thou sayest ; and immediately, while he yet spake, the cock crew. And the Lord turned and looked upon Peter. And Peter remembered the word of the Lord, how he had said unto him, Before the cock crow, thou shalt deny me thrice. And Peter went out and wept bitterly. *Lu. xxii. 54—62.* And Simon Peter stood and warmed himself (*in the palace of the high priest, Caiaphas*), they said therefore unto him, Art not thou also *one* of his disciples ? He denied *it*, and said, I am not ! One of the servants of the high priest (being *his* kinsman, whose ear Peter cut off,) saith, Did I not see thee in the garden with him ? Peter then denied again, and immediately the cock crew. *John xviii. 25, 26, 27.* At my first answer (*in Paul's contest with Alexander the coppersmith*), no man stood with me (*said Paul*), but all men forsook me ; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known ; and that all the Gentiles might hear : and I was delivered out of the mouth of the lion. *2 Ti. iv. 16, 17.*

Lord, save me.] See chap. viii. 24, 25, Arise, O Lord ; save me, O my God ; for thou hast smitten all mine enemies upon the cheek-bone ; thou hast broken the teeth of the ungodly. Ps. iii. 7. Save me, O God, for the waters are come in unto my soul ; I sink in

deep mire, where *there is* no standing ; I am come into deep waters, where the floods overflow me. *Ps. lxxix. 1, 2.* Then they (*who go down to the sea in ships*) cry unto the Lord in their trouble, and he bringeth them out of their distresses : he maketh the storm a calm, so that the waves thereof are still : then are they glad because they be quiet ; so he bringeth them unto their desired haven. *Ps. cvii. 28—30.* The sorrows of death compassed me, and the pains of hell gat hold upon me : I found trouble and sorrow. Then called I upon the name of the Lord : O Lord, I beseech thee, deliver my soul. *Ps. cxvi. 3, 4.* Waters flowed over mine head. Then I said, I am cut off. I called upon thy name, O Lord, out of the low dungeon. Thou hast heard my voice : hide not thine ear at my breathing, at my cry. Thou drewest near in the day that I called upon thee ; thou saidst, Fear not. *La. iii. 54—57.* I cried (*said Jonah*) by reason of mine affliction unto the Lord, and he heard me. Out of the belly of hell cried I, and thou heardest my voice : for thou hadst cast me into the deep in the midst of the seas ; and the floods compassed me about. All thy billows and thy waves passed over me : then I said, I am cast out of thy sight, yet I will look again toward thy holy temple. The waters compassed me about, *even* to the soul : the depth closed me round about ; the weeds were wrapped about my head. I went down to the bottoms of the mountains : the earth with her bars *was* about me for ever : yet hast thou brought up my life from corruption. O Lord my God, when my soul fainted within me, I remembered the Lord, and my prayer came in unto thee, into thine holy temple. *Jon. ii. 2—7.* Lest I should be exalted above measure (*said Paul*) through the abundance of the revelations, there was given to me a thorn in the flesh, the messenger of Satan to buffet me, lest I should be exalted above measure. For this thing I besought the Lord thrice that it might depart from me. And he said unto me, My grace is sufficient for thee ; for my strength is made perfect in *weakness*. Most gladly, therefore, will I rather *glory* in my infirmities, that the power of Christ may rest upon me. Therefore I take pleasure in infirmities, in reproaches, in necessities, in persecutions, in distresses, for Christ's sake, for when I am weak, then am I strong. *2 Co. xii. 7—10.*

31 Stretched forth his hand.] Though I walk in the midst of trouble, thou wilt revive me : thou shalt stretch forth thine hand against the wrath of mine enemies, and thy right hand shall save me. Ps. cxxxviii. 7. Where is He that led "them" ("Israel") by the

him, and said unto him, O thou of little faith, wherefore didst thou doubt? And when they were come into the ship, the wind ceased. Then they that were in the ship came and worshipped 32

right hand of Moses, with his glorious arm dividing the waters before them, to make himself an everlasting name! *Is. lxiii. 12.* And he (*Jesus*) came and took "her" ("*Simon's wife's mother*") by the hand, and lifted her up, and immediately the fever left her, and she ministered unto them. And there came a leper to him. And Jesus, moved with compassion, put forth his hand and touched him, and saith unto him, I will, be thou clean! *Mar. i. 31. 40, 41.* And he took the damsel (*Jairus' daughter*) by the hand, and said, Talitha cumi; which is, being interpreted, Damsel (I say unto thee), Arise! *Mar. v. 41.* And now, Lord (*said the apostles, bring let go by the council*), behold their threatenings; and grant unto thy servants that with all boldness they may speak thy word; by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child Jesus! *Ac. iv. 29, 30.*

And caught him.] Abraham lifted up his eyes (*when about to sacrifice his son Isaac*) and looked, and, behold, behind him a ram caught in a thicket by his horns. And Abraham went and took the ram, and offered him up for a burnt-offering in the stead of his son. And Abraham called the name of that place Jehovah-jireh. As it is said to this day, In the mount of the Lord it shall be seen. *Ge. xlii. 13, 14.* The Lord shall judge his people, and repent himself for his servants; when he seeth that their power is gone, and there is none shut up, or left. *De. xxxii. 36.* Go your way (*said the angel to the women at the sepulchre*); tell his disciples and Peter, that he goeth before you into Galilee; there shall ye see him, as he said unto you. *Mar. xvi. 7.* Simon, Simon, behold Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not, and when thou art converted, strengthen thy brethren. *Lu. xxii. 31, 32.* The Lord is risen indeed (*said the two disciples, on the way to Emmaus*), and hath appeared to Simon. *Lu. xxiv. 34.* An inheritance incorruptible and undefiled, and that fadeth not away (*is*) reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. *1 Pe. i. 4, 5.*

O thou of little faith.] See chap. vi. 30; viii. 26. Why could not we cast him out (*the evil spirit from the lunatic*)? And Jesus said unto them, Because of your unbelief. *Mt. xvii. 19, 20.* Afterwards he (*Jesus*) appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not

them which had seen him after he was risen. *Mar. xvi. 14.* O fools, and slow of heart to believe all that the prophets have spoken (*said Jesus to his disciples after his resurrection*). *Lu. xxiv. 25.* See chap. xv. 28.

Doubt.] If ye have faith and doubt not, ye shall not only do this which is done to the fig tree, but also, if ye shall say unto this mountain, Be thou removed, and be thou cast into the sea, it shall be done. *Mat. xxi. 21.* And when "they" ("*the eleven*") saw him (*in the mountain of Galilee*), they worshipped him, but some doubted. *Mat. xxviii. 17.* Whosoever shall say unto this mountain, Be thou removed, and be thou cast into the sea, and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith. *Mar. xi. 23.* (*Abraham, who is the father of us all*) who against hope believed in hope, that he might become the father of many nations, according to that which was spoken, So shall thy seed be; and being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sara's womb; he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. *Ro. iv. 18—20.* I will therefore that men pray every where, lifting up holy hands, without wrath or doubting. *1 Ti. ii. 8.* If any of you lack wisdom, let him ask in faith, nothing wavering, for he that wavereth is like a wave of the sea, driven with the wind and tossed; for let not that man think that he shall receive any thing of the Lord! A double-minded man is unstable in all his ways. *Ja. i. 6—8.*

32 Come into the ship.] He (*the Lord*) maketh the storm a calm, so that the waves thereof are still. Then are they glad because they be quiet; so he bringeth them to their desired haven. *Ps. cvii. 29, 30.* What manner of man is this (*said they that were in the ship*), that even the wind and the sea obey him? *Mar. iv. 41.* And he went up unto them into the ship (*after walking upon the sea*), and the wind ceased; and they were sore amazed in themselves beyond measure, and wondered. *Mar. vi. 51.* They willingly received him into the ship, and immediately the ship was at the land whither they went. *John vi. 21.*

33 Worshipped him.] See *Mat. ii. 2—11.* Then came she (*the woman of Canaan*) and worshipped him, saying, Lord, help me. *Mat. xv. 25.* And as they (*the women*) went to tell his disciples (*of Jesus' resurrection*), behold, Jesus met them, saying, All hail! And they came and held him by the feet, and worshipped him. And when they (*the eleven*)

34 him, saying, Of a truth thou art the Son of God. And when they

afterwards) saw him, they worshipped him; but some doubted. *Mat. xxviii. 9. 17.* And it came to pass, while he blessed them, he was parted from them, and carried up into heaven. And they worshipped him, and returned to Jerusalem with great joy. *Lu. xxiv. 51, 52.*

Of a truth thou art the Son of God.] See chap. xxvi. 63. Whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. *Mat. xvi. 16.* While he (*Peter*) yet spake (*in the mount of transfiguration*), behold, a bright cloud overshadowed them, and behold, a voice out of the cloud, which said, This is my beloved Son, in whom I am well pleased; hear ye him. *Mat. xvii. 5.* I adjure thee by the living God (*said the high priest to Jesus*), that thou tell us whether thou be the Christ, the Son of God? *Mat. xxvi. 63.* He trusted in God (*said the high priests*), let him deliver him now if he will have him; for he said, I am the Son of God. Now when the centurion, and they that were with him watching Jesus, saw the earthquake, and those things that were done (*at Christ's crucifixion*), they feared greatly, saying, Truly this was the Son of God. *Mat. xxvii. 43. 54.* I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. *Ps. ii. 7.* He (*Nebuchadnezzar*) answered and said, Lo, I see four men loose in the midst of the fire (*of the furnace*), and they have no hurt; and the form of the fourth is like the Son of God. *Da. iii. 25.* The beginning of the Gospel of Jesus Christ, the Son of God. *Mar. i. 1.* The high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? And Jesus said, I am. *Mar. xiv. 61, 62.* Truly this was the Son of God (*said the centurion*). *Mar. xv. 39.* That holy thing which shall be born of thee (*said the angel to Mary*) shall be called the Son of God. *Lu. i. 35.* Devils also came out of many, crying out, and saying, Thou art Christ, the Son of God. *Lu. iv. 41.* When he (*that had the legion*) saw Jesus, he cried out, and fell down before him, and with a loud voice said, What have I to do with thee, Jesus, thou Son of God most High? *Lu. viii. 28.* No man hath seen God at any time, the only begotten Son which is in the bosom of the Father he hath declared him. Rabbi, thou art the Son of God (*said Nathanael to Jesus*), thou art the King of Israel. *John i. 18. 49.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. *John iii. 16.* But Jesus answered them, My Father worketh hitherto, and I work. That all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *John v. 17. 23.*

We believe, and are sure (*said Simon Peter*) that thou art that Christ, the Son of the living God. *John vi. 69.* Jesus heard that they (*the Jews*) had cast him out (*the man that was born blind, and healed by him*); and when he had found him, he said unto him, Dost thou believe on the Son of God? He answered and said, Who is he, Lord, that I might believe on him? And Jesus said unto him, Thou hast both seen him, and it is he who talketh with thee. And he said, Lord, I believe. And he worshipped him. *John ix. 35—38.* She (*Martha*) said unto him, Yea, Lord, I believe that thou art the Christ, the Son of God, which should come into the world. *John xi. 27.* And (*Jesus*) lifted up his eyes to heaven, and said, Father, the hour is come, glorify thy Son, that thy Son also may glorify thee. *John xvii. 1.* We have a law (*said the Jews*), and by our law he ought to die, because he made himself the Son of God. *John xix. 7.* These (*the words of this book*) are written that ye might believe that Jesus is the Christ, the Son of God. *John xx. 31.* I believe (*said the Ethiopian eunuch to Philip*) that Jesus Christ is the Son of God. *Ac. viii. 37.* Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David, according to the flesh, and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. i. 1—4.* For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. *Ro. viii. 3.* God, who at sundry times and in divers manners spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world. *He. i. 1, 2.* Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. *1 John ii. 10.* He that believeth on the Son of God hath the witness in himself: he that believeth not, God hath made him a liar; because he believeth not the record that God gave of his Son. *1 John v. 10.*

34 *When they were gone over, &c.]* When they had passed over, they came into the land of Gennesaret, and drew to the shore. And when they were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as

were gone over, they came into the land of Gennesaret. And 35 when the men of that place had knowledge of him, they sent out into all that country round about, and brought unto him all that were diseased; And besought him that they might only touch the 36 hem of his garment: and as many as touched were made perfectly whole.

CHAPTER XV.

THEN came to Jesus Scribes and Pharisees, which were of Jeru- 1

touched him were made whole. *Mar. vi. 53—56.*

The land of Gennesaret.] It came to pass, that as the people pressed upon him to hear the word of God, he stood by the lake of Gennesaret. *Lu. v. 1.*

35 *They sent out into all that country.]* See chap. iv. 23, 24, 25, and com. And again he entered into Capernaum after some days; and straightway many were gathered together, insomuch that there was no room to receive them, no, not so much as about the door, and he preached the word unto them. *Mar. ii. 1, 2, &c.* And a great multitude from Galilee followed him; and from Judea, and from Jerusalem, and from Idumea, and from beyond Jordan; and they about Tyre and Sidon, a great multitude, when they had heard what great things he did came unto him. And he spake to his disciples that a small ship should wait on him because of the multitude, lest they should throng him, for he had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues. *Mar. iii. 7—10.* They (the people) knew him (Jesus, as he came out of a ship to the shore of Gennesaret), and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. *Mar. vi. 54, 55.*

36 *Only touch, &c.]* See chap. ix. 20, 21. He had healed many, insomuch that they pressed upon him for to touch him, as many as had plagues. *Mar. iii. 10.* And the whole multitude sought to touch him, for there went virtue out of him, and healed them all. *Lu. vi. 19.*

Hem of his garment.] See chap. ix. 20. Beneath, upon the hem of "it" ("the robe of the Ephod") thou shalt make pomegranates of blue, and of purple, and of scarlet, round about the hem thereof; the bells of gold between them round about, &c. *Ex. xxviii. 33, &c.*

Perfectly whole.] All that the Father giveth me shall come to me; and him that cometh to me I will in no wise cast out. *John vi. 37.* If a man on the sabbath-day (said Jesus) receive circumcision, that the law of Moses should not be broken, are ye angry at me because I have made a man every whit

whole on the sabbath-day? *John vii. 23.* His name, through faith in his name, hath made this man strong (said Peter, concerning the lame man), whom ye see and know; yea, the faith which is by him hath given him this perfect soundness, in the presence of you all. *Ac. iii. 16.* If we this day be examined (said Peter) of the good deed done to the impotent man, by what means he is made whole, be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. And beholding the man which was healed standing with them, they could say nothing against it. But when they commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? For that indeed a notable miracle has been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. *Ac. iv. 9, 10, 14, 15, 16.*

CHAP. XV.—1 *Came to Jesus.]* Then came together unto him the Pharisees, and certain of the Scribes which came from Jerusalem; and when they saw some of his disciples eat bread with defiled (that is to say, with unwashen) hands, they found fault. *Mar. vii. 1, 2, &c.*

Scribes and Pharisees.] See chap. v. 20. Their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? *Lu. v. 30.* And there arose a great cry (respecting Paul). And the Scribes that were of the Pharisees' part arose, and strove, saying, We find no evil in this man; but if a spirit or an angel have spoken to him, let us not fight against God. *Ac. xxiii. 9.*

Which were of Jerusalem.] It came to pass on a certain day as he (Jesus) was teaching, that there were Pharisees and doctors of the law sitting by, which were come out of every town of Galilee, and Judea, and Jerusalem, and the power of the Lord was present to heal them. And the Scribes and Pharisees (having heard Jesus say to a man taken with the palsy, Thy sins are forgiven thee) began to reason, saying, Who is this which speaketh

2 salēm, saying, Why do thy disciples transgress the tradition of the
3 elders? for they wash not their hands when they eat bread. But
he answered and said unto them, Why do ye also transgress the
4 commandment of God by your tradition? For God commanded,
saying, Honour thy father and mother; and, He that curseth father
5 or mother, let him die the death. But ye say, Whosoever shall

blasphemies: who can forgive sins but God alone? *Lu. v. 17, 21.*

2 *Transgress the tradition.*] The Pharisees and all the Jews, except they wash their hands oft, eat not, holding the tradition of the elders: and when they come from the market, except they wash they eat not. And many other things there be, which they have received to hold, as the washing of cups and pots, brazen vessels, and of tables. Then the Pharisees and Scribes asked him, Why walk not thy disciples according to the tradition of the elders, but eat bread with unwashen hands? *Mar. vii. 3, 4, 5.* I persecuted the Church of God (*said Paul*), and wasted it; and profited in the Jews' religion above many my equals in mine own nation, being more exceedingly zealous of the traditions of my fathers. *Gal. i. 14.* Beware, lest any man spoil you through philosophy and vain deceit, after the tradition of men. If ye be dead with Christ from the rudiments of the world, why as though living in the world are ye subject to ordinances (touch not, taste not, handle not, which all are to perish with the using) after the commandments and doctrines of men? Which things indeed have a shew of wisdom in will-worship, and humility, and neglecting of the body; not in any honour to the satisfying of the flesh. *Col. ii. 8. 20—23.* Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation received by tradition from your fathers. *1 Pe. i. 18.*

3 *Why do ye also transgress, &c.*] See chap. vii. 3—5, and verse 2. Well hath Esaias prophesied of you, hypocrites (*said Jesus to the Pharisees and Scribes*), as it is written, This people honoureth me with their lips, but their heart is far from me. Howbeit, in vain do they worship me, teaching for doctrines the commandments of men; for, laying aside the commandment of God, ye hold the tradition of men, as the washing of pots and cups, and many other such like things ye do: making the word of God of none effect through your tradition which ye have delivered. *Mar. vii. 6, 7, 8. 13.* Rebuke "them" ("the Cretians") sharply, that they may be sound in the faith, not giving heed to Jewish fables, and commandments of men, that turn from the truth. *Tit. i. 13, 14.*

4 *God commanded, &c.*] See chap. iv. 10; v. 17—19. Should not a people seek unto their God? for the living to the dead? To

the law and to the testimony: if they (*a people*) speak not according to this word, it is because there is no light in them. *Isa. viii. 19, 20.* Do we make void the law, through faith? God forbid: yea, we establish the law. *Ro. iii. 31.*

Honour thy father and mother.] Honour thy father and thy mother (*said Jesus to the young man who had great possessions*). *Mat. xix. 19.* Honour thy father and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. *Ec. xx. 12.* Ye shall fear every man his mother and his father. *Le. xix. 3.* Honour thy father and thy mother, as the Lord thy God hath commanded thee. *De. v. 16.* Hearken unto thy father that begat thee, and despite not thy mother when she is old. *Pr. xiii. 22.* Children, obey your parents in the Lord, for this is right; honour thy father and mother (which is the first commandment with promise). *Ep. vi. 1, 2.*

He that curseth father or mother, &c.] He that curseth his father or his mother shall surely be put to death. *Ex. xxi. 17.* Every one that curseth his father or his mother shall surely be put to death: he hath cursed his father or his mother, his blood shall be upon him. *Le. xx. 9.* If a man have a stubborn and rebellious son, which will not obey the voice of his father, or the voice of his mother, and that when they have chastened him will not hearken unto them, then shall his father and his mother lay hold on him, and bring him out unto the elders of his city, and unto the gate of his place; and they shall say unto the elders of his city, This our son is stubborn and rebellious; he will not obey our voice: he is a glutton and a drunkard. And all the men of his city shall stone him with stones, that he die. *De. xxi. 18—21.* Cursed be he that setteth light by his father or his mother. And all the people shall say, Amen. *De. xxvii. 16.* Whoso curseth his father or his mother, his lamp shall be put out in obscure darkness. *Pr. xx. 20.* The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Pr. xxx. 17.* Children, obey your parents in the Lord, for this is right. *Ep. vi. 1.*

5 *Ye say, &c.*] Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools, and blind! for whether is

say to *his* father or *his* mother, *It is* a gift, by whatsoever thou mightest be profited by me; And honour not his father or his mother, *he shall be free*. Thus have ye made the commandment of God of none effect by your tradition. *Ye hypocrites*, well did 7 Esaias prophesy of you, saying, This people draweth nigh unto 8

greater, the gold, or the temple that sanctifieth the gold? And whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. *Mat. xxiii. 16, 17, 18.* The Lord took me (*said Amos*) as I followed the flock; and the Lord said unto me, Go, prophesy unto my people Israel. Now, therefore, hear thou the word of the Lord; thou sayest, Prophesy not against Israel, and drop not *thy word* against the house of Isaac. Therefore, thus saith the Lord; Thy wife shall be an harlot in the city, and thy sons and thy daughters shall fall by the sword; and thy land shall be divided by line, and thou shalt die in a polluted land. And Israel shall surely go into captivity forth of his land. *Am. vii. 15, 16, 17.* Moses said, Honour thy father and thy mother; and whoso curseth father or mother, let him die the death. But ye say, If a man shall say to his father or his mother, *It is* corban; that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free*: and ye suffer him no more to do ought for his father or his mother, making the word of God of none effect through your tradition which ye have delivered, and many such like things do ye. *Mar. vii. 11, 12, 13.* Peter and John answered and said unto them (*to those who forbade their speaking in the name of Christ*), Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac. iv. 19.* Peter, and the other apostles, answered and said, We ought to obey God rather than men. *Ac. v. 29.*

It is a gift.] If it be a beast whereof men bring an offering unto the Lord, all that *any man* giveth of such unto the Lord shall be holy. Only the firstling of the beasts which should be the Lord's firstling, no man shall sanctify it: it is the Lord's. *Le. xxvii. 9, 26.* *It is* a snare to the man who devoureth that which is holy, and after vows to make enquiry. *Pr. xx. 25.* Ye say, If a man shall say to his father or mother, *It is* corban; that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free*: and ye suffer him no more to do ought for his father or his mother. *Mar. vii. 11, 12.*

6 Honour not his father, &c.] Honour widows that are widows indeed; but if any widow have children or nephews, let them learn first to shew piety at home, and to requite their parents, for that is good and acceptable before God. But if any provide not for his own, and specially for those of his own

house, he hath denied the faith, and is worse than an infidel. If any man or woman that believeth have widows, let them relieve them that are widows indeed. *1 Ti. v. 3, 4, 8, 16.*

Thus have ye made the commandment, &c.] It is time for thee, Lord, to work, for they have made void thy law. My zeal hath consumed me, because mine enemies have forgotten thy words. *Ps. cxix. 126, 139.* How do ye say, We are wise, and the law of the Lord is with us? Lo, certainly, in vain made he it, the pen of the Scribes is in vain. *Je. viii. 8.* My people are destroyed for lack of knowledge: because thou hast rejected knowledge, I will also reject thee, that thou shalt be no priest to me; seeing thou hast forgotten the law of thy God, I will also forget thy children. *Ho. iv. 6.* The priests' lips should keep knowledge, and they should seek the law at his mouth; for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways; but have been partial in the law. *Mal. ii. 7, 8, 9.* Ye suffer him no more to do ought for his father or his mother (*said Jesus to the Scribes and Pharisees*), making the word of God of none effect through your tradition which ye have delivered. *Mar. vii. 12, 13.* Do we then make void the law through faith? God forbid: yea, we establish the law. *Ro. iii. 31.*

7 Hypocrites.] See chap. vii. 5.

Well did Esaias prophesy.] Well hath Esaias prophesied of you, hypocrites, as it is written, This people honoureth me with their lips, but their heart is far from me. *Mar. vii. 6.* And when they (*to whom Paul preached*) agreed not among themselves, they departed after that Paul had spoken one word, Well spake the Holy Ghost by Esaias the prophet unto our fathers, saying, Go unto this people, and say, Hearing ye shall hear, and shall not understand; and seeing ye shall see, and not perceive. For the heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their hearts, and should be converted: and I should heal them. *Ac. xxviii. 25, 26, 27.*

8 Draweth nigh unto me with their mouth.] Wherefore the Lord said, Forasmuch as this

me with their mouth, and honoureth me with *their* lips; but their heart is far from me. But in vain they do worship me, teaching 10 for doctrines the commandments of men. And he called the

people draw near *me* with their mouth and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men, therefore I will proceed to do a marvelous work, &c. *Is.* xxix. 13. They come unto thee as the people cometh, and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. *Ez.* xxxiii. 31. Jesus saw Nathanael coming to him and saith of him, Behold an Israelite indeed, in whom is no guile! *John* i. 47. He that will love life and see good days, let him refrain his tongue from evil, and his lips that they speak no guile. *1 Pe.* iii. 10.

But *their heart is far from me.*] My son, give me thine heart, and let thine eyes observe my ways. *Pr.* xxiii. 26. Thou hast planted "them" ("*the wicked*"), yea, they have taken root, they grow, yea, they bring forth fruit; thou art near in their mouth, and far from their reins. *Je.* xii. 2. Thou (*Simon the sorcerer*) hast neither part nor lot in this matter; for thy heart is not right in the sight of God. *Ac.* viii. 21. Take heed, brethren, lest there be in any of you an evil heart of unbelief in departing from the living God. *He.* iii. 12.

9 In vain they do worship.] Thou shalt not take the name of the Lord thy God in vain: for the Lord will not hold him guiltless that taketh his name in vain. *Ex.* xx. 7. If ye shall despise my statutes, or if your soul abhor my judgments, so that ye will not do all my commandments, but that ye break my covenant, I also will do this unto you. I will even appoint over you terror, consumption, and the burning ague, that shall consume the eyes, and cause sorrow of heart, and ye shall sow your seed in vain, for your enemies shall eat it. And your strength shall be spent in vain, for your land shall not yield her increase, neither shall the trees of the land yield their fruits. *Le.* xxvi. 15, 16, 20. Now David had said (*as Abigail had come to meet him in order to pacify him*), Surely in vain have I kept all that this fellow (*Nabal*) hath in the wilderness, so that nothing was missed of all that pertained unto him: and he hath requited me evil for good. *1 Sa.* xxv. 21. Surely every man walketh in a vain shew. *Ps.* xxxix. 6. Verily I have cleansed my heart in vain, and washed mine hands in innocency. *Ps.* lxxiii. 13. Be not rash with thy mouth, and let not thine heart be hasty to utter any thing before God; for God is in heaven, and thou upon earth, therefore let thy words be few. A fool's voice is known

by multitude of words: when thou vowest a vow unto God, defer not to pay it; for he hath no pleasure in fools; pay that which thou hast vowed. Better is it that thou shouldest not vow, than that thou shouldest vow and not pay. Suffer not thy mouth to cause thy flesh to sin, neither say thou before the angel that it was an error. Wherefore should God be angry at thy voice, and destroy the work of thine hands; for in the multitude of dreams and many words there are also divers vanities. But fear thou God. *Ec.* v. 2, 4—7. Bring no more vain oblations, incense is an abomination unto me. The new-moons and sabbaths, the calling of assemblies, I cannot away with; it is iniquity even the solemn meeting; your new-moons and your appointed feasts my soul hateth. They are a trouble unto me, I am weary to bear them. And when ye spread forth your hands, I will hide mine eyes from you; yea, when ye make many prayers, I will not hear your hands are full of blood. *Is.* i. 13, 14, 15. Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins, yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God; they ask of me the ordinance of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. *Is.* lviii. 1, 2, 3. Ye have said, It is vain to serve God: and what profit is it that we have kept his ordinance, and that we have walked mournfully before the Lord of hosts? *Mal.* ii. 14. In vain do they worship me, teaching for doctrines the commandments of men. *Mar.* vii. 7. I declare unto you the Gospel by which ye are saved if ye keep in memory what I preached unto you, unless ye have believed in vain. *1 Co.* xv. 1, 2. With this know, O vain man, that faith without works is dead? *Ja.* ii. 20.

Teaching for doctrines, &c.] What thing soever I command you, observe to do it: thou shalt not add thereto nor diminish from it. *De.* xii. 32. Every word of God is pure; he is a shield unto them that put their trust in him. Add thou not unto his words, lest he reprove thee, and thou be found a liar. *Pe.* xxx. 5, 6. Forasmuch as this people draw near me with their mouth, and with their lips do honour me, but have removed their heart far from me, and their fear toward me is taught by the precept of men: therefore, behold, I will

multitude, and said unto them, Hear, and understand: Not that **11** which goeth into the mouth defileth a man; but that which

proceed to do a marvellous work among this people. *Is. xxix. 13, 14.* Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. And not holding the Head, from which all the body, by joints and bands, having nourishment ministered, and knit together, increaseth with the increase of God. Wherefore if ye be dead with Christ from the rudiments of the world, why, as though living in the world, are ye subject to ordinances. (Touch not, taste not, handle not, which all are to perish with the using,) after the commandments and doctrines of men? *Col. ii. 18—22.* Neither give heed to fables, and endless genealogies, which minister questions, rather than godly edifying which is in faith: *so do. 1 Ti. i. 4.* Now the Spirit speaketh expressly, That in the latter times some shall depart from the faith, giving heed to seducing spirits and doctrines of devils. Speaking lies in hypocrisy, having their conscience seared with a hot iron. Forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. *1 Ti. iv. 1, 2, 3.* If thou put the brethren in remembrance of these things thou shalt be a good minister of Jesus Christ, nourished up in the words of faith, and of good doctrine, whereunto thou hast attained. But refuse profane and old wives' fables, and exercise thyself rather unto godliness. *1 Ti. iv. 6, 7.* Not giving heed to Jewish fables, and commandments of men, that turn from the faith. *Ti. i. 14.* Be not carried about with divers and strange doctrines; for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. *He. xiii. 9.* I testify unto every man that heareth the words of the prophecy of this book; if any man shall add unto these things, God shall add unto him the plagues that are written in this book. *Re. xxii. 18.*

10 Called the multitude.] Micaiah (the prophet) said, If thou (*Ahab*) return at all in peace, the Lord hath not spoken by me: and he said, Harken, O my people, every one of you. *1 Ki. xxii. 28.* And when he (*Jesus*) had called all the people unto him, he said unto them, Harken unto me every one of you, and understand. If any man have ears to hear, let him ear. *Mar. vii. 14, 16.* Then, in the audience of all the people, he said unto his disciples, Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms

at feasts, which devour widows' houses, and for a shew make long prayers, the same shall receive greater damnation. *Lu. xx. 45, 46, 47.*

Hear, and understand.] See chap. xiii. 19. When ye shall see the abomination of desolation, spoken of by Daniel the prophet, stand in the holy place (whoso readeth, let him understand). *Mat. xxiv. 15.* Go and tell this people (*said the Lord to Isaiah*), Hear ye indeed, but understand not; and see ye indeed, but perceive not. *Is. vi. 9.* Incline your ear, and come unto me; hear, and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David. *Is. lv. 3.* Then opened "he" ("*Jesus*") their understanding, that they might understand the Scriptures. *Lu. xxiv. 45.* Wherefore I cease not to give thanks for you, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. *Ep. i. 16, 17.* We do not cease to pray for you, and to desire that ye might be filled with the knowledge of his will, in all wisdom and spiritual understanding. *Col. i. 9.* If any of you lack wisdom, let him ask of God, that giveth to all men liberally and upbraideth not, and it shall be given him. *Ja. i. 5.* See verse 16.

11 That which goeth into the mouth.] There is nothing from without a man, that entering into him can defile him: but the things which come out of him, those are they that defile the man. *Mar. vii. 16.* When the Pharisee (*with whom Jesus sat at meat*) saw it (*that he sat down to meat*), he marvelled that he had not first washed before dinner. Give alms of such things as ye have, and behold, all things are clean unto you. *Lu. xi. 38, 41.* I have never eaten any thing (*said Peter to the Lord*) that is common or unclean. *Ac. x. 14.* And the voice spake unto him again the second time, What God hath cleansed, that call not thou common. *Ac. x. 15.* See chap. xi. 8, 9. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. The kingdom of God is not meat and drink, but righteousness, and peace, and joy in the Holy Ghost. For meat, destroy not the work of God: all things indeed are pure. But it is evil for that man who eateth with offence. *Ro. xiv. 14, 17, 20.* Every creature of God is good, and nothing to be refused, if it be received with thanksgiving. For it is sanctified by the word of God, and prayer. *1 Ti. iv. 4, 5.* Unto the pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is de-

12 cometh out of the mouth, this defileth a man. Then came his disciples, and said unto him, Knowest thou that the Pharisees 13 were offended, after they heard this saying? But he answered and said, Every plant, which my heavenly Father hath not

filed. *Tit. i. 15.* Be not carried about with divers and strange doctrines: for it is a good thing that the heart be established with grace, not with meats, which have not profited them that have been occupied therein. *He. xiii. 9.*

But that which cometh out of the mouth.] See verses 18—20. See chap. xii. 34—37. His mouth is full of cursing, and deceit, and fraud. *Ps. x. 7.* Under his tongue is mischief and vanity; they speak vanity every one with his neighbour, with flattering lips, and with a double heart do they speak. *Ps. xii. 2.* Thy tongue deviseth mischiefs, like a sharp razor, working deceitfully. Thou lovest evil more than good, and lying rather than to speak righteousness. Thou lovest all devouring words, O thou deceitful tongue. *Ps. lii. 2, 3, 4.* Whom hast thou reproached and blasphemed, and against whom hast thou exalted thy voice, and lifted up thine eyes on high? *even against the Holy One of Israel. Is. xxxvii. 23.* Your hands are defiled with blood, and your fingers with iniquity; your lips have spoken lies, your tongue hath muttered perverseness. None calleth for justice, nor any pleadeth for truth: they trust in vanity and speak lies: they conceive mischief and bring forth iniquity. In transgressing and lying against the Lord, and departing away from our God, speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off: for truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey. And the Lord saw it, and it displeased him that there was no judgment. *Is. lix. 3, 4.* 13, 14, 15. "They" ("the Jews") bend their tongues like their bow, for lies; but they are not valiant for the truth, upon the earth, for they proceed from evil to evil. And they know not me, saith the Lord, take ye heed every one of his neighbour, and trust ye not in any brother, for every brother will utterly supplant, and every neighbour will walk with slanders: and they will deceive every one his neighbour, and will not speak the truth: they have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit, through deceit they refuse to know me, saith the Lord. *Je. ix. 3—6.* Their throat is an open sepulchre, with their tongues they have used deceit. The poison of asps is under their lips, whose mouth is full of cursing and bitterness. *Ro. iii. 13, 14.* The tongue is a little member, and boasteth great things.

Behold, how great a matter a little fire kindleth! and the tongue is a fire, a world of iniquity, so is the tongue among our members that it defileth the whole body, and setteth on fire the course of nature, and it is set on fire of hell; for every kind of beasts, and of birds, and of serpents, and of things in the sea, is tamed, and hath been tamed of mankind, but the tongue can no man tame. It is an unruly evil, full of deadly poison. *Ja. iii. 5—8.* When "they" ("the false teachers") speak great swelling words of vanity, they allure through the lusts of the flesh, through much wantonness, those that were clean escaped from them who live in error. *2 Pe. ii. 18.*

12 Knowest thou, &c.] Lest we should offend "them" ("that received tribute money" said Jesus), go thou (Peter) to the sea, and cast an hook, and take up the fish that first cometh up, and when thou hast opened his mouth, thou shalt find a piece of money, that take and give unto them for me and thee. *Mat. xvii. 27.* The messenger that was gone to call Micaiah (the prophet, to king Ahab), spake unto him, saying, Behold, now the words of the prophets declare good unto the king with one mouth; let thy word, I pray thee, be like the word of one of them, and speak that which is good. And Micaiah said, As the Lord liveth, what the Lord saith unto me, that will I speak. *1 Ki. xxii. 13, 14.* Give none offence, neither to the Jews, nor to the Gentiles, nor to the Church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many that they be saved. *1 Co. i. 32.* 33. We then beseech you that ye receive not the grace of God in vain; giving no offence in any thing, that the ministry be not blamed. *2 Co. vi. 1. 3.* To "whom" (the "false brethren," said Paul) we gave place by subjection, no not for an hour, that the truth of the Gospel might continue with you. *Gal. ii. 5.* The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja. iii. 17.*

13 Every plant, which my heavenly Father, &c.] See chap. xiii. 40, 41. Those that be planted in the house of the Lord, shall flourish in the courts of our God. *Ps. xiii. 13.* "Thy" ("the church's") people shall be all righteous; they shall inherit the land for ever, the branch of my planting, the work of my hands, that I may be glorified. *Is. lx. 21.* Every branch in me that beareth not fruit, I will take away, and every branch that beareth

planted, shall be rooted up. Let them alone: they be blind leaders 14 of the blind. And if the blind lead the blind, both shall fall into the ditch. Then answered Peter and said unto him, Declare 15 unto us this parable. And Jesus said, Are ye also yet without 16

fruit, he purgeth it, that it may bring forth more fruit. As the branch cannot bear fruit of itself, except it abide in the vine, no more can ye (*said Jesus*), except ye abide in me. I am the vine, ye are the branches. If a man abide not in me he is cast forth as a branch and is withered, and men gather them, and cast them into the fire, and they are burned. *John xv. 2, 4, 5, 6.* If any man build upon this foundation, gold, silver, precious stones, wood, hay, stubble, every man's work shall be made manifest: for the day shall declare it, because it shall be revealed by fire; and the fire shall try every man's work of what sort it is. If any man's work abide which he has built there-upon, he shall receive a reward. If any man's work shall be burnt he shall suffer loss, but he himself shall be saved; yet so as by fire. *1 Co. iii. 12—15.*

14 *Let them alone.*] Ephraim is joined to idols, let him alone. *Ho. iv. 17.* If any man teach otherwise (*than Paul's doctrine*), he is proud, knowing nothing, but doting about questions and strifes of words, whereof cometh envy, strife, railings, evil surmisings, perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness: from such withdraw thyself. *1 Ti. vi. 3, 5.* See chap. xvi. 4.

They be blind leaders of the blind.] Woe unto you (*Scribes and Pharisees*) ye blind guides, ye fools and blind, ye blind guides, which strain at a gnat and swallow a camel. *Mat. xxiii. 16, 17, 19, 24.* The leaders of this people cause them to err, and they that are led of them are destroyed. *Is. ix. 16.* Who is blind but my servant? Who is blind as he that is perfect, and blind as the Lord's servant. *Is. xlii. 19.* His watchmen are blind. Sleeping, lying down, loving to slumber. *Is. lvi. 10.* Ye (*the priests*) are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of Hosts. *Mal. ii. 8.* And he (*Jesus*) spake a parable unto them; Can the blind lead the blind? shall they not both fall into the ditch? *Lu. vi. 39.*

And if the blind lead the blind, &c.] The Prophets prophesy falsely, and the Priests bear rule by their means, and my people love to have it so. And what will ye do in the end thereof. *Je. v. 31.* Were they ashamed when they had committed abomination? Nay, they were not at all ashamed, neither could they blush! Therefore they shall fall among them that fall, and at the time that I visit them, they shall be cast down, saith the

Lord. *Je. vi. 15.* See *Je. viii. 12.* If the prophet be deceived when he hath spoken a thing, I the Lord have deceived that prophet, and I will stretch out my hand upon him, and will destroy him from the midst of my people Israel. And they shall bear the punishment of their iniquity; the punishment of the prophet shall be even as the punishment of him that seeketh unto him. *Ez. xiv. 9, 10.* Thus saith the Lord concerning the prophets that make my people err; Night shall be unto you, that ye shall not have a vision, and it shall be dark unto you that ye shall not divine. And the sun shall go down over the prophets, and the day shall be dark over them. Then shall the seers be ashamed and the diviners confounded; yea, they shall cover their lips, for there is no answer of God. *Mi. iii. 3, 6, 7.* There were false prophets among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. These are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. *2 Pe. ii. 1, 17.* The beast was taken, and with him the false prophets that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image. These both were cast alive into a lake of fire burning with brimstone. *Re. xix. 20.* Without (*the New Jerusalem*) are dogs and sorcerers, and whoremongers and idolaters, and whosoever loveth and maketh a lie. *Re. xxii. 15.*

15 *Declare unto us this parable.*] See chap. xiii. 36. Without a parable spake he not unto them, and when they were alone he expounded all things to his disciples. *Mar. iv. 34.* Lo now speakest thou plainly (*said his disciples, when Jesus had said unto them, "I came from the Father, and am come into the world: again I leave the world, and go to the Father,"*), and speakest no proverb. *John xvi. 29.*

16 *Are ye also yet, &c.*] See *vers 10,* and chap. xiii. 51. Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. For precept must be upon precept, precept upon precept, line upon line, line upon line; here a little and there a little. *Is. xxviii. 9, 10.* They considered not the miracle of the loaves, for their heart was hardened. *Mar. vi. 52.* They understood not that saying, (*that Christ should rise the third day*), and

17 understanding? Do not ye yet understand, that whatsoever entereth in at the mouth goeth into the belly, and is cast out into 18 the draught? But those things which proceed out of the mouth come 19 forth from the heart; and they defile the man. For out of the heart

were afraid to ask him. *Mar. ix. 32.* And they understood none of these things (*which Jesus spake of his sufferings, death and resurrection*); and this saying was hid from them, neither knew they the things which were spoken. *Lu. xviii. 34.* Then (*having eat with his disciples after his resurrection*) opened he their understanding, that they might understand the Scriptures. *Lu. xxiv. 45.* When, for the time, ye ought to be teachers, ye have need that one teach you again, which be the first principles of the oracles of God, and are become such as have need of milk and not of strong meat. *He. v. 12.*

17 *That whatsoever entereth in at the mouth,*] Whatsoever thing from without entereth into the man, it cannot defile him; because it entereth not into his heart, but into the belly, and goeth out into the draught, purging all meats. And he said, That which cometh out of the man, that defileth the man. *Mar. vii. 18—20.* A good man, out of the good treasure of his heart, bringeth forth that which is good, and an evil man out of the evil treasure of his heart, bringeth forth that which is evil, for of the abundance of the heart the mouth speaketh. *Lu. vi. 45.* Meats (*are lawful*) for the belly and the belly for meats; but God shall destroy both it and them. *1 Co. vi. 13.* Touch not, taste not, handle not (*the rudiments or elements of the world*), which all are to perish with the using. *Col. ii. 21, 22.* The tongue is a fire, a world of iniquity: so is the tongue among our members, that it defileth the whole body. *Ja. iii. 6.*

And is cast out into the draught.] "They" (*"the captains of Jehu"*) brake down the image of Baal, and brake down the house of Baal, and made it a draught-house unto this day. *2 Ki. x. 27.*

18 *Those things which proceed out of the mouth.*] See verse 11, and chap. xii. 34. The words of his mouth are iniquity and deceit, he (*the wicked*) hath left off to be wise, and to do good. *Ps. xxxvi. 3.* A naughty person, a wicked man walketh with a froward mouth. *Pr. vi. 12.* The lips of the righteous know what is acceptable, but the mouth of the wicked speaketh frowardness. *Pr. x. 32.* The tongue of the wise useth knowledge aright, but the mouth of fools poureth out foolishness. The heart of the righteous studieth to answer, but the mouth of the wicked poureth out evil things. *Pr. xv. 2, 28.* Out of thine own mouth will I judge thee, thou wicked servant (*said the nobleman in the parable, who left money with his servants to trade with*). Thou knewest that I was an

austere man, taking up that I laid not down, and reaping that I did not sow, &c. *Lu. xii. 22.* The tongue is a fire, a world of iniquity; the tongue no man can tame. *It is an unruly evil, full of deadly poison; therewith bless we God, even the Father, and therewith curse we men, which are made after the similitude of God.* Out of the same mouth proceedeth blessing and cursing: my brethren, these things ought not so to be. *Ja. iii. 6—10.* And there was given unto him (*the beast*), a mouth speaking great things and blasphemies. *Re. xiii. 5.* And he opened his mouth in blasphemy against God, to blaspheme his name, and his tabernacle, and them that dwell in heaven. *Re. xiii. 6.*

19 *Out of the heart proceed, &c.*] See verse 11. God saw that the wickedness of man was great in the earth, and that every imagination of the thoughts of his heart was only evil continually. *Ge. vi. 5.* The imagination of man's heart (*said God*) is evil from his youth. *Ge. viii. 21.* Keep thy heart with all diligence, for out of it are the issues of life. *Pr. iv. 23.* Frowardness is in "his" (*"the wicked man's"*) heart, he deviseth mischief continually, he soweth discord. *Pr. vi. 14.* Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him. *Pr. xxii. 15.* The thought of foolishness is sin. *Pr. xxiv. 9.* The heart is deceitful above all things, and desperately wicked, who can know it? *Je. xvii. 9.* From within, out of the heart, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, an evil eye, blasphemy, pride, foolishness; all these evil things come from within and defile the man. *Mar. vii. 21, 22, 23.* As it is written, *there is none righteous, no not one; there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable, there is none that doeth good, no not one.* Their throat is an open sepulchre; with their tongues they have used deceit; the poison of asps is under their lips, whose mouth is full of cursing and bitterness: their feet are swift to shed blood, destruction and misery are in their ways, and the way of peace have they not known; there is no fear of God before their eyes. Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 10—12.* I know (*said Paul*) that in me (*that is, in my flesh*) dwelleth no good thing, for to will is present with me; but *how to perform that*

proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: These are *the things* which defile a man: but to eat with unwashen hands defileth not a man. Then Jesus went thence, and departed into the coasts of Tyre and 21

which is good, I find not. *Ro. vii. 18.* The carnal mind is enmity against God; for it is not subject to the law of God, neither indeed can be. *Ro. viii. 7.* So then they that are in the flesh cannot please God. *Ro. viii. 8.* Now the works of the flesh are manifest, which are *these*, adultery, fornication, uncleanness, lasciviousness, idolatry, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like. Of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Ga. v. 19, 20, 21.* You *hath he quickened* who were dead in trespasses and sins; wherein in time past ye walked according to the course of this world, according to the Prince of the power of the air, the spirit that now worketh in the children of disobedience: among whom also we all had our conversation in times past, in the lusts of our flesh fulfilling the desires of the flesh and of the mind, and were by nature the children of wrath, even as others. *Ep. ii. 1, 2, 3.* Put them in mind to speak evil of no man, to be no brawlers, *but* gentle, shewing all meekness unto all men; for we ourselves were sometimes foolish, disobedient, deceived, serving divers lusts and pleasures, living in malice and envy, hateful, *and* hating one another. But after that the kindness and love of God our Saviour toward man appeared, not by works of righteousness which we have done, but according to his mercy, he saved us by the washing of regeneration and renewing of the Holy Ghost, which he shed on us abundantly, through Jesus Christ our Saviour. *Tit. iii. 1. 6.*

Evil thoughts, &c.] See chap. ix. 4. I hate vain thoughts, but thy law do I love. *Ps. cxix. 113.* Let the wicked forsake his way, and the unrighteous man his thoughts, and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Is. lv. 7.* Their feet (of the Jews) run to evil, and they make haste to shed innocent blood, their thoughts are thoughts of iniquity. *Is. lix. 7.* O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? *Je. iv. 14.* Repent of this thy wickedness (said Peter to Simon the Sorcerer), and pray God, if perhaps the thought of thine heart may be forgiven thee. *Ac. viii. 22.* Let no man say when he is tempted, I am tempted of God, for God cannot be tempted with evil, neither tempteth he any man; but every man is

tempted, when he is drawn away of his own lust, and enticed; then when lust hath conceived it bringeth forth sin, and sin, when it is finished, bringeth forth death. *Ja. i. 13, 14, 15.*

20 Which defile a man.] Know ye not that ye are the temple of God, and *that* the Spirit of God dwelleth in you? If any man defile the temple of God, him shall God destroy; for the temple of God is holy, which *temple* ye are. *1 Co. iii. 16, 17.* Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God: and such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. vi. 9, 10, 11.* Flee fornication. Every sin that a man doeth is without the body; but he that committeth fornication, sinneth against his own body. What! know ye not that your body is the temple of the Holy Ghost *which is* in you, which ye have of God, and ye are not your own? For ye are bought with a price; therefore glorify God in your body, and in your spirit, which are God's. *1 Co. vi. 18, 19, 20.* Fornication and all uncleanness, or covetousness, let it not be once named among you, as becometh saints: neither filthiness, nor foolish talking, nor jesting, which are not convenient; but rather giving of thanks. For this ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ, and of God. *Ep. v. 3—5.*

But to eat with unwashen hands.] See verse 2. Woe unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that *which is* within the cup and platter, that the outside of them may be clean also. *Mat. xxiii. 25, 26.* Now do ye Pharisees (said Jesus) make clean the outside of the cup and the platter, but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? *Lu. xi. 39, 40.*

21 And departed into the coasts.] From thence he arose and went unto the borders of Tyre and Sidon, and entered into an house, and would have no man know *it*; but he could not be hid. *Mar. vii. 24.*

- 22 Sidon. And, behold, a woman of Canaan came out of the same coasts, and cried unto him, saying, Have mercy on me, O Lord, thou Son of David; my daughter is grievously vexed with a devil.
 23 But he answered her not a word. And his disciples came and besought him, saying, Send her away; for she crieth after us.
 24 But he answered and said, I am not sent but unto the lost sheep

Tyre and Sidon.] See chap. x. 5, 6, and xi. 21, 22, 23. Zebulun shall dwell at the haven of the sea, and he shall be for an haven of ships; and his border shall be unto Zidon. Ge. xlix. 13. And the Lord delivered them (the kings assembled at the waters of Merom) into the hand of Israel, who smote them, and chased them unto great Zidon, and unto Misrephoth-main, and unto the valley of Mizpeh, eastward. Jos. xi. 8. All the inhabitants of the hill-country from Lebanon unto Misrephoth-main, and all the Sidonians, them will I drive out from before the children of Israel. Jos. xiii. 6. And the fifth lot came out for the (tribe of the) children of Asher, and their border was (with various other countries), Hebron, and Rehob, and Hammon, and Kanah, even unto great Zidon; and then the coast turneth to Ramah and to the strong city "Tyre" ("Tzor"). Jos. xix. 24—29. Neither did Asher drive out the inhabitants of Accho, nor the inhabitants of Zidon, &c. Ju. i. 31.

22 A woman of Canaan, &c.] See chap. iii. 8, 9. And the daughter of Tyre shall be there with a gift; even the rich among the people shall entreat thy favour. Ps. xlv. 12. Thou art not sent to many people of a strange speech and of an hard language, whose words thou canst not understand, surely had I sent thee to them, they would have hearkened unto thee! Ez. iii. 6. The woman (whose daughter had an unclean spirit) was a Greek, a Syrophenician by nation; and she besought him that he would cast forth the devil out of her daughter. Mar. vii. 26.

Have mercy on me, O Lord.] See chap. ix. 27. Hear me when I call, O God of my righteousness; thou hast enlarged me when I was in distress, have mercy upon me and hear my prayer. Ps. iv. 1. Have mercy upon me, O Lord, for I am weak, O Lord, heal me, for my bones are vexed. Ps. vi. 2. Jesus, master, have mercy on us (said the ten lepers). Lu. xvii. 13. And the Publican (in the parable), standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. Lu. xviii. 13.

Son of David.] See chap. i. 1, and ix. 27. My daughter is grievously vexed, &c.] Lord, have mercy on my son (said a certain man to Jesus), for he is lunatick, and sore vexed. Mat. xvii. 15. A certain woman, whose young daughter had an unclean spirit, heard of him, and came and fell at his feet. Mar. vii. 25. Master, I have brought unto thee my son

(said one of the multitude), which hath a dumb spirit; and whosoever he taketh him, he tearth him: and he foameth, and gnasheth with his teeth, and pineth away. And they brought him unto "him" ("Jesus"); and when he saw him, straightway the spirit tare him: and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child. And oft-times it hath cast him into the fire, and into the waters to destroy him; but if thou canst do any thing, have compassion on us, and help us. Mar. ix. 17, 22. See chap. ix. 27; xvii. 15.

23 He answered her not a word.] And Joseph saw his brethren and knew them, but made himself strange unto them, and spake roughly unto them. Ge. xlii. 7. Thou shalt remember all the way which the Lord thy God led thee these forty years in the wilderness, to humble thee, and to prove thee, to know what was in thine heart, whether thou wouldest keep his commandments or no. De. viii. 2. Unto thee will I cry, O Lord, my rock, be not silent unto me, lest, if thou be silent to me, I become like them that go down into the pit. Ps. xxviii. 1. When I cry and shout, he shutteth out my prayer. La. iii. 8.

Send her away.] See chap. xiv. 16. When he (blind Bartimeus) heard that it was Jesus of Nazareth (that passed by), he began to cry out, and to say, Jesus, thou Son of David, have mercy on me. And many charged him that he should hold his peace, but he cried the more a great deal, Thou Son of David, have mercy on me. Mar. x. 47, 48.

24 I am not sent but unto, &c.] See chap. ix. 36; x. 5, 6. All that found them (my sheep, said God) have devoured them; and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. Je. i. 7. I will set up one shepherd over them (my sheep, said the Lord), and he shall feed them, and he shall be their shepherd. Ez. xxxiv. 23. Ye (the Jews) are the children of the prophets from Samuel, and those that follow after, as many as have spoken, have likewise foretold of these days: ye are the children of the prophets, and of the covenant which God made with our fathers, saying unto Abraham, And in thy seed shall all the kindreds of the earth be blessed. Ac. iii. 24, 25. Now I say that Jesus Christ was a minister of the circum-

of the house of Israel. Then came she and worshipped him, say- 25
ing, Lord, help me. But he answered and said, It is not meet to 26
take the children's bread, and to cast *it* to dogs. And she said, 27
Truth, Lord : yet the dogs eat of the crumbs which fall from their

sion for the truth of God, to confirm the promises made unto the fathers. *Ro. xv. 8.*

25 *Then came she.*] The multitude rebuked them (*the two blind men*) because they should hold their peace : but they cried the more, saying, Have mercy on us, O Lord, thou Son of David. *Mat. xx. 31.* Let me go (*said the angel with whom Jacob wrestled*), for the day breaketh. And he said, I will not let thee go, except thou bless me. *Ge. xxxii. 26.* Yea, he had power over the angel and prevailed, he wept and made supplication unto him ; he found him *in Bethel*, and there he spake with us. *Ho. xii. 4.* I say unto you, Though he (*who said to the friend who went to him at midnight, Trouble me not*) will not rise and give him, because he is his friend, yet because of his importunity, he will rise, and give him as many (*loaves*) as he needeth. And I say unto you, Ask, and it shall be given you ; seek, and ye shall find ; knock, and it shall be opened unto you. For every one that asketh receiveth ; and he that seeketh findeth ; and to him that knocketh it shall be opened. *Lu. xi. 8—10.* Men ought always to pray, and not to faint (*and he spake the parable of the unjust judge, and the importunate widow*). *Lu. xviii. 1, &c.*

Worshipped him.] See chap. ii. 2. 11.

Lord, help me.] If thou canst do any thing, have compassion on us, and help us (*said the father of him who had the dumb and deaf spirit*). Jesus said unto him, If thou canst believe, all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. *Mar. ix. 22—24.*

26 *It is not meet to take the children's bread, &c.*] See chap. vii. 6. It is not meet (*said Jesus to the Cyrophenician woman*) to take the children's bread, and cast *it* unto the dogs. And she answered, and said unto him, Yes, Lord, yet the dogs under the table eat of the children's crumbs. *Mar. vii. 27, 28.* And he (*Jesus*) said unto me (*Paul*), Depart, for I will send thee far hence unto the Gentiles. And they (*the Jews*) gave him audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth, for it is not fit that he should live. *Ac. xxi. 21, 22.* I could wish (*said Paul*) that myself were accursed from Christ for my brethren, my kinsmen according to the flesh, who are Israelites ; to whom pertaineth the adoption, and the glory, and the covenants, and the giving of the law, and the service of God, and the promises. *Ro. ix. 3, 4.* We who are Jews by nature, and not sinners of the Gentiles, even we, have believed in Jesus

Christ, that we might be justified by the faith of Christ, and not by the works of the law. *Ga. ii. 15, 16.* Remember that at that time ye (*Gentiles*) were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. *Ep. ii. 12.* For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Re. xxii. 15.*

27 *Truth, Lord.*] See chap. viii. 8. and com. I am not worthy of the least of all the mercies (*said Jacob to the Lord in prayer*), and of all the truth, which thou hast shewed unto thy servant. *Ge. xxxii. 10.* Behold, I am vile ; what shall I answer thee ? I will lay mine hand upon my mouth ; once have I spoken ; but I will not answer : yea twice ; but I will proceed no further. *Job xl. 4, 5.* I know that thou (*Lord*) canst do every thing, and that no thought can be withholden from thee : who is he that hideth counsel without knowledge ? Therefore have I uttered that I understood not, things too wonderful for me, which I knew not ; hear, I beseech thee, and I will speak ; I will demand of thee, and declare thou unto me. I have heard of thee by the hearing of the ear, but now mine eye seeth thee, wherefore I abhor myself, and repent in dust and ashes. *Job xlii. 2—6.* Against thee, thee only, have I sinned and done *this* evil in thy sight, that thou mightest be justified, and be clear, when thou judgest. Behold, I was shapen in iniquity, and in sin did my mother conceive me. *Ps. li. 4, 5.* Thou shalt know that I am the Lord, that thou (*Jerusalem*) mayest remember, and be confounded, and never open thy mouth any more, because of thy shame, when I am pacified toward thee for all that thou hast done, saith the Lord God. *Ez. xvi. 62, 63.* O my God (*said Daniel*), incline thine ear, and hear ; open thine eyes, and behold our desolations, and the city which is called by thy name, for we do not present our supplications before thee for our righteousness, but for thy great mercies. *Da. ix. 18.* Lord, trouble not thyself (*said the centurion, whose servant was sick*), for I am not worthy that thou shouldst enter under my roof : Wherefore neither thought I myself worthy to come unto thee ; but say in a word, and my servant shall be healed. *Lu. vii. 6, 7.* I will arise and go to my father (*said the prodigal in the parable*), and will say unto him, Father, I have sinned against heaven, and before thee, and am no more worthy to be called thy son, make me as one of thy hired servants.

28 master's table. Then Jesus answered and said unto her, O woman, great is thy faith: be it unto thee even as thou wilt. And her

Lu. xv. 18, 19. The publican (in the parable) standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. *Lu. xviii. 13.* The other (malefactor crucified with Jesus) answering, rebuked him (his fellow malefactor), saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, Remember me when thou comest into thy kingdom. *Lu. xxiii. 40—42.* Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged. Now we know, what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 4. 19.* Last of all he (Jesus) was seen of me (Paul) as of one born out of due time, for I am the least of the apostles, that am not meet to be called an apostle, because I persecuted the church of God. *1 Co. xv. 8, 9.* I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief, and the grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, That Christ Jesus came into the world to save sinners, of whom I am chief. *1 Ti. i. 12—15.*

[Yet the dogs eat of the crumbs, &c.] See chap. v. 45. There was a certain beggar named Lazarus (in the parable) who was laid at "his" ("the rich man's") gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover the dogs came and licked his sores. *Lu. xvi. 21.* Is he the God of the Jews only? Is he not also of the Gentiles? Yes, of the Gentiles also. *Ro. iii. 29.* There is no difference between the Jew and the Greek, for the same Lord over all is rich unto all that call upon him. *Ro. x. 12.* Unto me, who am less than all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ, to know the love of Christ which passeth knowledge, that ye might be filled with all the fulness of God. *Ep. iii. 8. 19.*

28 Jesus answered and said, &c.] Though he slay me, yet will I trust in him, but I will maintain mine own ways before him. *Job xiii. 15.* He knoweth the way that I take; when he hath tried me, I shall come forth as

gold. *Job xxiii. 10.* Though he cause grief, yet will he have compassion according to the multitude of his mercies. *La. iii. 32.*

[Great is thy faith.] See chap. viii. 10 and xiv. 31. I said indeed that thy house, and the house of thy father, should walk before me for ever; but now the Lord saith, he it far from me; for them that honour me I will honour, and they that despise me shall be lightly esteemed. *1 Sa. ii. 30.* And the apostles said unto the Lord, Increase our faith. *Lu. xvii. 5.* And (Abraham) being not yet in faith, he considered not his own body as dead, when he was about an hundred years old, neither yet the deadness of Sara's womb: he staggered not at the promise of God through unbelief; but was strong in faith, giving glory to God. *Ro. iv. 19, 20.* We are bound to thank God always for you, brethren, as it is meet, because that your faith groweth exceedingly, and the charity of every one of you. *2 The. i. 3.*

[Be it unto thee, &c.] See chap. viii. 13; ix. 29, 30. He (the Lord) will fulfil the desire of them that fear him: he also will hear their cry, and will save them. *Ps. cxi. 19.* Daughter (said Jesus, to the woman having an issue of blood), thy faith hath made thee whole; go in peace, and be whole of thy plague. *Mar. v. 34.* And he said unto her (whose daughter had an unclean spirit), For this saying (the dogs under the table eat of the children's crumbs) go thy way, the devil is gone out of thy daughter. And when she was come to her house, she found the devil gone out, and her daughter laid upon the bed. *Mar. vii. 29, 30.* If thou camest before (said he to the father of him who had the dumb and deaf spirit), all things are possible to him that believeth. And straightway the father of the child cried out, and said with tears, Lord, I believe, help thou mine unbelief. *Mar. ix. 23, 24.* I have not found so great faith (as that of the centurion whose servant was sick), no, not in Israel. Thy faith hath saved thee, go in peace (said he to the woman who had been a sinner). *Lu. vii. 9. 50.* Bless thy sight (said he to the blind man of Jericho), thy faith hath saved thee; and immediately he received his sight, and followed him, glorifying God; and all the people when they saw it, gave praise unto God. *Lu. xviii. 42 & 43.* Go thy way (said Jesus to the nobleman whose son was sick at Capernaum), thy son liveth. And the man believed the word that Jesus had spoken unto him, and he went his way, and as he was now going down his servants met him, and told him, saying, Thy son liveth. Then inquired he of them the hour when he began to amend. And they said unto him, Yesterday, at the seventh hour, the fever left

daughter was made whole from that very hour. And Jesus departed 29 from thence, and came nigh unto the sea of Galilee; and went up into a mountain, and sat down there. And great multitudes came 30 unto him, having with them *those that were* lame, blind, dumb, maimed, and many others, and cast them down at Jesus' feet; and he healed them: Insomuch that the multitude wondered, when 31 they saw the dumb to speak, the maimed to be whole, the lame to walk, and the blind to see: and they glorified the God of Israel.

him. So the father knew that *it was* at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed and his whole house. *John iv. 50—53.*

29 And came nigh unto, &c.] Departing from the coasts of Tyre and Sidon, he came unto the sea of Galilee, through the midst of the coasts of Decapolis. *Mar. vii. 31.*

Unto the sea of Galilee.] See chap. iv. 18. Sihon, king of the Amorites, ruled from the plain to the sea of Chinneroth on the east, and unto the sea of the plain, even the salt sea on the east, &c. *Jos. xii. 3.* Nevertheless the dimness shall not be such as *was* in her vexation, when at the first he lightly afflicted the land of Zebulun, and the land of Naphtali, and afterward did more grievously afflict her by the way of the sea, beyond Jordan in Galilee of the nations. *Is. ix. 1.* As he walked by the sea of Galilee, he saw Simon, and Andrew his brother, casting a net into the sea, for they were fishers. *Mar. i. 16.* There came other boats (*besides that into which Jesus had entered with his disciples*) from Tiberias nigh unto the place where they did eat bread, after that the Lord had given thanks. *John vi. 23.*

Went up into a mountain.] See chap. v. 1; xiii. 2.

30 Great multitudes came unto him.] See chap. iv. 23, 24; xi. 4, 5; xiv. 35, 36. And when they (*Jesus and his disciples*) were come out of the ship, straightway they knew him, and ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was; and whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him that they might touch if it were but the border of his garment; and as many as touched him were made whole. *Mar. vi. 54—56.* And they that were vexed with unclean spirits (*came to Jesus*); and they were healed. And the whole multitude sought to touch him; for there went virtue out of him, and he healed them all. *Lu. vi. 18, 19.* In that same hour (*when John's disciples were sent unto Jesus*) he cured many of their infirmities, and plagues, and of evil spirits, and unto many that were blind he gave sight. *Lu. vii. 21.* God wrought special miracles by the hand of Paul, so that from his body were brought unto the sick, handkerchiefs or aprons, and the diseases

departed from them, and the evil spirits went out of them. *Ac. xix. 11, 12.*

31 The dumb to speak.] See chap. ix. 33.

The maimed to be whole.] If thy hand or thy foot offend thee, cut them off, and cast them from thee: it is better for thee to enter into life halt or maimed, rather than having two hands, or two feet, to be cast into everlasting fire. *Mat. xviii. 8.* If thy hand offend thee, cut it off; it is better for thee to enter into life maimed, than having two hands to go into hell, into the fire that never shall be quenched. *Mar. ix. 43.* When thou makest a feast, call the poor, the maimed, the lame, the blind. Go out quickly into the streets and lanes of the city (*said the master of the marriage feast in the parable*), and bring in hither the poor, and the maimed, and the halt, and the blind. *Lu. xiv. 13, 21.*

The lame to walk.] See chap. xi. 5. And there sat a certain man at Lystra, impotent in his feet, being a cripple from his mother's womb, who never had walked: the same heard Paul speak, who stedfastly beholding him, and perceiving that he had faith to be healed, said with a loud voice, Stand upright on thy feet; and he leaped, and walked. *Ac. xiv. 8—10.*

And they glorified, &c.] See chap. ix. 8. Call upon me in the day of trouble, I will deliver thee, and thou shalt glorify me: whoso offereth praise glorifieth me. *Psa. l. 15, 23.* Immediately (*as Jesus said arise*) he (*the sick of the palsy*) took up the bed, and went forth before them all; insomuch that they were all amazed, and glorified God, saying, We never saw it on this fashion. *Mar. ii. 12.* And there came a fear on all (*when he raised to life the widow's son at Nain*), and they glorified God, saying, That a great prophet is risen up among us, and that God hath visited his people. *Lu. vii. 16.* One of "them" (*"the ten lepers"*), when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at his feet, giving him thanks; and he was a Samaritan. And Jesus answering, said, Were there not ten cleansed? But where are the nine? There are not found that returned to give glory to God, save this stranger. *Lu. xvii. 15—18.* And immediately (*when Jesus had said, Receive thy sight*) "he" (*"the blind beggar of Jericho"*) received his sight, and followed him, glorifying God; and

32 Then Jesus called his disciples *unto him*, and said, I have compassion on the multitude, because they continue with me now three days, and have nothing to eat: and I will not send them
33 away fasting, lest they faint in the way. And his disciples say unto him, Whence should we have so much bread in the wilderness,
34 as to fill so great a multitude? And Jesus saith unto them, How many loaves have ye? And they said, Seven, and a few

all the people when they saw it gave praise unto God. *Lu. xviii. 43.* Then again called they (*the Jews*) the man that was blind, and said unto him, Give God the praise; we know that this man is a sinner. *John ix. 24.*

God of Israel.] Thy name (*said the angel that wrestled with Jacob*) shall be called no more Jacob, but Israel, for as a prince hast thou power with God, and with men, and hast prevailed. *Ge. xxxii. 28.* And he (*Jacob*) erected there an altar, and called it, ElELOHE ISRAEL (*i. e. God, the God of Israel*). *Ge. xxxiii. 20.* Then went up (*into the mountain*) Moses, and Aaron, Nadab, and Abihu, and seventy of the elders of Israel, and they saw the God of Israel; and there was under his feet as it were a paved work of sapphire stone, and as it were the body of heaven in his clearness. *Ex. xxiv. 9, 10.*

32 Jesus called his disciples.] See chap. ix. 36; xiv. 14. Jesus had compassion on "them" ("the two blind men of Jericho"), and touched their eyes, and immediately their eyes received sight. *Mat. xx. 34.* In those days the multitude being very great, and having nothing to eat, Jesus called his disciples *unto him*, and saith unto them, I have compassion on the multitude, because they have now been with me three days, and have nothing to eat. *Mar. viii. 1, 2.* Have compassion on us and help us (*said the father of him who had the dumb and deaf spirit*). *Mar. ix. 22.*

I have compassion on the multitude.] We have not an high priest which cannot be touched with the feeling of our infirmities; but was, in all points, tempted like as we are, yet without sin. *He. iv. 15.*

Three days.] See chap. xii. 40. We remember (*said the chief priests, &c.*) that that deceiver said, while he was yet live, After three days I will rise again. *Mat. xxvii. 63.* While the day was coming on, Paul besought them all (*that were in the ship with him in his dangerous voyage to Rome*) to take meat, saying, This day is the fourteenth day that ye have tarried and continued fasting, having taken nothing. *Ac. xxvii. 33.*

And have nothing to eat.] See chap. vi. 32, 33. Seek not ye (*said Jesus*) what ye shall eat, or what ye shall drink, neither be ye of doubtful mind. For all these things do the nations of the world seek after, and your Father knoweth that ye have need of these things. *Lu. xii. 29, 30.*

Lest they faint in the way.] Jonathan heard not when his father (*Saul*) charged the people with an oath (*saying, Cursed be the man that eateth any food until evening*), wherefore he put forth the end of the rod that was in his hand, and dipped it in a honeycomb, and put his hand to his mouth, and his eyes were enlightened. Then answered one of the people and said, Thy father straitly charged the people with an oath, saying, *Cursed be the man that eateth any food this day*: and the people were faint. Then said Jonathan, My father hath troubled the land. And they smote the Philistines that day from Michmash to Ajalon; and the people were very faint. *1 Sa. xiv. 27—31.* And "they" (*David and his four hundred men*) found an Egyptian in the field, and brought him to David, and gave him bread, and he did eat; and they made him drink water. And they gave him a piece of a cake of figs, and two clusters of raisins; and when he had eaten his spirit came again to him; for he had eaten no bread nor drunk any water three days and three nights. *1 Sa. xxx. 11, 12.* If I send them away fasting to their own houses, they will faint by the way; for divers of them came from far. *Mar. viii. 3.*

33 Whence should we have so much bread.] See chap. iv. 4. Moses said, The people among whom I am are six hundred thousand footmen; and thou hast said, I will give them flesh, that they may eat a whole month. Shall the flocks and the herds be slain for them to suffice them? or shall all the fish of the sea be gathered together for to suffice them? *Nu. xi. 21, 22.* Give ye them to eat (*said Jesus to his disciples*). And they say unto him, Shall we go and buy two hundred pennyworth of bread, and give them to eat? *Mar. vi. 37.* From whence can a man satisfy these men with bread here in the wilderness? *Mar. viii. 4, 5.* Whence shall we buy bread that these may eat? Philip answered him, Two hundred pennyworth of bread is not sufficient for them, that every one of them may take a little. *John vi. 5, 7.*

To fill so great a multitude.] See chap. xiv. 15. We have no more but five loaves and two fishes, except we should go and buy meat for all this people. *Lu. ix. 13.* There is a lad here which hath five barley-loaves and two small fishes; but what are they among so many (*said Andrew to Jesus*)? *John vi. 8.*

34 How many loaves have ye?] Do ye not

little fishes. And he commanded the multitude to sit down on the ground. And he took the seven loaves and the fishes, and gave thanks, and brake *them*, and gave to his disciples, and the disciples to the multitude. And they did all eat, and were filled: and they took up of the broken *meat* that was left seven baskets full. And they that did eat were four thousand men, besides women and children. And he sent away the multitude, and took ship, and came into the coasts of Magdala.

CHAPTER XVI.

THE Pharisees also with the Sadducees came, and tempting de- 1

understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? *Mat. xvi. 9, 11.*

Few little fishes.] And while they yet believed not for joy (at Jesus' appearing among them), and wondered, he said unto them, Have ye here any meat? And they gave him a piece of a broiled fish, and of an honeycomb. *Lu. xxiv. 41, 42.* As soon as they (the disciples) were come to land, they saw a fire of coals there, and fish laid thereon and bread. Jesus saith unto them, Bring of the fish which ye have now caught. *John xxi. 9, 10.*

35 To sit down on the ground.] See chap. xiv. 19. They (the people) sat down in ranks, by hundreds and by fifties. *Mar. vi. 40.* Make them (said Jesus) sit down by fifties in a company. *Lu. ix. 14.* Make the men sit down (said Jesus). Now there was much grass in the place. *John vi. 10.*

36 And gave thanks, &c.] And as they were eating, Jesus took bread, and blessed it, and brake it, and gave it to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave it to them, saying, Drink ye all of it. *Mat. xxvi. 26, 27.* As soon as ye be come into the city (said the young maidens to Saul and his servant, seeking Samuel), ye shall straightway find him, before he go up to the high place to eat; for the people will not eat until he come, because he doth bless the sacrifice: and afterwards they eat that be bidden. *1 Sa. ix. 13.* And it came to pass, as he sat at meat with them, he took bread, and blessed it, and brake, and gave to them. *Lu. xxiv. 30.* Jesus took the loaves, and when he had given thanks, he distributed to the disciples, and the disciples to them that were set down, and likewise of the fishes as much as they would. *John vi. 11.* And when he had thus spoken, he took bread, and gave thanks to God in presence of

them all, and when he had broken it he began to eat. *Ac. xxvii. 35.* He that eateth, eateth to the Lord, for he giveth God thanks; and he that eateth not, to the Lord he eateth not, and giveth God thanks. *Ro. xiv. 6.* Whether therefore ye eat, or drink, or whatsoever ye do, do all to the glory of God. *1 Co. x. 31.* The Spirit speaketh expressly, that in the latter times some shall depart from the faith, commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. For every creature of God is good, and nothing to be refused, if it be received with thanksgiving. *1 Ti. iv. 3, 4.*

37 All eat.] See verse 33. See chap. xiv. 20, 21. He satisfieth the longing soul, and filleth the hungry soul with goodness. *Ps. cvii. 9.* He hath filled the hungry with good things. *Lu. i. 53.*

Seven baskets full.] Do ye not understand, neither remember the five loaves of the five thousand, and how many baskets ye took up; neither the seven loaves of the four thousand, and how many baskets ye took up? *Mat. xvi. 9, 10.* They (the four thousand) did eat and were filled, and they took of the broken *meat* that was left seven baskets. *Mar. viii. 8.* When I brake the five loaves among five thousand, how many baskets full of fragments took ye up? They say unto him, Twelve. And when the seven among four thousand, how many baskets full of fragments took ye up? And they said, Seven. And he said unto them, How is it that ye do not understand? *Mar. viii. 19, 20, 21.*

39 He sent away the multitude.] See chap. xiv. 22. And straightway he entered into a ship with his disciples, and came into the parts of Dalmanutha. *Mar. viii. 10.*

CHAP. XVI.—1 Pharisees.] See chap. iii. 7; v. 20; ix. 11; xii. 14. The Scribes and the Pharisees (said Jesus) sit in Moses' seat. *Mat. xxiii. 2.* The next day that followed the day of the preparation, the chief priests and Pharisees came together unto Pilate, saying,

2 sired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be* 3 fair weather : for the sky is red. And in the morning, *It will be foul* weather to-day : for the sky is red and lowring. O ye hypocrites, ye can discern the face of the sky ; but can ye not discern the 4 signs of the times ? A wicked and adulterous generation seeketh after a sign ; and there shall no sign be given unto it, but the sign 5 of the prophet Jonas. And he left them, and departed. And when his disciples were come to the other side, they had forgotten 6 to take bread. Then Jesus said unto them, Take heed and be- 7 ware of the leaven of the Pharisees and of the Sadducees. And

Sir, we remember, that that deceiver said, while he was yet alive, After three days I will rise again. *Mat. xxvii. 62, 63.*

Sadducees.] See verse 6. 11. and chap. iii. 7, 8. The same day came to "him" ("Jesus") the Sadducees, which say that there is no resurrection. Mat. xxii. 23. Then came to him certain of the Sadducees, which deny that there is any resurrection. Lu. xx. 27. Then the high priest rose up, and all they that were with him (which is the sect of the Sadducees,) and were filled with indignation. Ac. v. 17.

A sign from heaven.] See chap. xii. 38, 39. When ye see a cloud rise out of the west, straightway ye say, There cometh a shower, and so it is. And when ye see the south wind blow, ye say, There will be heat, and it cometh to pass. Ye hypocrites, ye can discern the face of the sky and of the earth ; but how is it that ye do not discern this time ? Lu. xii. 54, 55, 56. Our fathers did eat manna in the desert ; as it is written, He gave them bread from heaven. John vi. 31.

2 When it is evening.] See "A sign from heaven," preced. com.

3 O ye hypocrites.] See chap. vii. 5. and xv. 7. Woe unto you, Scribes and Pharisees, hypocrites ; for ye shut up the kingdom of heaven against men, for ye neither go in yourselves, neither suffer ye them that are entering to go in. Mat. xxiii. 13. Woe unto you, Scribes and Pharisees, hypocrites ; for ye are as graves which appear not, and the men that walk over them are not aware of them. Lu. xi. 44. Thou hypocrite (said Jesus to the ruler of the synagogue), doth not each one of you on the sabbath loose his ox or his ass from the stall, and lead him away to watering ? and ought not this woman (who was bowed together with an infirmity), being a daughter of Abraham, whom Satan hath bound, lo, these eighteen years, be loosed from this bond on the sabbath-day ? Lu. xiii. 15, 16.

The signs of the times.] See chap. iv. 23. and xi. 25. Of the children of Issachar, which were men that had understanding of the times, to know what Israel ought to do : the heads of them were two hundred. 1 Ch. xii. 32.

4 Wicked and adulterous generation.] See chap. xii. 39, 40. Why doth this generation seek after a sign ? Verily I say unto you, there shall no sign be given unto this generation. Mar. viii. 12. Save yourselves from this untoward generation (said Peter on the day of Pentecost). Ac. ii. 40.

But the sign of the prophet Jonas.] Jesus was in the belly of the fish (which the Lord had prepared to swallow him) three days and three nights. Jonah i. 17. This is an evil generation ; they seek a sign. And there shall no sign be given it, but the sign of Jonas the prophet ; for as Jonas was a sign unto the Ninevites, so shall also the Son of man be to this generation. Lu. xi. 29, 30.

And he left them, and departed.] See chap. xv. 14. My spirit shall not always strive with man, for that he also is flesh. Ge. vi. 3. Though they bring up their children, yet will I bereave them, that there shall not be a man left : yea, woe also to them when I depart from them. Ho. ix. 12. And "they" ("the Gadarenes") began to pray him to depart out of their coasts ; and when he was come into the ship, he that had been possessed with the Devil prayed him that he might be with him. Mar. v. 17, 18. And he (Gallio the deputy of Achaia) drave them (Paul and his accusers) from the judgment-seat. Ac. xviii. 16.

5 Were come to the other side.] He left them, and entering into the ship, again departed to the other side. Now the disciples had forgotten to take bread, neither had they in the ship with them more than one loaf. Mar. viii. 13, 14.

6 See verse 1. and com.

Take heed.] Take heed and beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth. Lu. xii. 15.

The leaven, &c.] See verse 12. Seven days shall ye eat unleavened bread ; even the first day ye shall put away leaven out of your houses ; for whosoever eateth leavened bread from the first day until the seventh day, that soul shall be cut off from Israel. And ye shall observe the feast of unleavened bread : for in this self-same day have I brought you

they reasoned among themselves, saying, *It is because we have taken no bread. Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not

armies out of the land of Egypt. Therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. *Ex. xii. 15-19.* No meat offering which ye shall bring unto the Lord shall be made with leaven, for ye shall burn no leaven, nor any honey in any offering of the Lord made by fire. *Le. ii. 11.* Take heed, beware of the leaven of the Pharisees and of the leaven of Herod. *Mar. viii. 15.* Beware ye of the leaven of the Pharisees, which is hypocrisy. *Lu. xii. 1.* Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us. *1 Co. v. 6, 7, 8.* A little leaven leaveneth the whole lump. *Gal. v. 9.* Shun profane and vain babblings, for they will increase unto more ungodliness; and their word will eat as doth a canker. *2 Ti. ii. 16, 17.*

7 *They reasoned, &c.]* They reasoned among themselves, saying, *It is because we have no bread.* And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand, have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? And do ye not remember (*the miracles of the loaves, &c.*)? *Mar. viii. 16, 17, 18. See Lu. ix. 46.* Rise, Peter; kill, and eat (*said the voice in the vision*). But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. *Ac. x. 13, 14.*

8 *When Jesus perceived.]* Jesus did not commit himself unto "them" (*"the Jews"*), because he knew all men, and needed not that any should testify of man; for he knew what was in man. *John ii. 24, 25.* Now are we sure (*said his disciples*) that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou

camest forth from God. *John xvi. 30.* Neither is there any creature that is not manifest in his (*God's*) sight. But all things are naked and opened unto the eyes of him with whom we have to do. *He. iv. 13.* I am he (*said the Son of God*) which searcheth the reins and the heart; and I will give unto every one of you according to your works. *Re. ii. 23.*

O ye of little faith.] See chap. vi. 30; viii. 26; xiv. 31.

9 *Ye not yet understand.]* See chap. xv. 16, 17. Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him. *Mar. vii. 18.* O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he (*Jesus*) expounded unto them (*the two disciples going to Emmaus*) in all the Scriptures the things concerning himself. *Lu. xxiv. 25, 26, 27.* As many as I love I rebuke and chasten; be zealous therefore, and repent. *Re. iii. 19.*

The five loaves, &c.] See chap. xiv. 17-21.

10 *The seven loaves, &c.]* See chap. xv. 34-38. How many loaves have ye (*said Jesus*)? and they said, Seven. And he commanded the people to sit down upon the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them. And they had a few small fishes, and he blessed, and commanded to set them also before them. So they did eat and were filled: and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand, and he sent them away. *Mar. viii. 5-9. See verse 37.*

11 *Is it that ye do not understand?] When* he was alone, they that were about him with the twelve asked of him the parable (*of the sower, &c.*). *Mar. iv. 10.* How is it that ye do not understand? *Mar. viii. 21.* Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? *Lu. xii. 56.* Why do ye not understand my speech? Even because ye cannot hear my word. *John viii. 43.*

2 sired him that he would shew them a sign from heaven. He answered and said unto them, When it is evening, ye say, *It will be*
 3 fair weather : for the sky is red. And in the morning, *It will be foul*
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Take heed.] Take heed and beware of covetousness ; for a man's life consisteth not in the abundance of the things which he possesseth. Lu. xii. 15.

The leaven, &c.] See verse 12. Seven days shall ye eat unleavened bread, even the first day ye shall put away leaven out of your houses ; for whosoever eateth leavened bread from the first day until the seventh day, his soul shall be cut off from Israel. And ye shall observe the feast of unleavened bread ; for in this self-same day have I brought you

they reasoned among themselves, saying, *It is because we have taken no bread. Which* when Jesus perceived, he said unto them, O ye of little faith, why reason ye among yourselves, because ye have brought no bread? Do ye not yet understand, neither remember the five loaves of the five thousand, and how many baskets ye took up? Neither the seven loaves of the four thousand, and how many baskets ye took up? How is it that ye do not understand that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they how that he bade them not

armies out of the land of Egypt. Therefore shall ye observe this day in your generations by an ordinance for ever. In the first month, on the fourteenth day of the month at even, ye shall eat unleavened bread until the one and twentieth day of the month at even. Seven days shall there be no leaven found in your houses; for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. *Ex. xii. 15-19.* No meat offering which ye shall bring unto the Lord shall be made with leaven, for ye shall burn no leaven, nor any honey in any offering of the Lord made by fire. *Le. ii. 11.* Take heed, beware of the leaven of the Pharisees and of the leaven of Herod. *Mar. viii. 15.* Beware ye of the leaven of the Pharisees, which is hypocrisy. *Lu. xii. 1.* Know ye not that a little leaven leaveneth the whole lump? Purge out therefore the old leaven, that ye may be a new lump, as ye are unleavened; for even Christ our passover is sacrificed for us. *1 Co. v. 6, 7, 8.* A little leaven leaveneth the whole lump. *Ga. v. 9.* Shun profane and vain babblings, for they will increase unto more ungodliness; and their word will eat as doth a canker. *2 Ti. ii. 16, 17.*

7 *They reasoned, &c.]* They reasoned among themselves, saying, *It is because we have no bread.* And when Jesus knew it, he saith unto them, Why reason ye because ye have no bread? Perceive ye not yet, neither understand, have ye your heart yet hardened? Having eyes, see ye not? and having ears, hear ye not? And do ye not remember (the miracles of the loaves, &c.)? *Mar. viii. 16, 17, 18.* See *Lu. ix. 46.* Rise, Peter; kill, and eat (said the voice in the vision). But Peter said, Not so, Lord; for I have never eaten any thing that is common or unclean. *Ac. x. 13, 14.*

8 *When Jesus perceived.]* Jesus did not commit himself unto "them" ("the Jews"), because he knew all men, and needed not that any should testify of man; for he knew what was in man. *John ii. 24, 25.* Now are we sure (said his disciples) that thou knowest all things, and needest not that any man should ask thee; by this we believe that thou

camest forth from God. *John xvi. 30.* Neither is there any creature that is not manifest in his (God's) sight. But all things are naked and opened unto the eyes of him with whom we have to do. *Hc. iv. 13.* I am he (said the Son of God) which searcheth the reins and the heart; and I will give unto every one of you according to your works. *Re. ii. 23.*

O ye of little faith.] See chap. vi. 30; viii. 26; xiv. 31.

9 *Ye not yet understand.]* See chap. xv. 16, 17. Are ye so without understanding also? Do ye not perceive, that whatsoever thing from without entereth into the man, it cannot defile him. *Mar. vii. 18.* O fools and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he (Jesus) expounded unto them (the two disciples going to Emmaus) in all the Scriptures the things concerning himself. *Lu. xxiv. 25, 26, 27.* As many as I love I rebuke and chasten; be zealous therefore, and repent. *Re. iii. 19.*

The five loaves, &c.] See chap. xiv. 17-21.

10 *The seven loaves, &c.]* See chap. xv. 34-38. How many loaves have ye (said Jesus)? and they said, Seven. And he commanded the people to sit down upon the ground; and he took the seven loaves, and gave thanks, and brake, and gave to his disciples to set before them. And they had a few small fishes, and he blessed, and commanded to set them also before them. So they did eat and were filled; and they took up of the broken meat that was left seven baskets. And they that had eaten were about four thousand, and he sent them away. *Mar. viii. 5-9.* See verse 37.

11 *Is it that ye do not understand?] When* he was alone, they that were about him with the twelve asked of him the parable (of the sower, &c.). *Mar. iv. 10.* How is it that ye do not understand? *Mar. viii. 21.* Ye hypocrites, ye can discern the face of the sky and of the earth; but how is it that ye do not discern this time? *Lu. xii. 56.* Why do ye not understand my speech? Even because ye cannot hear my word. *John viii. 43.*

beware of the leaven of bread, but of the doctrine of the Pharisees
 13 and of the Sadducees. When Jesus came into the coasts of
 Cesarea Philippi, he asked his disciples, saying, Whom do men
 14 say that I the Son of man am? And they said, Some say that
 thou art John the Baptist: some, Elias; and others, Jeremias, or
 15 one of the prophets. He saith unto them, But whom say ye that
 16 I am? And Simon Peter answered and said, Thou art the Christ,

12 But of the doctrine, &c.] See chap. xv.
 4—9. Woe unto you, Scribes and Pharisees,
 hypocrites; for ye shut up the kingdom of
 heaven against men: for ye neither go in
 yourselves, neither suffer ye them that are
 entering to go in. Ye devour widows' houses,
 and for a pretence make long prayer. Ye
 compass sea and land to make one proselyte;
 and when he is made, ye make him two-
 fold more the child of hell than yourselves,
 &c. &c. Mat. xxiii. 13, 14, 15. &c. The
 Sadducees say, There is no resurrection, nei-
 ther angel, nor spirit; but the Pharisees con-
 fess both. Ac. xxiii. 8.

13 Came into the coasts, &c.] See chap. xv.
 21. God anointed Jesus of Nazareth with the
 Holy Ghost and with power, who went about
 doing good, and healing all that were op-
 pressed of the devil, for God was with him.
 Ac. x. 38.

Cesarea Philippi.] Jesus went out and his
 disciples into the towns of Cesarea Philippi,
 and by the way he asked his disciples, saying
 unto them, Whom do men say that I am? &c.
 Mar. viii. 27.

Whom do men say that I the Son of man
 am?] As he was alone praying, his disciples
 were with him; and he asked them, saying,
 Whom say the people that I am? Lu. ix. 18.

I the Son of man am?] See chap. viii. 20;
 ix. 6; xii. 8. 32. 40.; xiii. 37. 41. When
 the Son of man shall come in his glory, and
 all the holy angels with him, then shall he sit
 upon the throne of his glory. Mat. xxv. 31.
 I saw in the night visions; and behold, one
 like the Son of man came with the clouds of
 heaven, and came to the Ancient of days, and
 they brought him near before him. Dan. vii.
 13. Whosoever shall be ashamed of me, and
 of my words, in this adulterous and sinful ge-
 neration, of him also shall the Son of man be
 ashamed, when he cometh in the glory of his
 Father, with the holy angels. Mar. viii. 38.
 Even the Son of man came not to be minis-
 tered unto, but to minister, and to give his life
 a ransom for many. Mar. x. 45. Verily,
 verily, I say unto you, Hereafter ye shall see
 heaven open, and the angels of God ascending
 and descending upon the Son of man. John
 i. 51. As Moses lifted up the serpent in the
 wilderness, even so must the Son of man be
 lifted up. John iii. 14. And (the Father)
 hath given him authority to execute judgment
 also, because he is the Son of man. John v.
 27. We have heard out of the law that

Christ abideth for ever: and how sayest thou,
 The Son of man must be lifted up? Who is
 this Son of man? John xii. 34. Behold, I
 see the heavens opened (said Stephen), and the
 Son of man standing on the right hand of
 God. Ac. vii. 56. Forasmuch as the chil-
 dren are partakers of flesh and blood, he also
 himself likewise took part of the same; that
 through death he might destroy him that
 had the power of death, that is the devil;
 and deliver them, who, through fear of death,
 were all their life-time subject to bondage;
 for verily he took not on him the nature of
 angels; but he took on him the seed of Abra-
 ham. Wherefore, in all things it behoved
 him to be made like unto his brethren, that
 he might be a merciful and faithful high
 priest in things pertaining to God, to make
 reconciliation for the sins of the people. For
 in that he himself hath suffered, being
 tempted, he is able to succour them that are
 tempted. He. ii. 14—18.

14 John the Baptist.] See chap. xiv. 2.
 Elias.] Behold, I will send you Elijah the
 prophet before the coming of the great and
 dreadful day of the Lord. Mal. iv. 5. O Lord
 said (of Christ), That it is Elias; and others
 said, That it is a prophet, or as one of the pro-
 phets. Mar. vi. 15. Whom say the people
 that I am? They answering said, John the
 Baptist; but some say Elias. Lu. ix. 18, 19.
 And there was much murmuring among the
 people concerning him; for some said, He is
 a good man; others said, Nay, but he de-
 ceiveth the people. John vii. 12. Many of
 the people, when they heard this saying, said,
 Of a truth, this is the prophet; others said,
 This is the Christ; but some said, Shall
 Christ come out of Galilee? John vii. 40, 41.
 "They" ("the Pharisees") say unto the blind
 man (that was healed), What sayest thou of
 him, that he hath opened thine eyes? He
 said, He is a prophet. John ix. 17.

15 But whom say ye, &c.] See chap. xiv.
 11. Whom say ye that I am? And Peter
 answereth and saith unto him, Thou art the
 Christ. Mar. viii. 29. Whom say ye that I
 am? Peter answering said, The Christ of
 God. Lu. ix. 20.

16 Thou art the Christ.] See chap. xiv. 33.
 And straightway he (Paul) preached Christ in
 the synagogues, that he is the Son of God.
 Ac. ix. 20. God hath in these last days
 spoken unto us by his Son, whom he hath
 appointed heir of all things, by whom also he

the Son of the living God. And Jesus answered and said unto him, Blessed art thou, Simon-Barjona: for flesh and blood hath not revealed it unto thee, but my Father which is in heaven.

made the worlds; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had by himself purged our sins, sat down on the right hand of the Majesty on high; being made so much better than the angels, as he hath by inheritance obtained a more excellent name than they. For unto which of the angels said he at any time, Thou art my Son; this day have I begotten thee? And again, I will be to him a Father, and he shall be to me a Son. *He. i. 2-5.* Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. *1 John iv. 15.* Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true; and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 John v. 5. 20.; xxvi. 63.*

17. Blessed art thou.] See chap. v. 3-11.; xiii. 16, 17. And he (Jesus) turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see; for I tell you, That many prophets and kings have desired to see those things which ye see, and have not seen them; and to hear those things which ye hear, and have not heard them. *Lu. x. 23, 24.* I have prayed for thee (said the Lord to Simon), that thy faith fail not; and when thou art converted, strengthen thy brethren. *Lu. xxii. 32.* Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God, through faith unto salvation. *1 Pe. i. 3, 4, 5.* The elders which are among you I exhort, who am also an elder and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed, Feed the flock of God. *1 Pe. v. 1, 2.*

For flesh and blood, &c.] I certify you, brethren, that the Gospel which was preached of me is not after man; for I neither received it of man, neither was I taught it, but by the revelation of Jesus Christ. It pleased God, who separated me from my mother's womb, and called me by his grace, to reveal his Son in me, that I might preach him among the heathen; immediately I conferred not with flesh and blood. *Gal. i. 11, 12. 15, 16.*

But my Father which is in heaven.] See chap. xi. 25, 26, 27. All thy children shall be taught of the Lord; and great shall be the

peace of thy children. *Is. liv. 13.* I thank thee, O Father, Lord of heaven and earth (said Jesus) that thou hast hid these things from the wise and prudent, and hast revealed them unto babes: even so Father; for so it seemed good in thy sight. All things are delivered to me of my Father, and no man knoweth who the Son is, but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him. *Lu. x. 21, 22.* It is written in the prophets, And they shall be all taught of God. Every man therefore that hath heard and hath learned of the Father cometh unto me. *John vi. 45.* I have manifested thy name unto the men which thou gavest me out of the world. Thine they were, and thou gavest them me; and they have kept thy word. Now they have known that all things whatsoever thou hast given me are of thee; for I have given unto them the words which thou gavest me; and they have received them, and have known surely that I came out from thee, and they have believed that thou didst send me. *John xvii. 6, 7, 8.* As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. But God hath revealed them unto us by his Spirit; for the Spirit searcheth all things, yea, the deep things of God. For what man knoweth the things of a man save the spirit of man which is in him? Even so the things of God knoweth no man, but the Spirit of God. Now we have received not the spirit of the world, but the Spirit which is of God. That we might know the things that are freely given to us of God. *1 Co. ii. 9-12.* When it pleased God to reveal his Son in me, that I might preach him among the heathen, immediately I conferred not with flesh and blood. *Gal. i. 16.* I ceased not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him; the eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints. *Ep. i. 17, 18.* By grace are ye saved through faith; and that, not of yourselves; it is the gift of God. *Ep. ii. 8.* When ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets by the Spirit. I bow my knees unto the Father of our Lord Jesus Christ; that Christ may dwell in your hearts by faith; that ye, being rooted and grounded

18 And I say also unto thee, That thou art Peter, and upon this rock I will build my church; and the gates of hell shall not prevail

in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with all the fulness of God. *Ep. iii. 4, 5. 14. 17, 18. 19.* Whereof (the church) I am made a minister, according to the dispensation of God which is given to me for you, to fulfil the word of God; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. To whom God would make known what is the riches of the glory of this mystery among the Gentiles; which is Christ in you, the hope of glory. *Col. i. 25, 26, 27.* Whosoever shall confess that Jesus is the Son of God, God dwelleth in him, and he in God. *1 John iv. 15.* We know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true, even in his Son Jesus Christ. This is the true God, and eternal life. *1 John v. 20.*

18 *Thou art Peter.*] See chap. iv. 18; x. 2. When Jesus beheld him (*Simon*), he said, Thou art Simon the son of Jona: thou shalt be called Cephas, which is, by interpretation, A stone. *John i. 42.* When James, Cephas, and John, who seemed to be pillars, perceived the grace that was given unto me, they gave to me and Barnabas the right hands of fellowship; that we should go unto the heathen, and they unto the circumcision. *Gal. ii. 9.*

Upon this rock, &c.] Behold, I lay in Zion for a foundation, a stone, a tried stone, a precious corner-stone, a sure foundation. He that believeth shall not make haste. *Is. xxviii. 16.* According to the grace of God which is given me (*Paul*), as a wise master-builder, I have laid the foundation, and another buildeth thereon; but let every man take heed how he buildeth thereupon. For other foundation can no man lay than that is laid, which is Jesus Christ. *1 Co. iii. 10, 11.* Now therefore ye are no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God; and are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone. In whom all the building fitly framed together, groweth unto an holy temple in the Lord; in whom ye also are builded together for an habitation of God, through the Spirit. *Ep. ii. 19—22.* And the wall of the city (*the new Jerusalem*) had twelve foundations, and in them the names of the twelve apostles of the Lamb. *Re. xxi. 14.*

I will build, &c.] Thus speaketh the Lord of hosts, saying, Behold the man whose name is the Branch, and he shall grow up out of his place, and he shall build the temple of the

Lord. Even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon his throne; and he shall be a priest upon his throne; and the counsel of Peace shall be between them both. *Zec. vi. 12, 13.* For we are labourers together with God; ye are God's husbandry; ye are God's building. *1 Co. iii. 9.* This man (*Jesus*) was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house; for every house is builded by some man; but he that built all things is God. *He. iii. 3, 4.*

My church.] If he (*the brother who*) passeth against thee) shall neglect to hear them, tell it unto the church; but if he neglect to hear the church, let him be unto thee as an heathen man and a publican. *Mat. xviii. 17.* The Lord added to the church daily such as should be saved. *Ac. ii. 41.* At that time there was a great persecution against the church which was at Jerusalem. *Ac. viii. 1.* Unto me (*Paul*) is this grace given, that I should preach among the Gentiles, to the intent, that now unto the principalities and powers in heavenly places might be known by the church the manifold wisdom of God. *Ep. iii. 10.* Husbands, love your wives, even as Christ also loved the church, and gave himself for it, that he might sanctify and cleanse it with the washing of water by the word; that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy, and without blemish. This is a great mystery, but I speak concerning Christ and the church. *Ep. v. 25, 26, 27, 32.* He (*Christ*) is the head of the body the church: who is the beginning, the first-born from the dead, that in all things he might have the pre-eminence. *Col. i. 18.* If a man know not how to rule his own house, how shall he take care of the church of God? These things (*respecting the qualifications of bishops and deacons*) I command unto thee, hoping to come unto thee shortly. But if I tarry long, that thou mayest know how thou oughtest to behave thyself in the house of God, which is the church of the living God, the pillar and ground of the truth. *1 Ti. iii. 5, 14, 15.*

And the gates of hell.] In blessing I will bless thee (*said the Lord to Abraham*), and multiplying I will multiply thy seed as the stars of the heaven, and as the sand which is upon the sea shore: and thy seed shall possess the gate of his enemies. *Ge. xxii. 17.* The king (*David*) said unto them (*who said, Thou shalt not go forth to the battle*), What seemeth you best I will do. And the king stood by the gate-side, and all the people came out by hundreds and by thousands. *2 Sa. xviii. 6.*

against it. And I will give unto thee the keys of the kingdom of 19

Have the gates of death been opened unto thee? or hast thou seen the doors of the shadow of death? (*said the Lord to Job.*) Job xxxviii. 17. Have mercy upon me, O Lord; consider my trouble which I suffer of them that hate me, thou that liftest me up from the gates of death. Ps. ix. 13. They that sit in the gate speak against me. Ps. lxxix. 12. Their soul (*the soul of fools*) abhorreth all manner of meat, and they draw near unto the gates of death. Ps. cvii. 18. Happy is the man that hath his quiver full of "them" ("*children*"), they shall not be ashamed, but they shall speak with the enemies in the gate. Ps. cxxvii. 5. Wisdom is too high for a fool: he openeth not his mouth in the gate. Pr. xxiv. 7. In that day shall the Lord of hosts be for a spirit of judgment to him that sitteth in judgment, and for strength to them that turn the battle to the gate. Is. xxviii. 6. In the cutting off of my days (*said Hezekiah*) I shall go to the gates of the grave. Is. xxxviii. 10. O death, where is thy sting? O grave, where is thy victory? 1 Co. xv. 55.

Shall not prevail against it.] They that trust in the Lord shall be as mount Zion, which cannot be removed, but abideth for ever. As the mountains are round about Jerusalem, so the Lord is round about his people, from henceforth even for ever. Ps. cxxv. 1, 2. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord. Is. liv. 17. My sheep hear my voice, and I know them, and they follow me; and I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. John x. 27-30. Who shall lay any thing to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? Shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (as it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter.) Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come; nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord. Ro. viii. 33-39. We receiving a kingdom which

cannot be moved, let us have grace, whereby we may serve God acceptably, with reverence and godly fear; for our God is a consuming fire. He. xii. 28, 29. There were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. Re. xi. 15. And I saw a new heaven and a new earth, for the first heaven and the first earth were passed away, and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men; and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain; for the former things are passed away. Re. xxi. 1-4.

19 Give unto thee.] Ye men of Judea, and all ye that dwell at Jerusalem, be this known unto you, and hearken to my words; this is that which was spoken by the prophet Joel; And it shall come to pass in the last days (*saith God*), I will pour out of my spirit upon all flesh; and your sons and your daughters shall prophesy, and your young men shall see visions, and your old men shall dream dreams, &c. Ac. ii. 14, 17. Of a truth I perceive (*said Peter*) that God is no respecter of persons; but in every nation he that feareth him, and worketh righteousness, is accepted with him, &c. Ac. x. 34, 35, &c. Men and brethren (*said Peter*), ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe. Ac. xv. 7.

The keys of the kingdom of heaven.] And the key of the house of David will I lay upon his (*Eliakim's*) shoulder; so he shall open, and none shall shut; and he shall shut and none shall open. Is. xxii. 22. I am he that liveth and was dead, and, behold, I am alive for evermore, Amen, and have the keys of hell and of death. Re. i. 18. These things saith he that is Holy (*to the church in Philadelphia*), he that is true, he that hath the key of David; he that openeth, and no man shutteth; and shutteth, and no man openeth. Re. iii. 7. I saw a star fall from heaven unto the earth, and to him was given the key of the bottomless pit. Re. ix. 1. And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should

heaven: and whatsoever thou shalt bind on earth shall be bound in heaven: and whatsoever thou shalt loose on earth shall be loosed in heaven. Then charged he his disciples that they should tell no man that he was Jesus the Christ. From that time forth began Jesus to shew unto his disciples, how that he must go unto

deceive the nations no more, till the thousand years should be fulfilled; and after that he must be loosed a little season. *Re. xx. 1-3.*

And whatsoever thou shalt bind on earth, &c.] Whatsoever ye shall bind on earth shall be bound in heaven (*said Jesus to all his disciples*), and whatsoever ye shall loose on earth shall be loosed in heaven. *Mat. xviii. 18.* Whosoever sins ye remit, they are remitted unto them; and whosoever sins ye retain, they are retained. *John xx. 23.* I verily, as absent in body (*said Paul*), but present in spirit, have judged already, as though I were present, concerning him (*the incestuous person*) that hath done this deed. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one unto Satan, for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. *1 Co. v. 3, 4, 5.* To whom ye forgive any thing (*said Paul to the Corinthians*) I forgive also; for if I forgave any thing, to whom I forgave it, for your sakes, forgave I it in the person of Christ. *2 Co. ii. 10.* He that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. *1 Th. iv. 8.* These (*the two witnesses*) have power to shut heaven, that it rain not in the day of their prophecy; and have power over waters, to turn them to blood, and to smite the earth with all plagues, as often as they will. *Re. xi. 6.*

20 Charged he his disciples.] See chap. viii. 4; xvii. 9. And he charged them (*his disciples*) that they should tell no man of him. *Mar. viii. 30.* And as they came down from the mountain, he charged them that they should tell no man what things they had seen, till the Son of man were risen from the dead. *Mar. ix. 9.* And he straitly charged them and commanded them to tell no man that thing (*that he was the Christ of God*). *Lu. ix. 21.* And when the voice (*on the mount of transfiguration*) was past, Jesus was found alone. And they kept it close, and told no man in those days any of those things which they had seen. *Lu. ix. 36.*

Jesus the Christ.] We have found the Messias, which is, being interpreted, The Christ. Philip findeth Nathanael, and saith unto him, We have found him of whom Moses in the law and the prophets did write, Jesus of Nazareth, the son of Joseph. *John i. 41. 45.* These (*signs which Jesus did*) are written, that ye might believe that Jesus is the Christ, the Son of God, and that believing ye might have life through his name. *John xx. 31.*

Let all the house of Israel know assuredly (*said Peter*), that God hath made that same Jesus whom ye have crucified, both Lord and Christ. *Ac. ii. 36.* Who is a liar, but he that denieth that Jesus is the Christ? He is antichrist that denieth the Father and the Son. *1 John ii. 22.* Whosoever believeth that Jesus is the Christ is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. *1 John v. 1.*

21 Began Jesus to shew unto, &c.] While they abode in Galilee, Jesus said unto them (*his disciples*), The Son of man shall be betrayed into the hands of men: and they shall kill him, and the third day he shall be raised again. And they were exceeding sorry. *Mat. xvii. 22, 23.* Behold, we go up to Jerusalem (*said Jesus*), and the Son of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn him to death, and shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him. And the third day he shall rise again. The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat. xx. 18, 19, 28.* Ye know that after two days (*said Jesus*) is the feast of the passover, and the Son of man is betrayed to be crucified. *Mat. xxvi. 1.* And he (*Jesus*) began to teach "them" (*"his disciples"*), that the Son of man must suffer many things, and be rejected of the Jews, and of the chief priests and Scribes, and be killed, and after three days rise again. *Mar. viii. 31.* He taught his disciples, and said unto them, The Son of man is delivered into the hands of men, and they shall kill him; and after that he is killed, he shall rise the third day. But they understood not this saying, and were afraid to ask him. *Mar. ix. 31, 32.* He took again the twelve, and began to tell them what things should happen unto him, saying, Behold, we go up to Jerusalem; and the Son of man shall be delivered unto the chief priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles, and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him. And the third day he shall rise again. *Mar. x. 33, 34.* The Son of man must suffer many things, and be rejected of the elders, and chief priests, and Scribes, and be slain, and be raised the third day. And behold, thou talked with "him" (*"Jesus," in the mountain of transfiguration*) two men, which were Moses and Elias, who appeared in glory, and spake

Jerusalem, and suffer many things of the elders and chief priests and Scribes, and be killed, and be raised again the third day. Then Peter took him, and began to rebuke him, saying, Be it far 22 from thee, Lord: this shall not be unto thee. But he turned, and 23

of his decease, which he should accomplish at Jerusalem. Let these sayings sink down into your ears, for the Son of man shall be delivered into the hands of men; but they understood not this saying, and it was hid from them, that they perceived it not; and they feared to ask him of that saying. *Lu. ix. 22. 30, 31. 44, 45.* Behold, we go up to Jerusalem, and all things that were written by the prophets concerning the Son of man shall be accomplished; for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they shall scourge him, and put him to death, and the third day he shall rise again. And they understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. *Lu. xviii. 31—34.* He is not here, but risen (*said the angels to the women at the sepulchre*). Remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. Ought not Christ to have suffered (*said Jesus to the two disciples on the way to Emmaus*) these things, and to enter into his glory? And beginning at Moses and all the prophets, he expounded unto them in all the Scriptures the things concerning himself. Thus it is written (*said Jesus to the eleven*), and thus it behoved Christ to suffer, and to rise from the dead the third day. *Lu. xxiv. 6, 7. 26, 27. 46.* I delivered unto you, first of all, that which I also received; how that Christ died for our sins, according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. *1 Co. xv. 3, 4.* See chap. xvii. 12.

Chief priests and Scribes.] While he (*Jesus*) yet spake (*saying, He is at hand that doth betray me*), lo, Judas, one of the twelve, came, and with him a great multitude with swords and staves, from the chief priests and elders of the people. *Mat. xxvi. 47.* And when he was accused of the chief priests and elders, he answered nothing. *Mat. xxvii. 12.* Now these are the divisions of the sons of Aaron, &c. (*by lot into four and twenty orders, &c.*) *1 Chr. xxiv. 1, &c.* Now these are the chief of the priests that went up with Zerubbabel the son of Shealtiel, and Jeshua, &c. (*two and twenty in number*). *Nc. xii. 7.*

And be raised again the third day.] See chap. xxvii. 63. Sir (*said the chief priests and Pharisees to Pilate*), we remember that that deceiver said while he was yet alive, After three days I will rise again. *Mat. xxvii.*

63. Destroy this temple, and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. *John ii. 19, 20, 21.* Him (*Jesus*), being delivered by the determinate counsel and fore-knowledge of God, ye have taken, and by wicked hands have crucified and slain (*said Peter on the day of Pentecost*): whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. For David speaketh concerning him, I foresaw the Lord always before my face, for he is on my right hand, that I should not be moved; therefore did my heart rejoice, and my tongue was glad; moreover also my flesh shall rest in hope, because thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou hast made known to me the ways of life; thou shalt make me full of joy with thy countenance. Therefore (*David*), being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. This Jesus hath God raised up, whereof we all are witnesses. *Ac. ii. 23—32.*

22 Began to rebuke him.] See verses 16, 17. Behold, one of them (*his disciples*) which were with Jesus, stretched out his hand, and drew his sword, and struck a servant of the high priest, and smote off his ear. Then said Jesus unto him, Put up again thy sword into his place, for all they that take the sword shall perish with the sword. Thinkest thou that I cannot now pray to my Father, and he shall presently give me more than twelve legions of angels? *Mat. xxvi. 51, 52, 53.* Peter took him (*Jesus*), and began to rebuke him. *Mar. viii. 32.* Peter said unto "him" ("*Jesus*"), Lord, dost thou wash my feet? Jesus said unto him, What I do thou knowest not now, but thou shalt know hereafter. Peter saith unto him, Thou shalt never wash my feet. *John xiii. 6, 7, 8.* See chap. xix. 13.

Be it far from thee.] The messenger that was gone to call Micaiah spake unto him, saying, Behold now, the words of the prophets declare good unto the king (*Ahab*) with one mouth (*of his going against Ramoth Gilead*): let thy word, I pray thee, be like the word of one of them, and speak that which is good. *1 Ki. xxii. 13.* When "he" ("*Agabus*") was come unto us, he took Paul's girdle, and

22 said unto Peter, Get thee behind me, Satan: thou art an offence
23 unto me: for thou savourest not the things that be of God, but
24 those that be of men. Then said Jesus unto his disciples, If any
25 man will come after me, let him deny himself, and take up his

bound his own hands and feet, and said, Thus saith the Holy Ghost: So shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver him into the hands of the Gentiles. And when we heard these things, both we, and they of that place, besought him not to go up to Jerusalem. Then Paul answered, What mean ye to weep and break mine heart? for I am ready, not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus. *Ac. xxi. 11, 12, 13.*

23 *Get thee behind me.] See chap. iv. 10.* Now the serpent was more subtle than any beast of the field which the Lord God had made. And he said unto the woman, Yea, hath God said, ye shall not eat of every tree of the garden? And the woman said unto the serpent, We may eat of the fruit of the trees of the garden, but of the fruit of the tree which is in the midst of the garden, God hath said, Ye shall not eat of it, neither shall ye touch it, lest ye die. And the serpent said unto the woman, Ye shall not surely die! For God doth know, that in the day ye eat thereof, then your eyes shall be opened, and ye shall be as gods, knowing good and evil. And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof, and did eat, and gave also unto her husband with her, and he did eat. And unto Adam "he" ("God") said, Because thou hast hearkened unto the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it, cursed is the ground for thy sake; in sorrow shalt thou eat of it all the days of thy life. *Ge. iii. 1-6. 17.* When he (*Jesus*) had turned about and looked on his disciples, he rebuked Peter, saying, Get thee behind me, Satan, for thou savourest not the things that be of God, but the things that be of men. *Mar. viii. 33.* Get thee behind me, Satan (*said Jesus to the Devil in the wilderness*), for it is written, Thou shalt worship the Lord thy God, and him only shalt thou serve. *Lu. iv. 8.* Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. *2 Co. xi. 14, 15.*

Satan.] And David said, What have I to do with you, ye sons of Zeruiah, that ye should be adversaries unto me? Shall there any man be put to death this day in Israel? For do not I know that I am this day king over Israel? *2 Sa. xix. 22.* Satan stood up

against Israel, and provoked David to number Israel. *1 Chr. xxi. 1.* He shewed me Joshua the high priest standing before the angel of the Lord, and Satan standing at his right hand to resist him. And the Lord said unto Satan, The Lord rebuke thee, O Satan; even the Lord that hath chosen Jerusalem rebuke thee. Is not this a brand plucked out of the fire? *Zec. iii. 1, 2.* Jesus answered "them" ("his disciples"), Have not I chosen you twelve, and one of you is a devil? *Joh. vi. 70.*

Thou art an offence.] Woe unto the world because of offences; for it must needs be that offences come. But woe to that man by whom the offence cometh. *Mat. xviii. 7.* "He" ("Christ") shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence to both the houses of Israel; for a gin and for a snare to the inhabitants of Jerusalem. *Lk. xiii. 14.* Let us not judge one another any more; but judge this rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. It is good neither to eat flesh, nor to drink wine, *at any thing* whereby thy brother stumbleth, or is offended, or is made weak. *Ro. xiv. 13, 21.*

Thou savourest not the things.] Thou (*Peter*) savourest not the things that be of God but the things that be of men. *Mar. viii. 33.* They that are after the flesh do mind the things of the flesh; but they that are after the spirit, the things of the spirit. For to be carnally minded is death, but to be spiritually minded is life and peace: because the carnal mind is enmity against God, for it is not subject to the law of God, neither can be. So then, they that are in the flesh cannot please God. *Ro. viii. 5-8.* The natural man receiveth not the things of the Spirit of God; for they are foolishness unto him: neither can he know them, because they are spiritually discerned. But he that is spiritual judgeth all things, yet he himself is judged of no man. *1 Co. ii. 14, 15.* Many walk, of whom I have told you, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things. *Phi. iii. 19.* Set your affection on things above, not on things on the earth. *Col. iii. 2.*

24 *If any man will come after me.] See chap. x. 38.* For what is a man advantaged if he gain the whole world, and lose himself, or be cast away? For whosoever shall be ashamed of me, and of my words, of him shall the Son of man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. But I tell you of a truth, that

cross, and follow me. For whosoever will save his life shall lose it: 25 and whosoever will lose his life for my sake shall find it. For what 26 is a man profited, if he shall gain the whole world, and lose his own soul? or what shall a man give in exchange for his soul? For 27 the Son of man shall come in the glory of his Father with his

be some standing here which shall not taste of death till they see the kingdom of God. *Lu. ix. 25-27.* We must through much tribulation enter into the kingdom of God. *Ac. xiv. 22.* I Paul rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. *Col. i. 24.* No man should be moved by these afflictions, for yourselves know that we are appointed thereunto. *1 Th. iii. 3.* All that will live godly in Christ Jesus shall suffer persecution. *2 Ti. iii. 12.* By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt, for he had respect unto the recompence of the reward. *He. xi. 24-26.*

And take up his cross.] As they came out (leading Christ away to crucify him), they found a man of Cyrene, Simon by name: him they compelled to bear his cross. *Mat. xxvii. 32.* They compel one Simon a Cyrenian, who passed by coming out of the country, the father of Alexander and Rufus, to bear his cross. *Mar. xv. 21.* And as they led him away, they laid hold upon one Simon, a Cyrenian coming out of the country, and on him they laid the cross, that he might bear it after Jesus. *Lu. xxiii. 26.* He (Jesus) bearing his cross, went forth into a place called the place of a Skull, which is called in the Hebrew, Golgotha. *John xix. 17.* Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh, hath ceased from sin: that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. *1 Pe. iv. 1, 2.*

25 Whosoever will save his life.] See chap. x. 39. If thou (said Mordecai to Esther) holdest thy peace at this time (when the Jews are about to be extirpated), then shall their enlargement and deliverance arise to the Jews from another place, but thou and thy father's house shall be destroyed: and who knoweth whether thou art come to the kingdom for such a time as this? Then Esther bade them return Mordecai this answer, Go, gather together all the Jews that are present in Shushan, and fast ye for me, and neither eat nor drink three days, night or day: I also and my maidens will fast likewise, and so will I go in unto the king (*Ahasuerus*), which

is not according to the law; and if I perish, I perish. *Es. iv. 14, 15, 16.* I go bound in the spirit unto Jerusalem, not knowing the things that shall befall me there; save that the Holy Ghost witnesseth in every city, saying, That bonds and afflictions abide me. *Ac. xx. 22, 23.* And they (*Michael and his angels*) overcame him (*the dragon*) by the blood of the Lamb, and by the word of their testimony; and they loved not their lives unto death. *Re. xii. 11.* See chap. xix. 29.

26 What is a man profited, &c.] See chap. v. 29. Satan answered the Lord and said, Skin for skin, yea, all that a man hath will he give for his life. *Job ii. 4.* What shall it profit a man, if he shall gain the whole world, and lose his own soul. *Mar. viii. 36.* What is a man advantaged, if he gain the whole world and lose himself, or be cast away? *Lu. ix. 25.*

Gain the whole world.] See chap. iv. 8, 9. What is the hope of the hypocrite, though he hath gained, when God taketh away his soul? *Job xxvii. 8.* Thou fool (said God to the rich man in the parable), this night thy soul shall be required of thee, then whose shall those things be which thou hast provided? *Lu. xii. 20.* Abraham said (to the rich man being in torments), Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things, but now he is comforted, and thou art tormented. *Lu. xvi. 25.*

Or what shall a man give in exchange, &c.] None of them can by any means redeem his brother, nor give to God a ransom for him, (for the redemption of their soul is precious, and it ceaseth for ever). *Ps. xlix. 7, 8.* What shall a man give in exchange for his soul? *Mar. viii. 37.*

27 The Son of man shall come.] See chap. xxvi. 64. Then shall appear the sign of the Son of man in heaven. *Mat. xxiv. 30.* When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat. xxv. 31.* Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. xxvi. 64.* Whosoever shall be ashamed of me and of my words, in this adulterous and sinful generation, of him also shall the Son of man be ashamed, when he cometh in the glory of his Father with the holy angels. *Mar. viii. 38.* Jesus said, I am (*the Christ*), and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar. xiv. 62.* Whosoever shall be ashamed of me and of my words, of him shall the Son of

angels; and then he shall reward every man according to his works. Verily I say unto you, There be some standing here, which shall not taste of death, till they see the Son of man coming in his kingdom.

man be ashamed when he shall come in his own glory, and in his Father's, and of the holy angels. *Lu. ix. 26.* And then shall they see the Son of man coming in a cloud, with power, and great glory. *Lu. xxi. 27.* Hereafter shall the Son of man sit on the right hand of the power of God. *Lu. xxii. 69.* See chap. xix. 28; xxiv. 30; xxv. 31.

With his angels.] See chap. xiii. 41. 49. And a fiery stream issued and came forth from before "him" ("the Ancient of days"), thousand thousands ministered unto him, and ten thousand times ten thousand stood before him; the judgment was set, and the books were opened. *Da. vii. 10.* The Lord my God shall come, and all the saints with thee. *Zec. xiv. 5.* To you who are troubled (God will recompense) rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. *2 The. i. 7-10.* Enoch, the seventh from Adam, prophesied of "these" ("false teachers"), saying, Behold the Lord cometh with ten thousand of his saints to execute judgment upon all, &c. *Jude 14.*

And then he shall reward, &c.] See chap. x. 41, 42. The work of man shall he (the Lord) render unto him, and cause every man to find according to his ways. *Job xxxiv. 11.* Unto thee, O Lord, belongeth mercy, for thou renderest to every man according to his work. *Ps. lxii. 12.* He that keepeth thy soul, doth not he know it? And shall not he render to every man according to his works. *Pr. xxiv. 12.* Say ye to the righteous, that it shall be well with him; for they shall eat the fruit of their doings. Woe unto the wicked! it shall be ill with him; for the reward of his hands shall be given him. *Is. iii. 10, 11.* I, the Lord, search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doings. *Jc. xvii. 10.* The Great, the mighty God, the Lord of Hosts is his name; great in council, and mighty in work; for thine eyes are open upon all the ways of the sons of men, to give every one according to his ways, and according to the fruit of his doings. *Jc. xxxii. 19.* The king shall mourn, and the prince shall be clothed with desolation, and the hands of the

people of the land shall be troubled; I will be unto them after their way, and according to their deserts will I judge them, and they shall know that I am the Lord. *Ez. vii. 7.* (God), who will render to every man according to his deeds. *Ra. ii. 6.* Now he that planteth and he that watereth are one: and every man shall receive his own reward, according to his own labour. *1 Co. iii. 8.* We must all appear before the judgment-seat of Christ; that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co. v. 10.* Whatsoever good thing any man doeth, the same shall he receive of the Lord, whether he be bond or free. *Ep. vi. 8.* If ye call on the Father, who without respect of persons judgeth according to every man's work, pass the time of your sojourning here in fear. *1 Pe. i. 17.* I will kill her children with death, and all the churches shall know that I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works. *Re. ii. 23.* Behold, I come quickly, and my reward is with me, to give every man according as his work shall be; I am Alpha, and Omega, the beginning and the end; the first and the last. *Re. vi. 17.* They are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city; he without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie. *Ez. xiii. 12-15.*

28 There be some standing here.] Verily I say unto you, that there be some of them that stand here which shall not taste of death till they have seen the kingdom of God come with power. *Mar. ix. 1.* I tell you of a truth, there be some standing here which shall not taste of death till they see the kingdom of God. *Lu. ix. 27.*

Taste of death.] Behold, there was a man in Jerusalem, whose name was Simeon; and the same man was just and devout, waiting for the consolation of Israel, and the Holy Ghost was upon him. *Lu. ii. 25.* Now ye know that thou hast a devil (said the Jews to Jesus); Abraham is dead, and the prophets, and thou sayest, If a man keep my sayings, he shall never taste of death! *John viii. 12.* But we see Jesus, who was made a little lower than the angels, for the suffering of death, crowned with glory; that he by the grace of God should taste death for every man. *Heb. ii. 9.* See chap. x. 23. Hereafter, shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven.

CHAPTER XVII.

After six days Jesus taketh Peter, James, and John his 1
 , and bringeth them up into an high mountain apart, And 2
 nsfigured before them : and his face did shine as the sun,

64. And then they shall see the Son
 ming in the clouds with great power
 . Mar. xiii. 26. When the Son of
 th, shall he find faith on the earth ?
 8. Then shall they see the Son of
 ig in a cloud with power and great
 ad when these things begin to come
 en look up and lift up your heads,
 edemption draweth nigh. Lu. xxi.

XVII.—[1 After six days.] After
 Jesus taketh with him Peter, and
 d John, and leadeth them up into
 ountain apart by themselves : and
 nsfigured before them. Mar. ix. 2.
 pass about an eight days after these
 e took Peter, and John, and James,
 p into a mountain to pray ! And
 ed, the fashion of his countenance
 d, and his raiment was white and
 Lu. ix. 28, 29.

James, and John.] And "he"
 took with him (unto a place called
 e) Peter and the two sons of Zebe-
 began to be sorrowful and very
 d. xxvi. 37. And "he" ("Jesus")
 o man to follow him (to the Ruler
 agogue's house), save Peter, and
 John the brother of James. Mar.
 hen he came into the (Ruler's)
 suffered no man to go in, save
 James, and John, and the father
 oth of the maiden. Lu. viii. 51.
 e third time I am coming to you
 ; in the mouth of two or three
 hall every word be established. 2

ountain apart.] This voice which
 heaven we heard, when we were
 o the holy mount. 2 Pe. i. 18.
 igned before them.] And as he
 yed, the fashion of his countenance
 , and his raiment was white and
 Lu. ix. 29. Be not conformed to
 ; but be ye transformed by the
 f your mind, that ye may prove
 t good and acceptable and perfect
 l. Ro. xii. 2. (Christ) who being
 of God, thought it not robbery to
 ith God ; but made himself of no
 and took upon him the form of a
 l was made in the likeness of men.

did shine as the sun.] His (the
 ntenance (who rolled the stone from
 II.

the door of the sepulchre) was like lightning,
 and his raiment white as snow. Mat. xxviii. 3.
 And it came to pass when Moses came down
 from Mount Sinai with the two tables of testi-
 mony in Moses' hand, that Moses wist not
 that the skin of his face shone while He
 talked with him. And when Aaron and all
 the children of Israel saw Moses, behold, the
 skin of his face shone, and they were afraid to
 come nigh him : and Moses called unto them ;
 and Aaron and all the Rulers of the congrega-
 tion returned unto him : and Moses talked
 with them. And afterward all the children of
 Israel came nigh : and he gave them in com-
 mandment all that the Lord had spoken with
 him in Mount Sinai. And till Moses had
 done speaking with them, he put a vail on his
 face. But when Moses went before the Lord
 to speak with him, he took the vail off until
 he came out. And he came out and spake
 unto the children of Israel that which he was
 commanded. And the children of Israel saw
 the face of Moses, that the skin of Moses'
 face shone : and Moses put the vail upon his
 face again until he went in to speak with him.
 Ex. xxxiv. 29—35. The Word was made
 flesh, and dwelt among us, (and we beheld his
 glory, the glory as of the only begotten of the
 Father) full of grace and truth. John i. 14.
 Father, I will (said Jesus) that they also,
 whom thou hast given me, be with me where
 I am, that they may behold my glory, which
 thou hast given me ; for thou lovedst me before
 the foundation of the world. John xvii. 24.
 At mid-day, O king, (said Paul to Agrippa),
 I saw in the way a light from heaven, above
 the brightness of the sun, shining round
 about me and them which journeyed with me.
 And when we were all fallen to the earth, I
 heard a voice speaking unto me, and saying
 in the Hebrew tongue, Saul, Saul, why per-
 secutest thou me ? It is hard for thee to kick
 against the pricks. And I said, Who art thou
 Lord ? and he said, I am Jesus, whom thou
 persecutest. Ac. xxvi. 13, 14, 15. In the
 midst of the seven candlesticks (I saw) one
 like unto the Son of man, clothed with a gar-
 ment down to the foot, and girt about the
 paps with a golden girdle ; his head and his
 hairs were white like wool, as white as snow,
 and his eyes were as a flame of fire, and his
 feet like unto fine brass, as if they burned in
 a furnace, and his voice as the sound of many
 waters ; and he had in his right hand seven
 stars, and out of his mouth went a sharp two-
 edged sword ; and his countenance was as

3 and his raiment was white as the light. And, behold, there appeared unto them Moses and Elias talking with him. Then

the sun shineth in his strength; and when I saw him, I fell at his feet as dead, and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. *Re. i. 13—17.* And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow *was* upon his head, and his face *was* as it were the sun, and his feet as pillars of fire. *Re. x. 1.* I saw heaven opened, and behold, a white horse; and he that sat upon him *was* called Faithful and True; his eyes *were* as a flame of fire, and on his head *were* many crowns; and he had a name written that no man knew but he himself; and he *was* clothed with a vesture dipped in blood, and his name is called, The Word of God. *Re. xix. 11—13.* I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. *Re. xx. 11.*

Raiment was white as the light.] O Lord my God, thou art very great, thou art clothed with honour and majesty, who coverest thyself with light as with a garment, who stretchest out the heavens like a curtain. *Ps. civ. 1, 2.* His raiment became shining, exceeding white as snow; so as no fuller on earth can white them. *Mar. ix. 3.*

3 Behold, there appeared, &c.] And there appeared unto them Elias with Moses, and they were talking with Jesus. *Mar. ix. 4.* And behold, there talked with him two men, which were Moses and Elias, who appeared in glory, and spake of his decease, which he should accomplish at Jerusalem. *Lu. ix. 30, 31.*

Moses.] See chap. xi. 13, 14. I will raise them up a prophet from among their brethren (said the Lord to Moses) like unto thee, and will put my words in his mouth, and he shall speak unto them all that I shall command him. *De. xviii. 18.* Moses the servant of the Lord died there in the land of Moab, according to the word of the Lord. And he buried him in a valley in the land of Moab over against Bethpeor, but no man knoweth of his sepulchre unto this day. And there arose not a prophet since in Israel like unto Moses, whom the Lord knew face to face. *De. xxxiv. 5, 6, 10.* The law was given by Moses, but grace and truth came by Jesus Christ. *John i. 17.* Do not think that I will accuse you to the Father (said Jesus), there is one that accuseth you, even Moses, in whom ye trust. *John v. 45.* If the ministration of death, written and engraven in stones, was glorious, so that the children of Israel could not stedfastly behold the face of Moses for the glory of his countenance, which glory was to be done away; how shall

not the ministration of the Spirit be rather glorious? For if the ministration of condemnation be glory, how much more doth the ministration of righteousness exceed in glory; for even that which was made glorious, had no glory in this respect, by reason of the glory that excelleth: for if that which is done away was glorious, much more that which remaineth is glorious. *2 Co. iii. 7—11.* Wherefore, holy brethren, partakers of the heavenly calling, consider the apostle and high priest of our profession, Christ Jesus, who was faithful to him that appointed him, as also Moses was faithful in all his house: for this was counted worthy of more glory than Moses, inasmuch as he who hath builded the house hath more honour than the house, for every house is builded by some man; but he that built all things is God. And Moses *was* faithful in all his house as a servant, for a testimony of those things which were to be spoken after; but Christ as a Son, over his own house, whose house are we, if we hold fast the confidence and the rejoicing of the hope firm unto the end. *He. iii. 1—6.*

Elias.] See verses 10—13. And Elias the Tishbite, who was of the inhabitants of Gilead, said unto Ahab, As the Lord God of Israel liveth, before whom I stand, there shall not be dew nor rain these years, but according to my word. *1 Ki. xvii. 1.* And it came to pass at the time of the offering of the evening sacrifice, that Elijah the prophet came near, and said, Lord God of Abraham, Isaac, and of Israel, let it be known this day that thou art God in Israel, and that I am thy servant, and that I have done all these things at thy word. Hear me, O Lord, he said, me, that this people may know that thou art the Lord God, and that thou hast turned their heart back again. Then the fire of the Lord fell, and consumed the burnt-sacrifice, and the wood, and the stones, and the dust, and licked up the water that was in the trench; and when all the people saw it, they fell on their faces, and they said, The Lord is the God, the Lord is the God. And Elijah said unto them, Take the prophets of Baal; let not one of them escape. And they took them: and Elijah brought them down to the brook Kishon, and slew them there. *1 Ki. xviii. 36—40.* And it came to pass as they (Elijah and Elisha) still went on and talked, that behold, there appeared a chariot of fire, and horses of fire, and parted them both asunder, and Elijah went up by a whirlwind into heaven. And Elisha saw it, and he cried, My father! my father! the chariot of Israel, and the horsemen thereof. And he saw him no more, and he took hold of his own clothes, and rent them in two pieces.

answered Peter, and said unto Jesus, Lord, it is good for us to be here: if thou wilt, let us make here three tabernacles; one for thee, and one for Moses, and one for Elias. While he yet spake, 5 behold, a bright cloud overshadowed them: and behold a voice out of

He took up also the mantle of Elijah that fell from him, and smote the waters, and said, Where is the Lord of Elijah? And when he also had smitten the waters, they parted hither and thither, and Elisha went over. 2 Ki. ii. 11—14. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. Mal. iv. 5. And he (*John the Baptist*) shall go before "him" ("*the Lord*") in the spirit and power of Elias, to turn the hearts of the fathers to the children, and the disobedient to the wisdom of the just, to make ready a people prepared for the Lord. Lu. i. 17. Master, it is good for us to be here (*said Peter to Jesus at the transfiguration*); let us make three tabernacles, one for thee, and one for Moses, and one for Elias, not knowing what he said. Lu. ix. 33. The law and the prophets were until John; since that time the kingdom of God is preached, and every man presseth into it. Lu. xvi. 16.

4 Answered Peter.] Master, it is good for us to be here; let us make three tabernacles, one for thee, and one for Moses, and one for Elias, for he wist not what to say, for they were sore afraid. Mar. ix. 5, 6. Lu. ix. *preced. com.*

It is good for us to be here.] And he (*Moses*) said, I beseech thee shew me thy glory. And "he" ("*the Lord*") said, I will make all my goodness pass before thee, and I will proclaim the name of the Lord before thee, and will be gracious to whom I will be gracious; and will shew mercy on whom I will shew mercy. Ex. xxxiii. 18, 19. There be many that say, Who will shew us any good? Lord, lift thou up the light of thy countenance upon us. Ps. iv. 6. Thou wilt shew me the path of life, in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. Ps. xvi. 11. O God, thou art my God, early will I seek thee: my soul thirsteth for thee, my flesh longeth for thee in a dry and thirsty land, where no water is; to see thy power and thy glory, so as I have seen thee in the sanctuary. Because thy loving-kindness is better than life, my lips shall praise thee. Thus will I bless thee while I live: I will lift up my hands in thy name; my soul shall be satisfied as with marrow and fatness, and my mouth shall praise thee with joyful lips. Ps. lxxiii. 1—5. Thine eyes shall see the king in his beauty: they shall behold the land that is very far off. Is. xxxiii. 17. How great is "his" ("*the Lord's*") goodness, and how great is his beauty? Zec. ix. 17. Philip saith unto "him" ("*Jesus*"), Lord, shew us the Father,

and it sufficeth us. Jesus saith unto him, Have I been so long time with you, and yet hast thou not known me Philip? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? John xiv. 8, 9. Father, I will that they also whom thou hast given me be with me where I am, that they may behold my glory which thou hast given me, for thou lovedst me before the foundation of the world. John xvii. 24. I am in a strait betwixt two, having a desire to depart, and to be with Christ, which is far better. Phi. i. 23. Beloved, now are we the sons of God, and it doth not yet appear what we shall be; but we know that when he shall appear, we shall be like him, for we shall see him as he is. 1 John iii. 2. The city (*New Jerusalem*) had no need of the sun, neither of the moon, to shine in it, for the glory of God did lighten it; and the Lamb is the light thereof. Re. xxi. 23. And there shall be no more curse, but the throne of God and of the Lamb shall be in it; and his servants shall serve him, and they shall see his face, and his name shall be in their foreheads; and there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: and they shall reign for ever. Re. xxii. 3—5.

5 Behold, a bright cloud.] Then (*when the tabernacle was reared*) a cloud covered the tent of the congregation, and the glory of the Lord filled the tabernacle. And Moses was not able to enter into the tent of the congregation, because the cloud abode thereon, and the glory of the Lord filled the tabernacle. Ex. xl. 34, 35. It came to pass when the priests were come out of the holy place, that the cloud filled the house of the Lord, so that the priests could not stand to minister because of the cloud; for the glory of the Lord had filled the house of the Lord. Then spake Solomon, The Lord said that he would dwell in the thick darkness. 1 Ki. viii. 10—12. And he (*the Lord*) rode upon a cherub, and did fly; yea, he did fly upon the wings of the wind: he made darkness his secret place, his pavilion round about him were dark waters, and thick clouds of the skies; at the brightness that was before him, his thick clouds passed, hail stones and coals of fire. Ps. xviii. 10—12. While he (*Peter*) thus spake (*of making tabernacles*), there came a cloud and overshadowed them, and they feared as they entered into the cloud. Lu. ix. 34. And when "he" ("*Jesus*") had spoken these things (*promising to his disciples the coming of the Holy Ghost*), while they beheld, he was taken up, and a cloud received him out of

the cloud, which said, This is my beloved Son, in whom I am well pleased : hear ye him. And when the disciples heard it, they fell

their sight. *Ac. i. 9.* Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. *Re. i. 7.*

A voice out of the cloud.] Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly, and when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. *Ex. xix. 18, 19.* And ye came near (*said Moses to the Israelites*), and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness; and the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice. *De. iv. 11, 12.* These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. *De. v. 22.* The Lord answered Job out of the whirlwind. *Job xxxviii. 1.* Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. *Psa. lxxxi. 7.* The Father himself, which hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape. *John v. 37.* Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it, said, That it thundered, others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. *John xii. 28-30.* As he (*Saul*) journeyed, he came near Damascus; and suddenly, there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Ac. ix. 3-6.*

This is my beloved Son.] See chap. iii. 17. And there came a voice from heaven (*at the baptism of Jesus in the river Jordan*), saying, Thou art my beloved Son, in whom I am well pleased. *Mar. i. 11.* A voice came out of the cloud saying, This is my beloved Son,

hear him. *Mar. ix. 7.* God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Father loveth the Son, and hath given all things into his hand. *John iii. 16, 35.* The Father loveth the Son, and sheweth him all things that himself doeth, and he will shew his greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will; for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. *John v. 20-23.* We have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. *1Pe. i. 16.*

In whom I am well pleased.] See chap. ii. 13. Behold, my servant whom I uphold, mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles; the Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. *Is. xlii. 1, 21.* If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. *John x. 10, 11.*

Hear ye him.] The Lord thy God will raise up unto thee (*said Moses*) a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. *De. xviii. 15, 19.* Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. *Ac. iii. 22, 23.* This is that Moses which said unto the children of Israel, I prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear. *Ac. vii. 37.* God, who sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world. *He. i. 1, 2.* Therefore we ought to give the

on their face, and were sore afraid. And Jesus came and touched 7
 them, and said, Arise, and be not afraid. And when they had 8
 lifted up their eyes, they saw no man, save Jesus only. And as 9

more earnest heed to the things which we have heard, lest at any time we should let *them* slip; for if the word spoken by angels was stedfast, and every transgression, and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us, by them that heard *him*? *He. ii. 1—3.* And being made perfect, he (*Jesus*) became the author of eternal salvation unto all them that obey him. *He. v. 9.* See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more *shall not we escape*, if we turn away from him that *speaketh* from heaven, whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also the heaven. *He. xii. 25, 26.*

6 *When the disciples heard it, &c.*] There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, *which* when all the people saw, they shouted and fell on their faces. *Le. ix. 24.* It came to pass when the flame went up toward heaven from the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on *it*, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah (*the father of Samson*), and to his wife. Then Manoah knew that he *was* an angel of the Lord; and Manoah said unto his wife, We shall surely die because we have seen God. *Ju. xiii. 20—22.* And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sack-cloth, fell upon their faces. *1 Ch. xxi. 16.* Then I (*Ezekiel at the command of God*) went forth into the plain, and behold the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. *Ez. iii. 23.* And *it* (*the glory of the God of Israel*) was according to the appearance of the vision which I saw, *even* according to the vision that I saw when I came to destroy the city. And the visions *were* like the vision that I saw by the river Chebar, and I fell upon my face. *Ez. xliii. 3.* I heard a man's voice (*said Daniel*), between the banks of Ulai, which called, and said, Gabriel, make this *man* to understand the vision. So he came near where I stood; and when he came I was afraid, and fell upon my face. *Da. viii. 16, 17.* And I Daniel alone saw the vision: for the men that were with me saw not the vision;

but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision; and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: then was I in a deep sleep on my face, and my face toward the ground. And behold, *one* like the similitude of the sons of men touched my lips; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? For as for me, straightway there remained no strength in me, neither is there breath left in me. *Da. x. 7—9. 16, 17.* I fell on the ground (*said Paul*), and heard a voice, saying unto me, Saul, Saul, why persecutest thou me? *Ac. xxii. 7; xxvi. 14.* And this voice which came from heaven we heard, when we were with him (*Jesus*) in the holy mount. *2 Pe. i. 18.*

7 *Touched them.*] I was in a deep sleep on my face toward the ground, but he touched "me" (*"Daniel"*), and set me upright. *Da. viii. 18.* Yea, while I *was* speaking in prayer, even the man Gabriel, whom I had seen in the vision, at the beginning, being caused to fly, swiftly touched me about the time of the evening oblation. *Da. ix. 21.* And behold, an hand touched me, which set me upon my knees, and upon the palms of my hands. Then there came again and touched me *one* like the appearance of a man, and he strengthened me. *Da. x. 10. 18.* And when I saw him (*said John, of the faithful witness*), I fell at his feet as dead; and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. *Re. i. 17.*

Arise, and be not afraid.] And as they (*the women at the sepulchre*) were afraid, and bowed down their faces to the earth, they (*the two angels*) said unto them, Why seek ye the living among the dead? *Lu. xxiv. 5.* And "he" (*"Saul"*) trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Ac. ix. 6.*

8 *They saw no man, save Jesus only.*] And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. *Mar. ix. 8.* And when the voice was past, Jesus was found alone. *Lu. ix. 36.* When "they" (*"the angel and Peter"*) were past the first and the second ward, they came unto the iron gate that

they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

leadeth unto the city, which opened to them of his own accord; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ac. xii. 10, 11.*

9 *Jesus charged them.*] See chap. 16, 20, and com. Her parents (of the daughter of Jairus) were astonished (at her being raised from the dead); but he (Jesus) charged them that they should tell no man what was done. *Lu. viii. 56.*

Until the Son of man be risen again.] See verse 23. and chap. xvi. 21. They shall scourge "him". ("Jesus"), and put him to death, and the third day he shall rise again. And "they" ("his disciples") understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. *Lu. xviii. 33, 34.* Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 46, 47.*

10 *Why then say the Scribes? &c.*] See ver. 3, 4.; xi. 14. Some of them that stood there (when Jesus cried, *Eli, Eli, lama sabachthani*) when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be; let us see whether Elias will come to save him. *Mat. xxvii. 47, 48, 49.*

11 *And restore all things.*] See chap. xi. 14. Many of the children of Israel shall he (John) turn to the Lord their God. *Lu. i. 16.* He (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham, &c. *Lu. iii. 3, 8.* And he (God) shall send Jesus Christ (said Peter) which before was preached unto you;

whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *Ac. iii. 20, 21.*

12 *And they knew him not.*] See chap. i. 9—15. The baptism of John, was it from heaven or of men? Answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? but if we shall say, Of men, they feared the people, for all men count John that he was a prophet indeed. *Mar. xi. 30, 31, 32.* John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. *Lu. viii. 33.* "He" ("Jesus") came unto his own, and his own received him not. *John i. 11.* There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true; Ye sent unto John, and he bare witness unto the truth. But I receive no testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me. *John i. 32—36.* Of this man's seed hath God, according to his promise, raised unto Israel a Saviour, Jesus. When John had first preached before his (Christ's) coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, What think ye that I am? I am not he; but, behold, there cometh one after me, whose shoe of his feet I am not worthy to loose. Now and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent; for they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they that he should be slain. *Ac. xiii. 23—25.*

But have done unto him, &c.] See chap. xi. 2.; xiv. 3—10. And King Herod heard of him (Jesus), (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him. Others said, That it is Elias; and others said,

Likewise shall also the Son of man suffer of them: Then the 13 disciples understood that he spake unto them of John the Baptist. And when they were come to the multitude, there came to him a 14 certain man, kneeling down to him, and saying, Lord, have mercy 15

That it is a prophet, or as one of the prophets. But when Herod heard *thereof*, he said, It is John whom I beheaded: he is risen from the dead. The king (at the instigation of *Herodias, and the request of her daughter*) sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother. *Mar. vi. 14, 15, 16, 27, 28.* Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. *Ac. vii. 52.*

Likewise shall also the Son of man. See chap. xvi. 21. He is despised and rejected of men; a man of sorrows, and acquainted with grief. We hid as it were our faces from him. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is. liii. 3-12.* Him (Christ) being delivered, by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. ii. 23.* Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life whom God hath raised from the dead,

whereof we are witnesses. *Ac. iii. 14, 15.* Be it known unto you all (*said Peter*), and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. *Ac. iv. 10.*

13 The disciples understood.] See chap. xi. 14.

14 When they were come, &c.] When he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. *Mar. ix. 14, &c.* And it came to pass, that on the next day, when they were come down from the hill, much people met him, &c. *Lu. ix. 37, &c.*

Kneeling down.] There came a leper to him, beseeching him and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean. *Mar. i. 40.* When he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? *Mar. x. 17.* And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him; but Peter took him up, saying, Stand up; I myself also am a man. *Ac. x. 25, 26.*

15 Have mercy on my son.] See chap. ix. 27.; xv. 22. Behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him he fell at his feet; and besought him greatly, saying, My little daughter lieth at the point of death; I pray thee come and lay thy hands on her that she may be healed, and she shall live. *Mar. v. 22, 23.* If thou canst do any thing (*said the father of him who had the dumb and deaf spirit*); have compassion on us, and help us. *Mar. ix. 22.* Master, I beseech thee (*said the father of the demoniac*), look upon my son, for he is mine only child; And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him hardly, departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. *Lu. ix. 38-42.* Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum; When he heard that Jesus was come out of Judea into Galilee, he went unto him, and

the cloud, which said, This is my beloved Son, in whom I am well pleased : hear ye him. And when the disciples heard it, they fell

their sight. *Ac. i. 9.* Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him. Even so, Amen. *Re. i. 7.*

A voice out of the cloud.] Mount Sinai was altogether on a smoke, because the Lord descended upon it in fire, and the smoke thereof ascended as the smoke of a furnace, and the whole mount quaked greatly, and when the voice of the trumpet sounded long, and waxed louder and louder, Moses spake, and God answered him by a voice. *Ex. xix. 18, 19.* And ye came near (*said Moses to the Israelites*), and stood under the mountain, and the mountain burned with fire unto the midst of heaven, with darkness, clouds and thick darkness; and the Lord spake unto you out of the midst of the fire; ye heard the voice of the words, but saw no similitude, only ye heard a voice. *De. iv. 11, 12.* These words the Lord spake unto all your assembly in the mount out of the midst of the fire, of the cloud, and of the thick darkness, with a great voice: and he added no more. And he wrote them in two tables of stone, and delivered them unto me. *De. v. 22.* The Lord answered Job out of the whirlwind. *Job xxxviii. 1.* Thou calledst in trouble, and I delivered thee; I answered thee in the secret place of thunder; I proved thee at the waters of Meribah. *Ps. lxxxi. 7.* The Father himself, which hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape. *John v. 37.* Father, glorify thy name. Then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. The people therefore that stood by and heard it, said, That it thundered, others said, An angel spake to him. Jesus answered and said, This voice came not because of me, but for your sakes. *John xii. 28-30.* As he (*Saul*) journeyed, he came near Damascus; and suddenly, there shined round about him a light from heaven. And he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; it is hard for thee to kick against the pricks. And he trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Ac. ix. 3-6.*

This is my beloved Son.] See chap. iii. 17. And there came a voice from heaven (*at the baptism of Jesus in the river Jordan*), saying, Thou art my beloved Son, in whom I am well pleased. *Mar. i. 11.* A voice came out of the cloud saying, This is my beloved Son,

hear him. *Mar. ix. 7.* God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Father loveth the Son, and hath given all things into his hand. *John iii. 16, 35.* The Father loveth the Son, and sheweth him all things that himself doeth, and he will shew his greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will; for the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father; he that honoureth not the Son, honoureth not the Father which hath sent him. *John v. 20-22.* We have not followed cunningly-devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. *1 Th. i. 16.*

In whom I am well pleased.] See chap. ii. 18. Behold, my servant whom I appoint mine elect, in whom my soul delighteth; I have put my spirit upon him; he shall bring forth judgment to the Gentiles; the Lord is well pleased for his righteousness' sake; he will magnify the law, and make it honourable. *Is. xlii. 1, 21.* If ye keep my commandments, ye shall abide in my love; even as I have kept my Father's commandments, and abide in his love. These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. *John i. 10, 11.*

Hear ye him.] The Lord thy God will raise up unto thee (*said Moses*) a prophet from the midst of thee, of thy brethren, like unto me: unto him ye shall hearken. And it shall come to pass, that whosoever will not hearken unto my words, which he shall speak in my name, I will require it of him. *De. xviii. 15, 19.* Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet shall be destroyed from among the people. *Ac. iii. 22, 23.* This is that Moses which said unto the children of Israel, I prophet shall the Lord your God raise up unto you of your brethren like unto me: him shall ye hear. *Ac. vii. 37.* God, who sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the world. *He. i. 1, 2.* Therefore we ought to give the

on their face, and were sore afraid. And Jesus came and touched 7
 them, and said, Arise, and be not afraid. And when they had 8
 lifted up their eyes, they saw no man, save Jesus only. And as 9

more earnest heed to the things which we have heard, lest at any time we should let them slip; for if the word spoken by angels was stedfast, and every transgression, and disobedience received a just recompence of reward, how shall we escape, if we neglect so great salvation, which at the first began to be spoken by the Lord, and was confirmed unto us, by them that heard him? *He. ii. 1-3.* And being made perfect, he (*Jesus*) became the author of eternal salvation unto all them that obey him. *He. v. 9.* See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven, whose voice then shook the earth; but now he hath promised, saying, Yet once more I shake not the earth only, but also the heaven. *He. xii. 25, 26.*

6 *When the disciples heard it, &c.*] There came a fire out from before the Lord, and consumed upon the altar the burnt-offering and the fat, which when all the people saw, they shouted and fell on their faces. *Le. ix. 24.* It came to pass when the flame went up toward heaven from the altar, that the angel of the Lord ascended in the flame of the altar, and Manoah and his wife looked on it, and fell on their faces to the ground. But the angel of the Lord did no more appear to Manoah (*the father of Samson*), and to his wife. Then Manoah knew that he was an angel of the Lord; and Manoah said unto his wife, We shall surely die because we have seen God. *Ju. xiii. 20-22.* And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth, fell upon their faces. *1 Ch. xxi. 16.* Then I (*Ezekiel at the command of God*) went forth into the plain, and behold the glory of the Lord stood there, as the glory which I saw by the river of Chebar; and I fell on my face. *Ez. iii. 23.* And it (*the glory of the God of Israel*) was according to the appearance of the vision which I saw, even according to the vision that I saw when I came to destroy the city. And the visions were like the vision that I saw by the river Chebar, and I fell upon my face. *Ez. xliii. 3.* I heard a man's voice (*said Daniel*), between the banks of Ulai, which called, and said, Gabriel, make this man to understand the vision. So he came near where I stood; and when he came I was afraid, and fell upon my face. *Da. viii. 16, 17.* And I Daniel alone saw the vision: for the men that were with me saw not the vision;

but a great quaking fell upon them, so that they fled to hide themselves. Therefore I was left alone, and saw this great vision; and there remained no strength in me; for my comeliness was turned in me into corruption, and I retained no strength. Yet heard I the voice of his words: then was I in a deep sleep on my face, and my face toward the ground. And behold, one like the similitude of the sons of men touched my lips; then I opened my mouth, and spake, and said unto him that stood before me, O my Lord, by the vision my sorrows are turned upon me, and I have retained no strength. For how can the servant of this my Lord talk with this my Lord? For as for me, straightway there remained no strength in me, neither is there breath left in me. *Da. x. 7-9. 16, 17.* I fell on the ground (*said Paul*), and heard a voice, saying unto me, Saul, Saul, why persecutest thou me? *Ac. xxii. 7; xxvi. 14.* And this voice which came from heaven we heard, when we were with him (*Jesus*) in the holy mount. *2 Pe. i. 18.*

7 *Touched them.*] I was in a deep sleep on my face toward the ground, but he touched "me" (*"Daniel"*), and set me upright. *Da. viii. 18.* Yea, while I was speaking in prayer, even the man Gabriel, whom I had seen in the vision, at the beginning, being caused to fly, swiftly touched me about the time of the evening oblation. *Da. ix. 21.* And behold, an hand touched me, which set me upon my knees, and upon the palms of my hands. Then there came again and touched me one like the appearance of a man, and he strengthened me. *Da. x. 10, 18.* And when I saw him (*said John, of the faithful witness*), I fell at his feet as dead; and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last. *Re. i. 17.*

Arise, and be not afraid.] And as they (*the women at the sepulchre*) were afraid, and bowed down their faces to the earth, they (*the two angels*) said unto them, Why seek ye the living among the dead? *Lu. xxiv. 5.* And "he" (*"Saul"*) trembling and astonished, said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. *Ac. ix. 6.*

8 *They saw no man, save Jesus only.*] And suddenly, when they had looked round about, they saw no man any more, save Jesus only with themselves. *Mar. ix. 8.* And when the voice was past, Jesus was found alone. *Lu. ix. 36.* When "they" (*"the angel and Peter"*) were past the first and the second ward, they came unto the iron gate that

they came down from the mountain, Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen again from the dead. And his disciples asked him, saying, Why then say the Scribes that Elias must first come? And Jesus answered and said unto them, Elias truly shall first come, and restore all things. But I say unto you, That Elias is come already, and they knew him not, but have done unto him whatsoever they listed.

leadeth unto the city, which opened to them of his own accord; and they went out and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, Now I know of a surety, that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ac. xii. 10, 11.*

9 *Jesus charged them.*] See chap. 16, 20. and com. Her parents (of the daughter of Jairus) were astonished (at her being raised from the dead); but he (Jesus) charged them that they should tell no man what was done. *Lu. viii. 56.*

Until the Son of man be risen again.] See verse 23. and chap. xvi. 21. They shall scourge "him". ("Jesus"), and put him to death, and the third day he shall rise again. And "they" ("his disciples") understood none of these things; and this saying was hid from them, neither knew they the things which were spoken. *Lu. xviii. 33, 34.* Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 46, 47.*

10 *Why then say the Scribes? &c.*] See ver. 3, 4.; xi. 14. Some of them that stood there (when Jesus cried, Eli, Eli, lama sabachthani) when they heard that, said, This man calleth for Elias. And straightway one of them ran and took a sponge, and filled it with vinegar, and put it on a reed, and gave him to drink. The rest said, Let be; let us see whether Elias will come to save him. *Mat. xxvii. 47; 48, 49.*

11 *And restore all things.*] See chap. xi. 14. Many of the children of Israel shall he (John) turn to the Lord their God. *Lu. i. 16.* He (John) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. Then said he to the multitude that came forth to be baptized of him, O generation of vipers, who hath warned you to flee from the wrath to come? Bring forth therefore fruits worthy of repentance, and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham, &c. *Lu. iii. 3, 8.* And he (God) shall send Jesus Christ (said Peter) which before was preached unto you;

whom the heaven must receive until the time of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. *Ac. iii. 20, 21.*

12 *And they knew him not.*] See chap. xi. 9-15. The baptism of John, was it from heaven or of men? Answer me. And they reasoned with themselves, saying, If we shall say, From heaven, he will say, Why then did ye not believe him? but if we shall say, Of men, they feared the people, for all men count John that he was a prophet indeed. *Mar. xi. 30, 31, 32.* John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. *Lu. vii. 33.* "He" ("Jesus") came unto his own, and his own received him not. *John i. 11.* There is another that beareth witness of me; and I know that the witness which he witnesseth of me is true; Ye sent unto John, and he bore witness unto the truth. But I receive not testimony from man; but these things I say, that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light. But I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do bear witness of me that the Father hath sent me. *John 32-36.* Of this man's seed hath God according to his promise, raised unto Israel's Saviour, Jesus. When John had first preached before his (Christ's) coming, the baptism of repentance to all the people of Israel. And as John fulfilled his course, he said, What think ye that I am? I am not he; but behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. And his brethren, children of the stock of Abraham, and whosoever among you heareth God, to you is the word of this salvation sent; for they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet do voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they that he should be slain. *Ac. xiii. 23-28.*

But have done unto him, &c.] See chap. xi. 2.; xiv. 3-10. And King Herod heard of him (Jesus), (for his name was spread abroad), and he said, That John the Baptist was risen from the dead, and therefore mighty works do shew forth themselves in him: others said, That it is Elias; and others said

Likewise shall also the Son of man suffer of them: Then the 13 disciples understood that he spake unto them of John the Baptist. And when they were come to the multitude, there came to him a 14 certain man, kneeling down to him, and saying, Lord, have mercy 15

That it is a prophet, or as one of the prophets. But when Herod heard thereof, he said, It is John whom I beheaded: he is risen from the dead. The king (at the instigation of Herodias, and the request of her daughter) sent an executioner, and commanded his head to be brought; and he went and beheaded him in the prison, And brought his head in a charger and gave it to the damsel, and the damsel gave it to her mother. *Mar. vi. 14, 15, 16, 27, 28.* Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. *Ac. vii. 52.*

Likewise shall also the Son of man.] See chap. xvi. 21. He is despised and rejected of men; a man of sorrows, and acquainted with grief. We hid as it were our faces from him. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is. liii. 3—12.* Him (Christ) being delivered, by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. ii. 23.* Ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life whom God hath raised from the dead,

whereof we are witnesses. *Ac. iii. 14, 15.* Be it known unto you all (said Peter), and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him, doth this man stand here before you whole. *Ac. iv. 10.*

13 The disciples understood.] See chap. xi. 14.

14 When they were come, &c.] When he came to his disciples, he saw a great multitude about them, and the Scribes questioning with them. *Mar. ix. 14, &c.* And it came to pass, that on the next day, when they were come down from the hill, much people met him, &c. *Lu. ix. 37, &c.*

Kneeling down.] There came a leper to him, beseeching him and kneeling down to him, and saying unto him, If thou wilt thou canst make me clean. *Mar. i. 40.* When he was gone forth into the way, there came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? *Mar. x. 17.* And as Peter was coming in, Cornelius met him, and fell down at his feet, and worshipped him; but Peter took him up, saying, Stand up; I myself also am a man. *Ac. x. 25, 26.*

15 Have mercy on my son.] See chap. ix. 27.; xv. 22. Behold, there cometh one of the rulers of the synagogue, Jairus by name, and when he saw him he fell at his feet; and besought him greatly, saying, My little daughter lieth at the point of death; I pray thee come and lay thy hands on her that she may be healed, and she shall live. *Mar. v. 22, 23.* If thou canst do any thing (said the father of him who had the dumb and deaf spirit), have compassion on us, and help us. *Mar. ix. 22.* Master, I beseech thee (said the father of the demoniac), look upon my son, for he is mine only child; And, lo, a spirit taketh him, and he suddenly crieth out, and it teareth him that he foameth again, and bruising him hardly, departeth from him. And I besought thy disciples to cast him out; and they could not. And Jesus answering, said, O faithless and perverse generation, how long shall I be with you, and suffer you? Bring thy son hither. And as he was yet a coming, the devil threw him down and tare him. And Jesus rebuked the unclean spirit, and healed the child, and delivered him again to his father. *Lu. ix. 38—42.* Jesus came again into Cana of Galilee, where he made the water wine. And there was a certain nobleman, whose son was sick at Capernaum; When he heard that Jesus was come out of Judea into Galilee, he went unto him, and

on my son: for he is lunatick, and sore vexed: for oft-times he falleth into the fire, and oft into the water. And I brought him to thy disciples, and they could not cure him. Then Jesus answered and said, O faithless and perverse generation, how long

besought him that he would come down and heal his son, for he was at the point of death. *John iv. 46, 47.*

*For he is lunatick.] See chap. iv. 24. Master (said one of the multitude), I have brought unto thee my son, which hath a dumb spirit; And whosoever he taketh him, he teareth him, and he foameth, and gnasheth with his teeth, and pineth away; and I spake to thy disciples that they should cast him out, and they could not. And they brought him unto "him" ("Jesus"), and when he saw him, straightway the spirit tare him, and he fell on the ground, and wallowed, foaming. And he asked his father, How long is it ago since this came unto him? And he said, Of a child; and oft-times it hath cast him into the fire and into the waters to destroy him; but if thou canst do any thing, have compassion on us, and help us. *Mar. ix. 17, 18, 20, 21, 22.**

For oft-times he falleth, &c.] See chap. viii. 31, 32. Hast not thou made an hedge about "him" ("Job," said Satan to the Lord), and about his house, and about all that he hath on every side? Thou hast blessed the work of his hands, and his substance is increased in the land. But put forth thine hand now, and touch all that he hath, and he will curse thee to thy face. And the Lord said unto Satan, Behold, all that he hath is in thy power; only upon himself put not forth thine hand. So Satan went forth from the presence of the Lord. And there was a day when his sons and his daughters were eating and drinking wine in their eldest brother's house: and there came a messenger unto Job, and said, The oxen were plowing, and the asses feeding beside them: And the Sabeans fell upon them, and took them away; yea, they have slain the servants with the edge of the sword; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The fire of God is fallen from heaven, and hath burnt up the sheep, and the servants, and consumed them; and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, The Chaldeans made out three bands, and fell upon the camels, and have carried them away; yea, and slain the servants with the edge of the sword, and I only am escaped alone to tell thee. While he was yet speaking, there came also another, and said, Thy sons and thy daughters were eating and drinking wine in their eldest brother's house; and behold, there came a great wind from the wilderness, and smote the four corners of the house, and it fell upon the young men and they are dead;

*and I only am escaped alone to tell thee. *Job i. 10—19.* So went Satan forth from the presence of the Lord, and smote Job with sore boils, from the sole of his foot unto his crown. *Job ii. 7.* He (that had the legion) had been often bound with fetters and chains, and the chains had been plucked asunder by him, and the fetters broken in pieces, neither could any man tame him; and always, night and day, he was in the tombs, crying and cutting himself with stones. *Mar. v. 4, 5.**

*16 And they could not cure him.] See chap. 19, 20. He (Elisha) said to Gehazi, Gird up thy loins, and take my staff in thine hand, and go thy way; if thou meet any man, salute him not; and if any salute thee, answer him not again; and lay my staff upon the face of "the child" ("the son" of the Shunammite woman, who had died). And the mother of the child said, As the Lord liveth, and as thy soul liveth, I will not leave thee. And he went and followed her; and Gehazi passed on before them, and laid the staff upon the face of the child; but there was neither voice nor hearing: wherefore he went again to meet him, and told him, saying, The child is not awaked. *2 Ki. iv. 29, 30, 31.* I brought thy disciples (said the father of the demoniac) to cast him out, and they could not. *Lk. ix. 40.* His (Jesus') name (said Peter) through faith in his name, hath made this man strong whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. *Ac. iii. 16.* Jesus I know, and Paul I know (said the evil spirit to the sons of Sceva), but who are ye? And the man, in whom the evil spirit was, leaped on them, and overcame them, and prevailed against them, so that they fled out of that house naked and wounded. *Ac. xix. 15, 16.**

*17 O faithless and perverse generation.] See chap. vi. 30; viii. 26; xiii. 58; xvi. 6. When they (the disciples) heard that he (Jesus) was alive, and had been seen of her (Mary Magdalene), believed not. *Mar. xvi. 11.* O fools, and slow of heart to believe all that the prophets have spoken. *Lk. xxiv. 25.* Thomas, reach hither thy finger (said Jesus), and behold my hands; and reach hither thy hand, and thrust it into my side, and be not faithless but believing. *John xx. 27.* Some when they had heard, did provoke; saying, not all that came out of Egypt by Moses, but with whom was he (the Lord) grieved fifty years? Was it not with them that had sinned, whose carcasses fell in the wilderness? And to whom sware he that they should not enter into his rest, but to them that believed not!*

shall I be with you? how long shall I suffer you? bring him hither to me. And Jesus rebuked the devil; and he departed 18 out of him: and the child was cured from that very hour. Then came the disciples to Jesus apart, and said, Why could not 19 we cast him out? And Jesus said unto them, Because of your 20 unbelief: for verily I say unto you, If ye have faith as a grain of

So we see they could not enter in because of unbelief. *He. iii. 16—19.*

How long shall I be with you? And Moses and Aaron came in unto Pharaoh, and said unto him, Thus saith the Lord God of the Hebrews, How long wilt thou refuse to humble thyself before me? Let my people go that they may serve me. *Ex. x. 3.* And the Lord said unto Moses, How long refuse ye to keep my commandments and my laws? *Ex. xvi. 28.* And the Lord said unto Moses, How long will this people provoke me? And how long will it be ere they believe me, for all the signs which I have shewed among them? How long shall I bear with this evil congregation, which murmur against me? I have heard the murmurings of the children of Israel, which they murmur against me. *Nu. xiv. 11. 27.* Forty years long was I grieved with this generation, and said, It is a people that do err in their heart, and they have not known my ways. *Ps. xcv. 10.* How long, ye simple ones, will ye love simplicity? And the scornors delight in their scorning, and fools hate knowledge? *Pr. i. 22.* How long wilt thou sleep, O sluggard? when wilt thou arise out of thy sleep? *Pr. vi. 9.* O Jerusalem, wash thine heart from wickedness, that thou mayest be saved; how long shall thy vain thoughts lodge within thee? *Jer. iv. 14.* About the time of forty years (*said Paul*) suffered he their manners in the wilderness. *Ac. xiii. 18.*

18 Rebuked the devil. See chap. xii. 22. He cast out many devils, and suffered not the devils to speak, because they knew him. *Mar. i. 34.* Come out of the man, thou unclean spirit (*said Jesus to him that had the legion*). *Mar. v. 8.* He rebuked the foul spirit, saying unto him, Thou dumb and deaf spirit, I charge thee, come out of him, and enter no more into him. *Mar. ix. 25.* Jesus rebuked him (*the spirit of an unclean devil*), saying, Hold thy peace and come out of him. And when the devil had thrown him in the midst, he came out of him and hurt him not. And they were all amazed, and spake among themselves, saying, What a word is this? for with authority and power he commandeth the unclean spirits, and they come out. And devils also came out of many, crying out and saying, Thou art the Christ, the Son of God. And he rebuking them, suffered them not to speak, for they knew that he was Christ. *Lu. iv. 35. 36. 41.* He had commanded the unclean spirit (*Legion*) to come out of the man; for

oftentimes it had caught him, and he was kept bound with chains and in fetters; and he brake the bands, and was driven of the devil into the wilderness. *Lu. viii. 29.* And Jesus rebuked the unclean spirit (*of the demoniac*), and healed the child, and delivered him again to his father. *Lu. ix. 42.* Paul being grieved (*that the damsel possessed with a spirit of divination cried after him and his company*), turned and said to the spirit, I command thee in the name of Jesus Christ to come out of her. And he came out the same hour. *Ac. xvi. 18.* Then certain of the vagabond Jews, exorcists, took upon them to call over them which had evil spirits the name of the Lord Jesus, saying, We adjure you by Jesus whom Paul preacheth. And there were seven sons of one Sceva, a Jew, and chief of the priests, which did so. And the evil spirit answered and said, Jesus I know, and Paul I know, but who are ye? *Ac. xix. 13, 14, 15.*

From that very hour. See chap. ix. 22; xv. 28. Then inquired "he" (*"the nobleman"*) of "them" (*"his servants"*) the hour when "he" (*"his son"*) began to amend. And they said unto him, Yesterday at the seventh hour the fever left him. So the father knew that it was at the same hour in the which Jesus said unto him, Thy son liveth; and himself believed and his whole house. *John iv. 52, 53.*

19 Came the disciples to Jesus apart. And when he was alone they that were about him with the twelve asked of him the parable. And he said unto them, Unto "you" (*"his disciples"*) it is given to know the mystery of the kingdom of God. *Mar. iv. 11.* And when he was come into the house, his disciples asked him privately, Why could not we cast him out? *Mar. ix. 28.*

20 Because of your unbelief. See verse 17. and chap. xiv. 30, 31. So we see that "they" (*"the Israelites"*) could not enter in (*to his rest*) because of unbelief. *He. iii. 19.*

If ye have faith. If ye have faith and doubt not, ye shall not only do this which is done to the fig-tree (*which withered away*), but also if ye shall say to this mountain, Be thou removed, and be thou cast into the sea; it shall be done. *Mat. xxi. 21.* Have faith in God; For verily I say unto you, that whosoever shall say to this mountain, Be thou removed, and be thou cast into the sea; and shall not doubt in his heart, but shall believe that those things which he saith shall come to pass, he shall have whatsoever he saith.

mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit this kind goeth not out but by prayer and fasting. And while they abode in Galilee, Jesus said unto them, The Son of man shall be betrayed into the hands of men: And they shall kill him, and the third day he shall be raised again.

Mar. xi. 22, 23. If ye had faith as a grain of mustard-seed, ye might say unto this sycamine-tree, Be thou plucked up by the root, and be thou planted in the sea; and it should obey you. Lu. xvii. 6. To one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, to another faith by the same Spirit, to another the gifts of healing by the same Spirit. 1 Co. xii. 8, 9. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. 1 Co. xiii. 2. See chap. xxi. 21.

A grain of mustard-seed.] See chap. xiii. 21. "It" ("the kingdom of God") is like a grain of mustard-seed, which, when it is sown in the earth is less than all seeds that be in the earth, but when it is sown, it groweth up, and becomes greater than all herbs. Mar. iv. 31.

Nothing shall be impossible.] If thou canst believe, all things are possible to him that believeth. Mar. ix. 23. And "she" ("Anna the prophetess") was a widow of about fourscore and four years, which departed not from the temple, but served God with fastings and prayers, night and day. Lu. ii. 37. The things which are impossible with men are possible with God. Lu. xviii. 27.

21 This kind goeth not out, &c.] See chap. xii. 45.

But by prayer and fasting.] And he (Elijah) stretched himself upon the child (the son of the widow of Zarephath) three times, and said, O Lord my God, I pray thee, let this child's soul come into him again. And the Lord heard the voice of Elijah, and the soul of the child came into him again, and he revived. 1 Ki. xvii. 21, 22. And I set my face unto the Lord God (said Daniel), to seek by prayer, and supplication, with fasting, and sackcloth, and ashes, and I prayed unto the Lord my God, and made my confession. Da. ix. 3, 4. This kind (of evil spirit) can come forth by nothing but by prayer and fasting. Mar. ix. 29. As "they" ("the prophets and teachers which were of the church at Antioch") ministered to the Lord and fasted, the Holy Ghost said, Separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed, and laid their hands on them, they sent them away. Ac. xiii. 2, 3. When they had ordained them elders in every

church, and had prayed with fasting, they commended them to the Lord, on whom they believed. Ac. xiv. 23. Defraud ye not one the other (husband and wife), except it be with consent for a time, that ye may give yourselves to fasting and prayer. 1 Co. vii. 5. A night and a day I have been in the deep (said Paul), in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and nakedness. 1 Co. xi. 27. Take the helmet of salvation, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints. Ep. vi. 18.

22 The Son of man shall be betrayed, &c.] See chap. xvi. 21. Mar. viii. 31. Then (at the coming of the Son of man) shall many be offended, and shall betray one another, and hate one another. Mat. xxiv. 10. From that time (Judas) sought opportunity to betray him. He (said Jesus), let us be going: behold, he hath hand that doth betray me. Mat. xxvi. 14, 46. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been aware of betrayers and murderers. Ac. vii. 52. He I have received of the Lord that which I delivered unto you, that the Lord Jesus, the same night in which he was betrayed, took bread, &c. &c. 1 Co. xi. 23.

23 They shall kill him.] My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. For dogs have compassed me, the assembly of the wicked have inclosed me. They pierced my hands and my feet; I may tell all my bones. They look, and stare upon me. They part my garments among them, and cast lots upon my vesture. But be not thou far from me, O Lord. O my strength, haste thee to help me. Deliver my soul from the sword, my darling from the power of the dog. Save me from the lion's mouth; for thou hast heard me from the horns of the unicorns. I will declare thy name unto my brethren, in the midst of the congregation will I praise thee. Ps. lxxii. 15-22. &c. He was oppressed, and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth; Yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering

And they were exceeding sorry. And when they were come to 24 Capernaum, they that received tribute *money* came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And 25 when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then 26 are the children free. Notwithstanding, lest we should offend 27

for sin, he shall see *his* seed, he shall prolong *his* days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities. Therefore will I divide him a *portion* with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death. And he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. *Is. liii. 7, 10, 11, 12.* After threescore and two weeks shall Messiah be cut off, but not for himself. *Da. ix. 26.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. *Zec. xiii. 7.*

The third day he shall be raised again.] Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. *Ps. xvi. 10.* Destroy this temple *(said Christ)*, and in three days I will raise it up. *John ii. 19.* "Him" ("Christ") being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain, whom God hath raised up, having loosed the pains of death, because it was not possible that he should be holden of it. Therefore *(David)* being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *Ac. ii. 23-31.* I delivered unto you, first of all, that which I also received, how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. *1 Co. xv. 3, 4.*

And they were exceeding sorry.] Because I have said these things unto you, sorrow hath filled your heart; Nevertheless, I tell you the truth. It is expedient for you that I go away. Verily, verily, I say unto you, that ye shall weep and lament, but the world shall rejoice. And ye shall be sorrowful, but your sorrow shall be turned into joy. Ye now have sor-

row, but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *John xvi. 6, 20, 22.*

24 *When they were come to Capernaum.]* He came to Capernaum, and being in the house, he asked them, What was it that ye disputed among yourselves by the way? *Mar. ix. 33.*

Tribute money.] This they shall give *(as a ransom of souls)*, every one that passeth among them that are numbered, half a shekel, after the shekel of the sanctuary *(a shekel is twenty gerahs)*: an half shekel shall be the offering of the Lord. *Ex. xxx. 13.* A bekah for every man; that is half a shekel, after the shekel of the sanctuary, for every one that went to be numbered, from twenty years old, and upward, for six hundred thousand and three thousand, and five hundred and fifty men. *Ex. xxxviii. 26.*

25 *Yes.]* See chap. iii. 15. Render unto Cesar the things which are Cesar's; and unto God the things that are God's. *Mat. xxii. 21.* For this cause pay ye tribute also, for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. *Ro. xiii. 6, 7.*

Of their own children, or of strangers?] And the men of Israel said, Have ye seen this man *(Goliath)* that is come up? Surely to defy Israel is he come up. And it shall be that the man who killeth him, the king will enrich him with great riches, and will give him his daughter, and make his father's house free in Israel. *1 Sa. xvii. 25.*

27 *Lest we should offend.]* See chap. xv. 12, 13, 14. It is good neither to eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth, or is offended, or is made weak. *Ro. xiv. 21.* We then that are strong ought to bear the infirmities of the weak, and not to please ourselves. Let every one of us please his neighbour, for his good to edification. For even Christ pleased not himself, but as it is written, The reproaches of them that reproached thee fell on me. *Ro. xv. 1, 2, 3.* Take heed lest by any means this liberty of yours become a stumbling-block to them that are weak. Wherefore if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. *1 Co. viii. 9, 13.* Though I be free

them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth, thou shalt find a piece of money: that take, and give unto them for me and thee.

CHAPTER XVIII.

1 AT the same time came the disciples unto Jesus, saying, Who is 2 the greatest in the kingdom of heaven? And Jesus called a little

from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews. To them that are under the law, as under the law, that I might gain them that are under the law. To them that are without law, as without law (being not without law to God, but under the law to Christ,) that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. 1 Co. ix. 19—22. Give none offence, neither to the Jews, nor to the Gentiles, nor to the church of God. Even as I please all men in all things, not seeking mine own profit, but the profit of many, that they may be saved. 1 Co. x. 32, 33. We beseech you that ye receive not the grace of God in vain, giving no offence in any thing, that the ministry be not blamed. 2 Co. vi. 3. Abstain from all appearance of evil. 1 Th. v. 22. Young men exhort to be sober-minded, in all things shewing thyself a pattern of good works. In doctrine shewing uncorruptness, gravity, sincerity, sound speech that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. Ti. ii. 7, 8.

And take up the fish, &c.] And God blessed them (male and female), and God said unto them, Have dominion over the fish of the sea, and over the fowl of the air, and over every living thing that moveth upon the earth. Ge. i. 28. I have commanded the ravens to feed thee (said the word of the Lord to Elijah). 1 Ki. xvii. 4. Thou (Lord) madest the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the sea. Ps. viii. 8. Now the Lord had prepared a great fish to swallow up Jonah; and Jonah was in the belly of the fish three days and three nights. Jonah i. 17. And the Lord spake unto the fish, and it vomited out Jonah upon the dry land. Jonah ii. 10. Thou madest him (the Son of man) a little lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands. Thou hast put all things in subjection under his feet. He. ii. 7, 8.

That take, and give unto them.] For ye

know the grace of our Lord Jesus Christ, that though he was rich, yet for our sakes he became poor, that ye through his poverty might be rich. 2 Co. viii. 9. Hearken, my beloved brethren, hath not God chosen the poor of this world rich in faith, and heirs of the kingdom, which he hath promised to them that love him? Ja. ii. 5.

CHAP. XVIII.—1 *The same time.*] And he came to Capernaum, and being in the house, he asked "them" ("his disciples"). What was it that ye disputed among yourselves by the way? But they held their peace, for by the way they had disputed among themselves who should be the greatest. Mar. ix. 33, 34, &c.

Who is the greatest.] Then came a "him" ("Jesus") the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. Jesus answered and said, Ye know not what ye ask. Are ye able to drink of the cup that I shall drink of, and be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but sit on my right hand and on my left is not mine to give. But it shall be given to them for whom it is prepared of my Father. And when the ten heard it, they were moved with indignation against the two brethren. For Jesus called them unto him, and said, Ye know that the princes of the Gentiles exercise dominion over them, and they that are great exercise authority upon them; but it shall not be so among you. But whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant. Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mat. xx. 20—28. He that is greatest among you, shall be your servant. Mat. xxiii. 11. By the way they (the disciples) had disputed among themselves who should be the greatest. Mar. ix. 34. James and John, the

child unto him, and set him in the midst of them, And said, Verily 3
I say unto you, Except ye be converted, and become as little chil-

sons of Zebedee, come unto him, saying, Master, we would that thou shouldst do for us whatsoever we shall desire. And he said unto them, What would ye that I should do for you? They said unto him, Grant unto us that we may sit one on thy right hand, and another on thy left hand, in thy glory. But Jesus said unto them, Ye know not what ye ask. Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? And they say unto him, We can. And Jesus said unto them, Ye shall indeed drink of the cup that I drink of, and with the baptism that I am baptized withal, shall ye be baptized. But to sit on my right hand and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared. And when the ten heard it, they began to be much displeased with James and John. But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them; but so shall it not be among you. But whosoever will be great among you, shall be your minister. And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mar. x. 35—45.* There arose a reasoning among them which of them should be greatest. And Jesus perceiving the thought of their heart, took a child and set him by him, and said unto them, Whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sent me. For he that is least among you all, the same shall be great. *Lu. ix. 46, 47, 48.* There was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors: but ye shall not be so. But he that is greatest among you let him be as the younger; and he that is chief as he that doth serve. *Lu. xxii. 24—27.* Be kindly affectioned one to another with brotherly love, in honour preferring one another. *Ro. xii. 10.* Let nothing be done through strife or vain-glory, but in lowliness of mind let each esteem other better than themselves. *Phi. ii. 3.*

In the kingdom of heaven.] See chap. iii. 2; v. 19, 20; vii. 21. When Jesus saw it (that the disciples rebuked those that brought little children to him), he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not; for of such is the kingdom of God. Verily I say unto

you, Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein. *Mar. x. 14, 15.*

2 A little child unto him.] Then were there brought unto him little children, that he should put his hands on them, and pray. *Mar. xix. 13.* And now, O Lord my God (*said Solomon*), thou hast made thy servant king, instead of David my father, and I am but a little child: I know not how to go out or to come in. *1 Ki. iii. 7.* Then said "I" (*"Jeremiah," when the Lord declared that he had ordained him a prophet*), Ah! Lord God, behold, I cannot speak, for I am a child. But the Lord said unto me, Say not, I am a child; for thou shalt go to all that I shall send thee; and whatsoever I command thee thou shalt speak. *Je. i. 6, 7.* And he (*Jesus*) took a child, and set him in the midst of them; and when he had taken him in his arms, he said unto them, Whosoever shall receive one of such children in my name, receiveth me, and whosoever shall receive me, receiveth not me, but him that sent me. *Mar. ix. 36, 37.*

3 Verily I say unto you.] See chap. v. 18; vi. 2. 5. 16. Verily I say unto you, hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. *John i. 51.* Verily, verily, I say unto thee, except a man be born again, he cannot see the kingdom of God. *John iii. 3.*

Except ye be converted.] See chap. xiii. 15. Create in me a clean heart, O God, and renew a right spirit within me; cast me not away from thy presence; and take not thy holy spirit from me! Restore unto me the joy of thy salvation, and uphold me with thy free spirit. Then will I teach transgressors thy ways, and sinners shall be converted unto thee. *Psa. li. 10—13.* Surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child. *Psa. cxxxi. 2.* Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert and be healed. *Is. vi. 10.* Unto them that are without all these things are done in parables, that seeing they may see, and not perceive; and hearing they may hear, and not understand; lest at any time they should be converted, and their sins should be forgiven them. *Mar. iv. 11, 12.* I have prayed for thee (*said Jesus to Simon*) that thy faith fail not; and when thou art converted, strengthen thy brethren. *Lu. xxii. 32.* Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord. *Ac. iii. 19.* Well spake

4 dren, yeshall not enter into the kingdom of heaven. Whosoever there-
fore shall humble himself as this little child, the same is greatest in
5 the kingdom of heaven. And whoso shall receive one such little
6 child in my name receiveth me. But whoso shall offend one of these

the Holy Ghost by Esaias the prophet, saying, The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. *Ac.* xxviii. 25—27. Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. *Ja.* v. 19, 20.

Enter into the kingdom of heaven.] See chap. v. 20. A rich man shall hardly enter into the kingdom of heaven (said Jesus). Mat. xix. 23. Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able. Lu. xiii. 24. We must through much tribulation enter into the kingdom of God. Ac. xiv. 22. Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall, For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. 2 Pe. i. 10, 11.

4 Humble himself as this little child.] He that is greatest among you shall be your servant. Mat. xxiii. 11. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. Mat. xxiii. 12. Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me; surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child. Ps. cxxxi. 1, 2. I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. Is. lvii. 15. Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. Lu. xiv. 11. All of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. 1 Pe. v. 5. Humble yourselves in the sight of the Lord, and he shall lift you up. Ja. iv. 10.

Greatest in the kingdom of heaven.] See verse 1. Whosoever will be great among you let him be your minister, And whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. Mat. xx. 26—28. Whosoever will be great among you shall be your minister. Mar. x. 43. He hath re-

garded (*said Mary*) the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. *Lu. i. 48.*

*5 Receive one such little child.] See chap. x. 40—42. Inasmuch as ye have done it (exercised acts of Christian charity) unto one of the least of these my brethren, ye have done it unto me (and), inasmuch as ye did it not to one of the least of these, yet did it not to me. Mat. xxv. 40, 45. Whosoever shall give "you" ("his disciples") a cup of water to drink in my name, because ye belong to Christ, verily I say unto you, He shall not lose his reward. Mar. ix. 41. Whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sent me. Lu. ix. 48. It is impossible (*said Jesus unto his disciples*) that offences will come; but woe unto him through whom they come: It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. Is. xvii. 1, 2.*

*Receiveth me.] Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. Mar. ix. 37. He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me. John xiii. 2. My temptation (*said Paul*) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. Ga. iv. 14.*

*6 Offend one of these, &c.] Touch not mine anointed, and do my prophets no harm. Ps. cv. 15. He that toucheth you, toucheth the apple of his (the Lord's) eye. Zec. i. 6. Whosoever shall offend one of these little ones that believe in me, it is better for him that a millstone were hanged about his neck, and he were cast into the sea. Mar. ix. 42. In verse 5. Who art thou, Lord (*said Saul*)? and the Lord said, I am Jesus, whom thou persecutest. It is hard for thee to kick against the pricks. Ac. ix. 5. Let us not, therefore, judge one another any more. But judge us rather, that no man put a stumbling-block, or an occasion to fall, in his brother's way. I know and am persuaded by the Lord Jesus, that there is nothing unclean of itself; but to him that esteemeth any thing to be unclean, to him it is unclean. But if thy brother be grieved with thy meat, now walk not so not charitably. Destroy not him with thy meat for whom Christ died. It is good unto eat flesh, nor to drink wine, nor any thing whereby thy brother stumbleth. Ro. xiv. 13*

little ones which believe in me, it were better for him that a millstone were hanged about his neck, and *that* he were drowned in the depth of the sea. Woe unto the world because of offences! 7 for it must needs be that offences come; but woe to that man by

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4 dren, ye shall not enter into the kingdom of heaven. Whosoever there-
fore shall humble himself as this little child, the same is greatest in
5 the kingdom of heaven. And whoso shall receive one such little
6 child in my name receiveth me. But whoso shall offend one of these

the Holy Ghost by Esaias the prophet, saying, The heart of this people is waxed gross, and their ears are dull of hearing, and their eyes have they closed, lest they should see with their eyes, and hear with their ears, and understand with their heart, and should be converted, and I should heal them. *Ac. xxviii. 25—27.* Brethren, if any of you do err from the truth, and one convert him, let him know, that he which converteth a sinner from the error of his way, shall save a soul from death, and shall hide a multitude of sins. *Ja. v. 19, 20.*

Enter into the kingdom of heaven.] See chap. v. 20. A rich man shall hardly enter into the kingdom of heaven (*said Jesus*). *Mat. xix. 23.* Strive to enter in at the strait gate, for many, I say unto you, will seek to enter in and shall not be able. *Lu. xiii. 24.* We must through much tribulation enter into the kingdom of God. *Ac. xiv. 22.* Brethren, give diligence to make your calling and election sure; for if ye do these things ye shall never fall, For so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ. *2 Pe. i. 10, 11.*

4 Humble himself as this little child.] He that is greatest among you shall be your servant. *Mat. xxiii. 11.* And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. *Mat. xxiii. 12.* Lord, my heart is not haughty, nor mine eyes lofty, neither do I exercise myself in great matters, or in things too high for me; surely I have behaved and quieted myself as a child that is weaned of his mother; my soul is even as a weaned child. *Ps. cxxxi. 1, 2.* I dwell in the high and holy place; with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Is. lvii. 15.* Whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xiv. 11.* All of you be subject one to another, and be clothed with humility, for God resisteth the proud, and giveth grace to the humble. *1 Pe. v. 5.* Humble yourselves in the sight of the Lord, and he shall lift you up. *Ja. iv. 10.*

Greatest in the kingdom of heaven.] See verse 1. Whosoever will be great among you let him be your minister, And whosoever will be chief among you, let him be your servant; Even as the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mat. xx. 26—28.* Whosoever will be great among you shall be your minister. *Mar. x. 43.* He hath re-

garded (*said Mary*) the low estate of his handmaiden: for behold, from henceforth all generations shall call me blessed. *Lu. i. 48.*

5 Receive one such little child.] See chap. x. 40—42. Inasmuch as ye have done a (*exercised acts of Christian charity*) unto one of the least of these my brethren, ye have done it unto me (*and*), inasmuch as ye did a not to one of the least of these, yet did it not to me. *Mat. xxv. 40, 45.* Whosoever shall give "you" (*"his disciples"*) a cup of water to drink in my name, because ye bring to Christ, verily I say unto you, He shall not lose his reward. *Mar. ix. 41.* Whosoever shall receive this child in my name, receiveth me, and whosoever shall receive me, receiveth him that sent me. *Lu. ix. 48.* It is impossible (*said Jesus unto his disciples*) but that offences will come; but woe unto him through whom they come: It were better for him that a millstone were hanged about his neck, and he cast into the sea, than that he should offend one of these little ones. *Lu. xvii. 1, 2.*

Receiveth me.] Whosoever shall receive one of such children in my name, receiveth me; and whosoever shall receive me, receiveth not me, but him that sent me. *Mar. ix. 37.* He that receiveth whomsoever I send receiveth me, and he that receiveth me, receiveth him that sent me. *John xii. 2.* My temptation (*said Paul*) which was in my flesh ye despised not, nor rejected; but received me as an angel of God, even as Christ Jesus. *Gal. iv. 14.*

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8 whom the offence cometh! Wherefore if thy hand or thy foot

ready work; only he who now letteth *will let* until he be taken out of the way. And then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; *even him* whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish, because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie; that they all might be damned who believed not the truth, but had pleasure in unrighteousness. 2 *Th.* ii. 3—12. Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, giving heed to seducing spirits, and doctrines of devils; speaking lies in hypocrisy, having their conscience seared with a hot iron, forbidding to marry, and commanding to abstain from meats, which God hath created to be received with thanksgiving of them which believe and know the truth. 1 *Ti.* iv. 1, 2, 3. This know also, that in the last days perilous times shall come; for men shall be lovers of their own selves, covetous, boasters, proud, blasphemers, disobedient to parents, unthankful, unholy; without natural affection, truce-breakers, false accusers, incontinent, fierce, despisers of those that are good; traitors, heady, high-minded, lovers of pleasures more than lovers of God. 2 *Ti.* iii. 1—4. The time will come when they will not endure sound doctrine; but after their own lusts shall they heap to themselves teachers, having itching ears; and they shall turn away *their ears* from the truth, and shall be turned unto fables. 2 *Ti.* iv. 3, 4. There are certain men crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord Jesus Christ. *Jude* 4.

But woe to that man by whom, &c.] See chap. xiii. 41, 42. Woe unto you, Scribes and Pharisees, hypocrites! for ye shut up the kingdom of heaven against men; for ye neither go in yourselves, neither suffer ye them that are entering to go in. Mat. xxiii. 13, &c. Woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. Mat. xxvi. 24. Those that thou gavest me I have kept (said Jesus), and none of them is lost but the son of perdition; that the Scripture might be fulfilled. John xvii. 12. Now this man (Judas) purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out; and it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, Aceldama; that is to say, the field of

blood: for it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. *Ac.* i. 18, 19, 20. Laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speaking, as new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious. For so is the will of God, that with well-doing ye may put to silence the ignorance of foolish men; as free, and not using your liberty for a cloak of maliciousness, but as the servants of God. Honour all men, love the brotherhood, fear God, honour the king. 1 *Pe.* ii. 1—3, 15, 16, 17. Woe unto "them" ("the false teachers"), *see* they have gone in the way of Cain, and run greedily after the error of Balaam for reward, and perished in the gainsaying of Core. These are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots; raging waves of the sea, foaming out their own shame; wandering stars, to whom is reserved the blackness of darkness for ever. *Jude* 11, 12, 13. I have a few things against thee, because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication; so hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. Notwithstanding, I have a few things against thee (*Thyatira*), because thou sufferest that woman, Jezebel, which calleth herself a prophetess, to teach, and to seduce my servants to commit fornication, and to eat things sacrificed unto idols. And I gave her space to repent of her fornication, and she repented not. Behold, I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts: and I will give unto every one of you according to your works. *Re.* ii. 14, 15, 20—23. The beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image: these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh. *Re.* xix. 20, 21.

8 *If thy hand or thy foot, &c.] See chap. v. 29, 30; xiv. 3, 4. If thy brother the son of thy mother, or thy son, or thy daughter, or*

offend thee, cut them off, and cast *them* from thee: it is better for thee to enter into life halt or maimed, rather than having two hands or two feet to be cast into everlasting fire. And if thine ⁹ eye offend thee, pluck it out, and cast *it* from thee: it is better for thee to enter into life with one eye, rather than having two eyes to

the wife of thy bosom, or thy friend, which is as thine own soul, entice thee secretly, saying, Let us go and serve other gods, which thou hast not known, thou nor thy fathers, *namely*, of the gods of the people which *are* round about you, nigh unto thee or far off from thee, from *one* end of the earth even unto the *other* end of the earth, thou shalt not consent unto him, nor hearken unto him; neither shall thine eye pity him, neither shalt thou spare, neither shalt thou conceal him. *De. xiii. 6, 7, 8.* If any *man* come to me, and hate not his father, and mother, and wife, and children, and brethren, and sisters, yea, and his own life also, he cannot be my disciple. And whosoever doth not bear his cross, and come after me, cannot be my disciple. Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu. xiv. 26, 27, 33.* Yet lackest thou one thing (*said Jesus to the young man*); sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. And when he heard this, he was very sorrowful, for he was very rich. *Lu. xviii. 22, 23.*

And cast them from thee.] In that day (*of Christ's kingdom*) a man shall cast his idols of silver, and his idols of gold, which they made *each one* for himself to worship, to the moles, and to the bats, to go into the clefts of the rocks, and into the tops of the ragged rocks, for fear of the Lord, and for the glory of his majesty, when he ariseth to shake terribly the earth. *Is. ii. 20, 21.* Ye shall defile also the covering of thy graven images of silver, and the ornament of thy molten images of gold. Thou shalt cast them away: thou shalt say unto it, Get thee hence. *Is. xxx. 22.* Cast away from you all your transgressions whereby ye have transgressed, and make you a new heart and a new spirit; for why will ye die, O house of Israel? *Ex. xviii. 31.* The night is far spent, the day is at hand; let us therefore cast off the works of darkness, and let us put on the armour of light. *Ro. xiii. 12.* I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things; and do count them but dung, that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith. *Phi. iii. 8, 9.*

Maimed.] See chap. xv. 30, 31.

Everlasting fire.] Then shall "he" ("the VOL. II.

Judge in the last day") say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels: for I was an hungred, and ye gave me no meat; I was thirsty and ye gave me no drink. *Mat. xxv. 41, 42.* Thus saith the Holy One of Israel; because ye despise this word, and trust in oppression and perverseness, and stay thereon, therefore this iniquity shall be to you as a breach ready to fall, swelling out in a high wall, whose breaking cometh suddenly at an instant; and he shall break it as the breaking of the potter's vessel that is broken in pieces; he shall not spare; so that there shall not be found, in the bursting of it, a sherd to take fire from the hearth, or to take water *withal* out of the pit. *Is. xxx. 12, 13, 14.* It is better for thee to enter into the kingdom of God with one eye, than having two eyes to be cast into hell-fire, where their worm dieth not, and the fire is not quenched: for every one shall be salted with fire, and every sacrifice shall be salted with salt. *Mar. ix. 47, 48, 49.* And he (*the rich man, being in torments*) cried, and said, Father Abraham, have mercy on me; and send Lazarus, that he may dip his finger in water and cool my tongue, for I am tormented in this flame. *Lu. xvi. 24.* To you who are troubled (*will God recompense*) rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *2 Th. i. 7, 8, 9.* The same (*who worship the beast and his image*) shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation, and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb. *Re. xiv. 10.* Whosoever was not found written in the book of life was cast into the lake of fire. *Re. xx. 15.* But the fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. *Re. xxi. 8.*

9 To enter into life with one eye, &c.] If thou wilt enter into life, keep the commandments. Verily I say unto you (*said Jesus*), that a rich man shall hardly enter into the

10 be cast into hell-fire. Take heed that ye despise not one of these little ones: for I say unto you, that in heaven their angels do

kingdom of God. And again, I say unto you, It is easier for a camel to go through the eye of a needle than for a rich man to enter into the kingdom of God. *Mat. xix. 17. 23. 24.* When they (*Paul and Barnabas*) had preached the gospel to that city (*Derbe*), and had taught many, they returned again to Lystra, and to Iconium, and to Antioch, confirming the souls of the disciples, and exhorting them to continue in the faith, and that we must through much tribulation enter into the kingdom of God. *Ac. xiv. 22.* Let us labour, therefore, to enter into that rest, lest any man fall after the same example of unbelief. *He. iv. 11.* There shall in no wise enter into "it" (*"the new Jerusalem"*) any thing that defileth; neither whatsoever worketh abomination, or maketh a lie: but they which are written in the Lamb's book of life. *Re. xxi. 27.*

Rather than having two eyes, &c.] See chap. xvi. 26. Whosoever will save his life shall lose it; but whosoever will lose his life for my sake, the same shall save it. For what is a man advantaged if he gain the whole world, and lose himself, or be cast away? *Lu. ix. 24. 25.*

10 Heed that ye despise not.] See verses 6. 14. 12. 20. Lord, who shall abide in thy tabernacle? He that backbiteth not with his tongue, nor doeth evil to his neighbour, nor taketh up a reproach against his neighbour. In whose eyes a vile person is contemned, but he honoureth them that fear the Lord. *Ps. xv. 3, 4.* Who hath despised the day of small things? *Zec. iv. 10.* He that despiseth you despiseth me; and he that despiseth me, despiseth him that sent me. *Lu. x. 16.* Him that is weak in the faith receive ye; but not to doubtful disputations. For one believeth that he may eat all things; another who is weak eateth herbs. Let not him that eateth despise him that eateth not; and let not him which eateth not judge him that eateth; for God hath received him. But why dost thou judge thy brother? for we shall all stand before the judgment-seat of Christ. *Ro. xiv. 1, 2, 3. 10.* To the weak became I as weak, that I might gain the weak: I am made all things to all men, that I might by all means save some. *1 Co. ix. 22.* Let no man despise "him" (*"Timotheus"*), but conduct him forth in peace, that he may come unto me; for he worketh the work of the Lord, as I also do. *1 Co. xvi. 11.* Now I Paul myself beseech you by the meekness and gentleness of Christ, who in presence am base among you, but being absent am bold toward you. *His (Paul's) letters (say they) are weighty and powerful; but his bodily presence is weak, and his speech contemptible. 2 Co. x. 1. 10.* Ye know how, through infirmity of the flesh,

I preached the gospel unto you at the first; and my temptation, which was in my flesh, ye despised not, nor rejected, but received me as an angel of God, even as Christ Jesus. *Ga. iv. 13, 14.* Brethren, if a man be overtaken in a fault, ye which are spiritual restore such an one in the spirit of meekness; considering thyself, lest thou be also tempted. *Gal. vi. 1.* He therefore that despiseth, despiseth not man, but God, who hath also given unto us his Holy Spirit. *1 Th. iv. 8.* Let no man despise thy youth, but be thou an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity. *1 Th. iv. 12.*

Their angels.] See chap. i. 20; ii. 13. 19. He (*the Son of man*) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat. xxiv. 31.* Jacob went on his way, and the angels of God met him. And when Jacob saw them, he said, This is God's host; and he called the name of that place Mahanaim. *Ge. xxxii. 1, 2.* And he (*Elisha*) answered (*his servant*), Fear not, for they that be with us are more than they that be with them. And Elisha prayed, and said, Lord, I pray thee, open his eyes that he may see. And the Lord opened the eyes of the young man, and he saw; and behold, the mountain was full of horses and chariots of fire round about Elisha. *2 Ki. vi. 16, 17.* The angel of the Lord encampeth round about them that fear him, and delivereth them. *Ps. xxxiv. 7.* He (*the Lord*) shall give his angels charge over thee (*Christ*), to keep thee in all thy ways. *Ps. xci. 11.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts. *Zec. xiii. 7.* It came to pass, that the beggar (*in the parable*) died, and was carried by the angels into Abraham's bosom; the rich man also died, and was buried. *Lu. xvi. 22.* The angel of the Lord by night opened the prison doors (*where the apostles were imprisoned*), and brought them forth. *Ac. v. 19.* "He" (*"Cornelius, the centurion"*) saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, and saying unto him, Cornelius! *Ac. x. 3.* And behold (*while Peter was in the prison*), the angel of the Lord came upon him, and a light shined in the prison. And he smote Peter on the side, and raised him up, saying, Arise up quickly; and his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals; and so he did. And he saith unto him, Cast thy garment about thee, and follow me. And he went out and followed him; and wist not that it was

always behold the face of my Father which is in heaven. For 11 the Son of man is come to save that which was lost. How think 12 ye? if a man have an hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be 13

true which was done by the angel, but thought he saw a vision. When they were past the first and the second ward, they came unto the iron gate that leadeth unto the city, which opened to them of his own accord. And they went out, and passed on through one street, and forthwith the angel departed from him. And when Peter was come to himself, he said, now I know of a surety that the Lord hath sent his angel, and hath delivered me out of the hand of Herod, and from all the expectation of the people of the Jews. *Ac. xii. 7—11.* And immediately (when the people gave a shout, saying, of Herod, It is the voice of a god and not of a man) the angel of the Lord smote him, because he gave not God the glory. And he was eaten of worms, and gave up the ghost. *Ac. xii. 23.* There stood by me this night (said Paul on his dangerous voyage toward Rome) the angel of God, whose I am, and whom I serve. *Ac. xxvii. 23.* Are they not (the angels) all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. i. 14.*

Behold the face of my Father.] Absalom dwelt two full years in Jerusalem, and saw not the king's face. *2 Sa. xiv. 28.* And he (the prophet Micaiah) said (to the king of Israel), Hear thou therefore the word of the Lord; I saw the Lord sitting on his throne, and all the host of heaven standing by him, on his right hand and on his left. *1 Ki. xxii. 19.* The next unto him (king Ahasuerus) was Carshena, Shethar, Admatha, Tarshish, Meres, Marsena, and Memucan, the seven princes of Persia and Media, which saw the king's face, and which sat the first in the kingdom. *Es. i. 14.* As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thy likeness. *Ps. xvii. 15.* I am Gabriel (said the angel to Zacharias), that stand in the presence of God, &c. *Lu. i. 19.* And as for me, thou settest me before thy face for ever. *Ps. xli. 12.*

11 The Son of man is come, &c.] See chap. t. 12, 13; x. 6; xv. 24. The Son of man is not come to destroy men's lives, but to save them. *Lu. ix. 56.* This my son was dead (says the father of the prodigal in the parable) and is alive again; he was lost and is found. It was meet that we should make merry (said he to his elder son), for this thy brother was dead and is alive again, and was lost and is found. *Lu. xv. 24. 32.* The Son of man is come to seek and to save that which was lost. *Lu. xix. 10.* God sent not his Son into the world to condemn the world, but that the world through him might be saved. *John iii.*

17. I am come that they might have life (said Jesus), and that they might have it more abundantly. *John x. 10.* I came not to judge the world but to save the world. *John xii. 47.* This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. i. 15.*

12 How think ye? What think ye? (said Jesus) A certain man had two sons, &c. (the parable of the two sons sent to work in the vineyard). *Mat. xxi. 28.* What think ye of Christ? whose son is he? They (the Pharisees) say unto him, The son of David. *Mat. xxii. 42.* I speak as to wise men; judge ye what I say. *1 Co. x. 15.*

If a man have an hundred sheep.] See chap. xii. 11. I have gone astray like a lost sheep; seek thy servant, for I do not forget thy commandments. *Ps. cxix. 176.* All we, like sheep, have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. *Is. liii. 6.* My people hath been lost sheep; their shepherds have caused them to go astray: they have turned them away on the mountains; they have gone from mountain to hill; they have forgotten their resting-place. I will seek that which was lost, and bring again that which was driven away, and will bind up that which was broken, and will strengthen that which was sick. But I will destroy the fat and the strong; I will feed them with judgment. And they shall no more be a prey to the heathen, neither shall the beast of the land devour them; but they shall dwell safely, and none shall make them afraid. *Ez. xxxiv. 16. 28.* What man of you having an hundred sheep, if he lose one of them, doth not leave the ninety and nine in the wilderness, and go after that which was lost until he find it? *Lu. xv. 4.* I am the good shepherd; the good shepherd giveth his life for the sheep. *John x. 11.* Ye were as sheep going astray, but are now returned unto the Shepherd and Bishop of your souls. *1 Pe. ii. 25.*

Into the mountains.] And the word of the Lord came to Elijah the Tishbite. *1 Ki. xxi. 17.* My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. As a shepherd seeketh out his flock, in the day that he is among his sheep that are scattered, so will I seek out my sheep, and will deliver them out of all places where they have been scattered, in the cloudy and dark day. *Ez. xxxiv. 6. 12.*

that he find it, verily I say unto you, he rejoiceth more of that 14 sheep, than of the ninety and nine which went not astray. Even so it is not the will of your Father which is in heaven, that one

13 *He rejoiceth more, &c.*] The Lord taketh pleasure in them that fear him; in those that hope in his mercy. *Ps. cxlvii. 11.* He (*Jesus*) shall see of the travail of his soul, and shall be satisfied. By his knowledge shall my righteous servant justify many; for he shall bear their iniquities. *Is. liii. 11.* As the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. *Is. lxii. 5.* Behold, I will gather them out of all countries whither I have driven them, in mine anger, and in my fury, and in great wrath; and I will bring them again unto this place, and I will cause them to dwell safely. And they shall be my people, and I will be their God: and I will give them one heart, and one way, that they may fear me for ever, for the good of them, and of their children after them: and I will make an everlasting covenant with them, that I will not turn away from them to do them good; but I will put my fear into their hearts, that they shall not depart from me. Yea, I will rejoice over them to do them good, and I will plant them in this land, assuredly with my whole heart and with my whole soul. *Je. xxxii. 37—41.* Who is God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. *Mi. vii. 18.* The Lord thy God in the midst of thee is mighty; he will save, he will rejoice over thee with joy; he will rest in his love; he will joy over thee with singing. *Zep. iii. 17.* And when he hath found it (*the sheep that was lost*), he layeth it on his shoulder, rejoicing. And when he cometh home, he calleth together his friends and neighbours, saying unto them, Rejoice with me, for I have found my sheep which was lost. I say unto you (*said Jesus*), that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Lu. xv. 5, 6, 7.* There is joy in the presence of the angels of God over one sinner that repenteth. Bring hither the fatted calf (*said the father of the prodigal*), and kill it, and let us eat and be merry: for this my son was dead and is alive again, he was lost and is found. And they began to be merry. *Lu. xv. 10, 23, 24.* My meat (*said Jesus*) is to do the will of him that sent me, and to finish his work. Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, lift up your eyes, and look on the fields, for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice to-

gether. *John iv. 34, 35, 36.* He shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja. ii. 13.*

14 *It is not the will, &c.*] Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. *Lu. xii. 32.* This is the Father's will which hath sent me; that of all which he hath given me I should lose nothing, but should raise it up again at the last day. And this is the will of him that sent me; that every one which seeth the Son, and believeth on him, may have everlasting life, and I will raise him up at the last day. *John vi. 39, 40.* My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life; and they shall never perish, neither shall any pluck them out of my hand. My Father, which gave them me, is greater than all; and none is able to pluck them out of my Father's hand. I and my Father are one. *John x. 27—30.* While I was with them (*whom thou hast given me*) in the world, I kept them in thy name; those that thou gavest me I have kept, and none of them is lost, but the son of perdition; that the Scripture might be fulfilled. *John xvii. 12.* We know that all things work together for good to them that love God, to them who are the called according to his purpose. For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifieth: who is he that condemneth? *It is* Christ that died, yea rather, that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? shall tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? (As it is written, For thy sake we are killed all the day long; we are accounted as sheep for the slaughter). Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in

of these little ones should perish. Moreover, if thy brother shall 15
trespass against thee, go and tell him his fault between thee and
him alone: if he shall hear thee, thou hast gained thy brother.
But if he will not hear thee, then take with thee one or two more, 16

Christ Jesus our Lord. Ro. viii. 28—39. He (the Lord) hath chosen us in "him" ("our Lord Jesus Christ") before the foundation of the world, that we should be holy and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved; in whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace. Ep. i. 4—7. Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. 1 Pe. i. 3, 4, 5.

[Your Father which is in heaven.] See chap. v. 16; vi. 9, 32.

[One of these little ones.] He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry them in his bosom, and gently lead those that are with young. Is. xl. 11. Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts; smite the shepherd, and the sheep shall be scattered, and I will turn mine hand upon the little ones. Zec. xiii. 7. Feed my lambs (said Jesus to Simon). John xxi. 15. Through thy knowledge shall the weak brother perish, for whom Christ died? But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. Wherefore, if meat make my brother to offend, I will eat no flesh while the world standeth, lest I make my brother to offend. 1 Co. viii. 11, 12, 13. I endure all things for the elect's sakes (said Paul), that they may also obtain the salvation which is in Christ Jesus, with eternal glory. 2 Th. ii. 10. Make straight paths for your feet, lest that which is lame be turned out of the way; but let it rather be healed. He. xii. 13. The Lord is not slack concerning his promise, as some men count slackness, but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pe. iii. 9.

[15 If thy brother shall trespass, &c.] See verse 35. If a soul sin and commit a trespass against the Lord, and lie unto his neighbour in that which was delivered him to keep, or in fellowship, or in a thing taken away by violence, or hath deceived his neighbour; or

have found that which was lost, and lieth concerning it, and sweareth falsely; then it shall be, that he shall restore that which he took violently, or the thing which he hath deceitfully gotten, or that which was delivered him to keep, or the lost thing which he found, and shall add the fifth part more thereto, and give it unto him to whom it appertaineth, in the day of his trespass offering. Le. vi. 2—5. If thy brother trespass against thee, rebuke him; and if he repent, forgive him. And if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent; thou shalt forgive him. Lu. xvii. 3, 4. Brother goeth to law with brother, and that before the unbelievers. Now therefore, there is utterly a fault among you, because ye go to law one with another. Why do ye not rather take wrong? why do ye not rather suffer yourselves to be defrauded? Nay, ye do wrong, and defraud, and that your brethren. 1 Co. vi. 6, 7, 8. But when ye sin so against the brethren, and wound their weak conscience, ye sin against Christ. 1 Co. viii. 12. Though I wrote unto you, I did it not for his cause that had done the wrong, nor for his cause that suffered wrong, but that our care for you in the sight of God might appear unto you. 2 Co. vii. 12. Put on, holy and beloved, bowels of mercies, forbearing one another, and forgiving; if any man have a quarrel against any, even as Christ forgave you, so also do ye. Col. iii. 13. This is the will of God, even your sanctification, that no man go beyond and defraud his brother in any matter. 1 Th. iv. 6.

[Go and tell him his fault, &c.] Thou shalt not hate thy brother in thine heart: thou shalt in any wise rebuke thy neighbour, and not suffer sin upon him. Le. xix. 17. Let the righteous smite me; it shall be a kindness: and let him reprove me; for yet my prayer also shall be in their calamities. Ps. cxli. 5. Debate thy cause with thy neighbour himself, and discover not a secret to another, lest he that heareth it put thee to shame, and thine infamy turn not away. Pr. xxv. 9, 10.

[Thou hast gained thy brother.] The fruit of the righteous is a tree of life, and he that winneth souls is wise. Pr. xi. 30. Be not overcome of evil, but overcome evil with good. Ro. xii. 21. Though I be free from all men, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, that I might gain them

that in the mouth of two or three witnesses every word may be established. And if he shall neglect to hear them, tell it unto the church: but if he neglect to hear the church, let him be unto thee

that are without law. 1 Co. ix. 19, 20, 21. Brethren, if any of you do err from the truth, and one convert him, let him know that he which converteth the sinner from the error of his way shall save a soul from death, and shall hide a multitude of sins. Ja. v. 19, 20. Ye wives, be in subjection to your own husbands; that if any obey not the word, they also may without the word be won by the conversation of the wives. 1 Pe. iii. 1.

16 *That in the mouth of two or three witnesses.* One witness shall not testify against any person, to cause him to die. Nu. xxxv. 30. At the mouth of two witnesses, or three witnesses, shall he that is worthy of death be put to death; but at the mouth of one witness he shall not be put to death. De. xvii. 6. One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth; at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. De. xix. 15. And there came in two men, children of Belial, and sat before him (Naboth); and the men of Belial witnessed against him, even against Naboth, in the presence of the people, saying, Naboth did blaspheme God and the king. 1 Ki. xxi. 13. It is written in your law, that the testimony of two men is true. John viii. 17. In the mouth of two or three witnesses shall every word be established. 2 Co. xiii. 1. Against an elder receive not an accusation, but before two or three witnesses. 1 Ti. v. 19. He that despised Moses' law, died without mercy, under two or three witnesses. He. x. 28. There are three that bear record in heaven, the Father, the Word, and the Holy Ghost; and these three are one. And there are three that bear witness in earth, the spirit, and the water, and the blood; and these three agree in one. 1 John v. 7, 8. I will give power unto my two witnesses, and they shall prophesy a thousand two hundred and threescore days, clothed in sackcloth. Re. xi. 3.

17 *Tell it unto the church.* In those days, when the number of the disciples was multiplied, there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministration. Then the twelve called the multitude of the disciples unto them, and said, It is not reason that we should leave the word of God and serve tables; wherefore, brethren, look ye out among you seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. Ac. vi. 1—3. The apostles and elders came together for to consider of this matter (circumcision); and when there had been much disputing, Peter rose up, and said unto them, Men and bre-

thren, ye know how that a good while ago God made choice among us, that the Gentiles by my mouth should hear the word of the Gospel, and believe; now therefore why tempt ye God to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? Ac. xv. 6, 7, 10. I have judged already. In the name of our Lord Jesus Christ, when ye are gathered together, and my spirit, with the power of our Lord Jesus Christ, to deliver such an one (the incestuous person) unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. 1 Co. v. 4, 5. Dare any of you, having a matter against another, go to law before the unjust, and not before the saints? Do ye not know that the saints shall judge the world? And if the world shall be judged by you, are ye unworthy to judge the smallest matters? Know ye not that we shall judge angels? how much more things that pertain to this life? If then ye have judgments of things pertaining to this life, set them to judge who are least esteemed in the church. 1 Co. vi. 1—4. Sufficient is "such a man" ("the incestuous person") is this punishment which was inflicted of many. So that contrariwise, ye ought rather to forgive him, and comfort him, lest perhaps such an one should be swallowed up with overmuch sorrow. 2 Cor. ii. 6, 7. I wrote unto the church: but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words: and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. 3 John ix. 10.

Let him be unto thee. Now I beseech you, brethren, mark them which cause divisions and offences contrary to the doctrine which ye have learned, and avoid them. For they that are such serve not our Lord Jesus Christ, but their own belly, and by good words and fair speeches deceive the hearts of the simple. Ro. xvi. 17, 18. See *protestantism*. I wrote unto you in an epistle, not to company with fornicators; yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then must ye needs go out of the world. But now I have written unto you not to keep company, if any man that is called a brother be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner; with such an one no not to eat. For what have I to do to judge them also that are without? Do not ye judge them that are within? But

as an heathen man and a publican. Verily I say unto you, 18
 Whatsoever ye shall bind on earth shall be bound in heaven: and
 whatsoever ye shall loose on earth shall be loosed in heaven.
 Again I say unto you, That if two of you shall agree on earth as 19

them that are without God judgeth. Therefore put away from among yourselves that wicked person. 1 Co. v. 9—13. Now we command you, brethren, in the name of our Lord Jesus Christ, that ye withdraw yourselves from every brother that walketh disorderly, and not after the tradition which he received of us. And if any man obey not our word, by this epistle note that man, and have no company with him, that he may be ashamed, yet count him not as an enemy, but admonish him as a brother. 2 The. iii. 6, 14, 15. Perverse disputings of men of corrupt minds, and destitute of the truth, supposing that gain is godliness; from such withdraw thyself. 1 Ti. vi. 5. If there come any unto you and bring not this doctrine, receive him not into your house, neither bid him God speed. For he that biddeth him God speed is partaker of his evil deeds. 2 John x. 11.

An heathen man.] See chap. vi. 7. And the children of Israel which were come again out of captivity, and all such as had separated themselves unto them from the filthiness of the heathen of the land, to seek the Lord God of Israel, did eat, and kept the feast of unleavened bread seven days with joy. Ezr. vi. 21. Ye shall know that I am the Lord, for ye have not walked in my statutes, neither executed my judgments, but have done after the manners of the heathen that are round about you. Ez. xi. 12. Be ye not unequally yoked together with unbelievers: for what fellowship hath righteousness with unrighteousness? and what communion hath light with darkness? and what concord hath Christ with Belial? or what part hath he that believeth with an infidel? and what agreement hath the temple of God with idols? for ye are the temple of the living God; as God hath said, I will dwell in them, and walk in them; and I will be their God, and they shall be my people; wherefore, come out from among them, and be ye separate, saith the Lord, and touch not the unclean thing; and I will receive you. 2 Co. vi. 14—17. I cease not to give thanks for you, making mention of you in my prayers, that the God of our Lord Jesus Christ, the Father of glory, may give unto you the Spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints; and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power. Ep. i. 17—19. Have no fellowship with the unfruitful works of darkness, but rather re-

prove them. Ep. v. 11. For it is a shame even to speak of those things which are done of them in secret. Ep. v. 12.

A publican.] See chap. v. 46; xi. 19—21. 31, 32. Then drew near all the publicans and sinners for to hear him. Lu. xv. 1. I thank thee (*prayed the Pharisee*) that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. Lu. xviii. 11. And behold, there was a man named Zaccheus, which was the chief among the publicans, and he was rich. And he sought to see Jesus, who he was, and could not for the press, because he was little of stature. Lu. xix. 2, 3.

18 *Whatsoever ye shall bind on earth.*] See chap. xvi. 19. And they (*the apostles*) wrote letters by "them" ("*Paul and Barnabas*") after this manner, The apostles and elders and brethren, send greeting unto the brethren which are of the Gentiles in Antioch and Syria and Cilicia. Forasmuch as we have heard, that certain which went out from us have troubled you with words, subverting your souls, saying, Ye must be circumcised, and keep the law, to whom we gave no such commandment; it seemed good unto us, being assembled with one accord, to send chosen men unto you with our beloved Barnabas and Paul, men that have hazarded their lives for the name of our Lord Jesus Christ. We have sent therefore Judas and Silas, who shall also tell you the same things by mouth: for it seemed good to the Holy Ghost and to us, to lay upon you no greater burden than these necessary things; that ye abstain from meats offered to idols, and from blood, and from things strangled, and from fornication; from which if ye keep yourselves, ye shall do well. Fare ye well. So when they were dismissed, they came to Antioch; and when they had gathered the multitude together, they delivered the epistle; which when they had read, they rejoiced for the consolation. Ac. xv. 23—31. To the angel of the church in Philadelphia write, These things saith he that is holy, he that is true, he that hath the key of David, he that openeth and no man shutteth, and shutteth and no man openeth; I know thy works; behold, I have set before thee an open door, and no man can shut it; for thou hast a little strength, and hast kept my word, and hast not denied my name. Re. iii. 7, 8.

19 *That if two of you shall agree, &c.*] See chap. v. 24; vii. 7. What things soever ye desire, when ye pray, believe that ye receive them, and ye shall have them. Mar. xi. 24. If ye abide in me, and my words abide in

touching any thing that they shall ask, it shall be done for them of my Father which is in heaven. For where two or three are gathered together in my name, there am I in the midst of them.

you, ye shall ask what ye will, and it shall be done unto you. I have chosen you and ordained you, that ye should go and bring forth fruit, and that your fruit should remain, that whatsoever ye shall ask of the Father in my name, he may give it you. *John xv. 7. 16.* "These all" ("the disciples") continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. *Ac. i. 14.* And when the day of Pentecost was fully come, they were all with one accord in one place; and suddenly there came a sound from heaven as of a rushing mighty wind, and it filled all the house where they were sitting. *Ac. ii. 1, 2.* When "they" ("the church of Christ") heard "that" ("what the chief priests and elders had said, threatening Peter and John"), they lifted up their voice to God with one accord, and said, Lord thou art God, which hast made heaven, and earth, and the sea, and all that in them is. Now, Lord, behold their threatenings, and grant unto thy servants that with all boldness they may speak thy word, by stretching forth thine hand to heal, and that signs and wonders may be done by the name of thy holy child, Jesus! And when they had prayed, the place was shaken where they were assembled together; and they were all filled with the Holy Ghost, and they spake the word of God with boldness. *Ac. iv. 24. 29. 30. 31.* But we will give ourselves continually to prayer, and to the ministry of the word (*said the twelve apostles*). *Ac. vi. 4.* Peter was kept in prison: but prayer was made without ceasing of the church unto God for him. *Ac. xii. 5.* Take the helmet of salvation, and the sword of the Spirit, which is the word of God, praying always with all prayer and supplication in the spirit, and watching thereunto with all perseverance and supplication for all saints; and for me that utterance may be given unto me, that I may open my mouth boldly to make known the mystery of the Gospel, for which I am an ambassador in bonds, that therein I may speak boldly, as I ought to speak. *Ep. vi. 18. 19. 20.* I know that "this" ("Paul's imprisonment at Rome") shall turn to my salvation through your prayer, and the supply of the Spirit of Jesus Christ. *Phi. i. 19.* Is any sick among you? Let him call for the elders of the church; and let them pray over him, anointing him with oil in the name of the Lord; and the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Confess your faults one to another; and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous

man availeth much. *Ja. v. 14, 15, 16.* And "these" (my "two witnesses") are the two olive trees, and the two candlesticks standing before the God of the earth, and if any man will hurt them, fire proceedeth out of their mouth, and devoureth their enemies, and if any man will hurt them, he must in this manner be killed; these have power to shut heaven that it rain not in the days of their prophecy; and have power over waters to turn them to blood, and to smite the earth with all plagues, as often as they will. *Ec. xi. 4, 5, 6.*

[It shall be done for them.] Whatsoever ye shall ask in my name, that will I do; that the Father may be glorified in the Son, if ye shall ask any thing in my name, I will do it. *John xiv. 13, 14.* In that day (*after Christ's resurrection and ascension*) ye shall ask me nothing. Verily, verily, I say unto you, Whatsoever ye shall ask the Father in my name, he will give it you. *John xvi. 23. See chap. xxi. 22.*

[20 Two or three are gathered together.] The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come, and unto him shall the gathering of the people be. *Ge. xlix. 10.* The same day (*that Mary Magdalene had seen the Lord*) at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus and stood in the midst, and saith unto them, Peace be unto you. And after eight days again his disciples were within; and Thomas with them; then came Jesus, the doors being shut, and stood in the midst, and said, Peace be unto you. *John xx. 19. 26.* In the name of our Lord Jesus Christ, when ye are gathered together, and my Spirit, with the power of our Lord Jesus Christ (*I have judged*), to deliver such an one (*the incestuous person*) unto Satan for the destruction of the flesh, that the spirit may be saved in the day of the Lord Jesus. *I Co. v. 4, 5.* Paul, and Sylvanus, and Timotheus, unto the church of the Thessalonians which is in God the Father, and in the Lord Jesus Christ, grace be unto you, and peace from God our Father and the Lord Jesus Christ. *1 The. i. 1.* Paul, a prisoner of Jesus Christ, &c. to our beloved Apphia, and Archippus our fellow-soldier, and to the church in thy house, grace to you, and peace, &c. *Phi. 2, 3.*

[There am I in the midst.] Lo, I am with you alway (*said Jesus to his disciples*), even unto the end of the world. Amen. *Mat. xxviii. 20.* An altar of earth thou shalt make unto me (*said the Lord to Moses*), and shalt sacrifice thereon thy burnt-offerings, and thy

Then came Peter to him, and said, Lord, how oft shall my brother 21
sin against me, and I forgive him? till seven times? Jesus saith 22
unto him, I say not unto thee, Until seven times; but, Until
seventy times seven. Therefore is the kingdom of heaven likened 23
unto a certain king, which would take account of his servants.

peace-offerings, thy sheep and thine oxen. In all places where I record my name, I will come unto thee, and I will bless thee. *Ex. xx. 24.* I, saith the Lord, will be unto her (*Jerusalem*) a wall of fire round about, and will be the glory in the midst of her. *Zec. ii. 5.* Before Abraham was, I am. *John viii. 58.* I am Alpha and Omega, the First and the Last. And what thou seest (*said the voice to John*) write in a book, and send it unto the seven churches which are in Asia; unto Ephesus, and unto Smyrna, and unto Pergamos, and unto Thyatira, and unto Sardis, and unto Philadelphia; and unto Laodicea. And I turned to see the voice that spake with me; and being turned, I saw seven golden candlesticks; and in the midst of the seven candlesticks one like unto the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle. *Re. i. 11, 12, 13.* Unto the angel of the church of Ephesus write, These things saith he that holdeth the seven stars in his right hand, who walketh in the midst of the seven candlesticks, &c. *Re. ii. 1.* I heard a great voice out of heaven, saying, Behold the tabernacle of God is with men, and he will dwell with them; and they shall be his people, and God himself shall be with them, and be their God. *Re. xxi. 3.*

21 Till seven times? See ver. 15. If thy brother trespass against thee, rebuke him, and if he repent, forgive him; and if he trespass against thee seven times in a day, and seven times in a day turn again to thee, saying, I repent, thou shalt forgive him. *Lu. xvii. 3, 4.*

22 But, until seventy times seven. See chap. vi. 11—15. Let the wicked forsake his way, and the unrighteous man his thoughts. And let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Is. lv. 7.* Who is a God like unto thee, that pardoneth iniquity, and passeth by the transgression of the remnant of his heritage? He retaineth not his anger for ever, because he delighteth in mercy. He will turn again; he will have compassion upon us; he will subdue our iniquities: and thou wilt cast all their sins into the depths of the sea. *Mi. vii. 18, 19.* And when ye stand praying, forgive, if ye have aught against any; that your Father which is in heaven may forgive you your trespasses; but if ye do not forgive, neither will your Father which is in heaven forgive your trespasses. *Mar. xi. 25, 26.* Be not overcome of evil, but overcome

evil with good. *Ro. xii. 21.* Be ye angry and sin not; let not the sun go down upon your wrath. Let all bitterness, and wrath, and anger, and clamour, and evil speaking, be put away from you, with all malice; and be kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Ep. iv. 26, 31, 32.* Be ye therefore followers of God as dear children. *Ep. v. 1.* Put on bowels of mercies, forbearing one another, and forgiving one another. If any man have a quarrel against any, even as Christ forgave you, so also do ye. *Col. iii. 13.* I will therefore that men pray every where, lifting up holy hands, without wrath and doubting. *1 Ti. ii. 8.*

23 Is the kingdom of heaven, &c. See chap. iii. 2; xiii. 24, 31, 33, 44, 45, 47, 52. Then shall the kingdom of heaven be likened unto ten virgins, which took their lamps, and went forth to meet the bridegroom. *Mat. xxv. 1.*

Which would take account. After a long time the Lord of those servants cometh and reckoneth with them. *Mat. xxv. 19, &c.* There was a certain rich man which had a steward, and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of your stewardship, for thou mayest be no longer steward. *Lu. xvi. 1, 2.* A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. And it came to pass, that when he was returned, having received the kingdom, then he commanded these servants to be called unto him, to whom he had given the money, that he might know how much every man had gained by trading. *Lu. xix. 12, 13, 15.* So then every one of us shall give account of himself to God. *Ro. xiv. 12.* Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts. And then shall every man have praise of God. *1 Co. iv. 5.* For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body according to that he hath done, whether it be good or bad. Knowing therefore the terror of the Lord, we persuade men; but we are made manifest unto God, and I trust also are made manifest in your consciences. *2 Co. v. 10, 11.*

24 And when he had begun to reckon, one was brought unto him,
25 which owed him ten thousand talents. But forasmuch as he had
not to pay, his lord commanded him to be sold, and his wife, and
26 children, and all that he had, and payment to be made. The
servant therefore fell down, and worshipped him, saying, Lord have
27 patience with me, and I will pay thee all. Then the Lord of that
servant was moved with compassion, and loosed him, and forgave
28 him the debt. But the same servant went out, and found one of

24 *Owed him.*] There was a certain creditor *(said Jesus in a parable)* who had two debtors, the one owed five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. *Lu. vii. 41, 42.* Suppose ye *(said Jesus)* that those eighteen, upon whom the tower in Siloam fell, and slew them, were sinners above all men that dwelt in Jerusalem? I tell you, Nay, but except ye repent, ye shall all likewise perish. *Lu. xiii. 4, 5.* "He" *(the unjust steward)* called every one of his lord's debtors unto him, and said unto the first, How much owest thou unto my lord? And he said, An hundred measures of oil. And he said unto him, Take thy bill, and sit down quickly and write fifty. Then said he to another, And how much owest thou? And he said, An hundred measures of wheat. And he said unto him, Take thy bill and write fourscore, &c. *Lu. xvi. 5-7.*

Ten thousand talents.] When the chief of the fathers, and princes of the tribes of Israel, gave for the service of the house of God, of gold, five thousand talents, and ten thousand drains; and of silver, ten thousand talents, and of brass, eighteen thousand talents, and one hundred thousand talents of iron. *1 Ch. xxix. 7.* O my God *(said Ezra)*, I am ashamed, and blush to lift up my face to thee, my God: for our iniquities are increased over our head, and our trespass is grown up unto the heavens. *Ezr. ix. 6.* Mine iniquities are gone over mine head: as an heavy burden they are too heavy for me. *Ps. xxxviii. 4.* Innumerable evils have compassed me about, mine iniquities have taken hold upon me, so that I am not able to look up; they are more than the hairs of mine head, therefore my heart faileth me. *Ps. xl. 12.* If thou, Lord, shouldest mark iniquities, O Lord, who shall stand? but there is forgiveness with thee, that thou mayest be feared. *Ps. cxxx. 3, 4.*

25 *Commanded him to be sold.*] If thy brother that dwelleth by thee be waxen poor, and be sold unto thee, thou shalt not compel him to serve as a bond servant. *Le. xxv. 39.* There cried a certain woman of the wives of the sons of the prophets unto Elisha, saying, Thy servant my husband is dead, and thou knowest that thy servant did fear the Lord, and the creditor is come to take unto him my two sons to be bond-men. *2 Ki. iv. 1.* Now our flesh *(said Nehemiah)* is as the flesh of

our brethren, our children as their children; and lo, we bring into bondage our sons, and our daughters to be servants, and some of our daughters are brought into bondage abroad; neither is it in our power to redeem them: for other men have our lands and vineyards. And I said unto them *(the nobles and rulers who exacted usury)*, We, after our ability, have redeemed our brethren the Jews, which were sold unto the heathen, and will ye now sell your brethren? or shall they be sold unto us? Then held they their peace, and found nothing to answer. *Ne. v. 8.* Thus said the Lord *(to the Jews)*, Where is the bill of your mother's divorcement whom I have put away? Or which of my creditors is it to whom I have sold you? Behold, for your iniquities have ye sold yourselves, and for your transgressions is your mother put away. *Is. l. 1.*

26 *Have patience with me.*] See ver. 2. Tell me *(said Jesus)* which of "them" *(the debtors)* will love him most *(the creditor who forgave them both)*? Simon *(the Pharisee)* answered and said, I suppose that he to whom he forgave most. *Lu. vii. 43.* They of Israel being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God. *Ro. x. 3.*

27 *Moved with compassion.*] They of Israelites) put away the strange gods from among them, and served the Lord; and his soul was grieved for the misery of Israel. *Ju. x. 16.* Thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. *Ps. ix. 17.* He being full of compassion, began their iniquities, and destroyed them not; many a time turned he his anger away, and did not stir up his wrath. *Ps. lxxviii. 28.* Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. Thou, O Lord, art a God full of compassion, slow to anger, and of great mercy. *Ps. cxlv. 8.* How shall I put thee up, Ephraim? How shall I deliver thee, Israel? How shall I make thee as Achan? How shall I set thee as Zebaim? Mine heart is turned within me, my repentings are kindled together. *Ho. xi. 8.*

his fellow-servants, which owed him an hundred pence: and he laid hands on him, and took him by the throat, saying, Pay me that thou owest. And his fellow-servant fell down at his feet, and besought him, saying, Have patience with me, and I will pay thee all. And he would not: but went and cast him into prison, till he should pay the debt. So when his fellow-servants saw what was done, they were very sorry, and came and told unto their lord

28 And took him by the throat.] Every creditor that lendeth ought unto his neighbour, shall release it, he shall not exact it of his neighbour, or of his brother, because it is called the Lord's release. *De. xv. 2.* Then I consulted with myself (*said Nehemiah*), and I rebuked the nobles, and the rulers, and said unto them, Ye exact usury, every one of his brother. And I set a great assembly against them. I likewise, and my brethren, and my servants, might exact of them money and corn: I pray you, let us leave off this usury. *Ne. v. 7-10.* Restore, I pray you, to them even this day, their lands, their vineyards, their olive-yards, and their houses, also the hundredth part of the money, and of the corn, the wine, and the oil, that ye exact of them. *Ne. v. 11.* They (*the people*) entered into a curse and into an oath, that if the people of the land bring ware, or any victuals on the sabbath-day to sell, that we would not buy it of them on the sabbath, or on the holy day; and that we would leave the seventh year (*the year of release*), and the exaction of every debt. *Ne. x. 31.* Wherefore have we fasted, say they, and thou seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. *Is. lviii. 3.* Remove violence and spoil, and execute judgment and justice, take away your exactions from my people (*O princes of Israel*), saith the Lord God. *Ez. xlv. 9.*

29 Have patience with me, &c.] See verse 26 and chap. vi. 12. If he (*Onesimus, Philemon's servant*) hath wronged thee, or oweth thee ought, put that on mine account; I Paul have written it with mine own hand, I will repay it: albeit I do not say to thee how thou owest unto me even thine own self besides. *Philim. 18, 19.*

30 But went and cast him into prison.] When Ahab heard these words (*God's judgment against him*) he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. And the word of the Lord came to Elijah the Tishbite, saying, Seest thou how Ahab humbleth himself before me? because he humbleth himself before me, I will not bring the evil in his days, but in his son's days will I bring the evil upon his house. *1 Ki. xi. 27-29.* Thus saith the king (*Ahab*), Put this fellow (*Micaiah the prophet*) in the prison, and feed him

with bread of affliction, and with water of affliction, until I come in peace (*from Ramoth Gilead*). *1 Ki. xxii. 27.*

31 They were very sorry.] Rivers of waters run down mine eyes because they keep not thy law. I beheld the transgressors, and was grieved, because they kept not thy word. *Ps. cxix. 136. 158.* O that my head were waters and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. *Je. ix. 1.* And when "he" (*"Jesus"*) had looked round about on them with anger (*who had conspired his death*), being grieved for the hardness of their hearts, he saith unto the man (*that had the withered hand*), Stretch forth thine hand. And he stretched it out: and his hand was restored whole as the other. *Mar. iii. 5.* And when he was come near, he beheld the city (*of Jerusalem*), and wept over it. *Lu. xix. 41.* I say the truth in Christ, I lie not, my conscience also bearing me witness in the Holy Ghost, that I have great heaviness, and continual sorrow in my heart; for I could wish that myself were accursed from Christ for my brethren, my kinsmen according to the flesh. *Ro. ix. 1-3.* Rejoice with them that do rejoice, and weep with them that weep. *Ro. xii. 15.* I speak (*said Paul*), shewing that he was not inferior to the other apostles) as concerning reproach, as though we had been weak; howbeit, whereinsoever any is bold (*I speak as a fool*), I am bold also. *2 Co. xi. 21.* Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. *He. xiii. 3.*

And came and told unto their Lord.] Joseph being seventeen years old, was feeding the flock with his brethren, and the lad was with the sons of Bilhah, and with the sons of Zilpah his father's wives; and Joseph brought unto his father their evil report. *Ge. xxxvii. 2.* That servant (*who was sent to invite the guests to the marriage supper*) came and shewed his lord these things (*the excuses of those that were bidden*); then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. *Lu. xiv. 21.* Obey them that have the rule over you, and submit yourselves; for they watch for your souls, as they that must give account, that they may do it with joy and not with grief;

32 all that was done. Then his lord, after that he had called him, said unto him, O thou wicked servant, I forgave thee all that debt, because thou desiredst me: Shouldest not thou also have had compassion on thy fellow-servant, even as I had pity on thee? And his lord was wroth, and delivered him to the tormentors, till he should pay all that was due unto him. So likewise shall my heavenly Father do also unto you, if ye from your hearts forgive not every one his brother their trespasses.

for that is unprofitable for you. *He. xiii. 17.*

32 O thou wicked servant.] *Thou* wicked and slothful servant (*said the lord who had delivered the talents to his servants*), thou (*he who had hid his talent*) knewest that I reap where I sowed not, and gather where I have not sowed; thou oughtest therefore to have put my money to the exchangers, and then at my coming I should have received mine own with usury. *Mat. xxv. 26, 27.* Out of thine own mouth will I judge thee, thou wicked servant; thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury. *Lu. xix. 22, 23.* Now we know, that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 19.*

33 Even as I had pity on thee.] *See chap. v. 44, 45.* Love ye your enemies, and do good, and lend, hoping for nothing again; and your reward shall be great, and ye shall be the children of the Highest; for he is kind unto the unthankful, and to the evil; be ye therefore merciful, as your Father also is merciful. *Lu. vi. 35, 36.* Be ye kind one to another, tender-hearted, forgiving one another, even as God for Christ's sake hath forgiven you. *Ep. iv. 32.* Be ye therefore followers of God as dear children, and walk in love, as Christ also hath loved us, and hath given himself for us, an offering and a sacrifice to God, for a sweet smelling savour. *Ep. v. 1, 2.* Put on, therefore, as the elect of God, holy and beloved, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another; if any man have a quarrel against any, even as Christ forgave you, so also do ye. *Col. iii. 13.*

34 And delivered him to the tormentors.] *See chap. v. 25, 26.* When thou goest with thine adversary to the magistrate, as thou art in the way, give diligence that thou mayest be delivered from him; lest he hale thee to the judge, and the judge deliver thee to the officer, and the officer cast thee into prison. I tell thee, thou shalt not depart thence till thou hast paid the very last mite. *Lu. xii.*

58, 59. To you who are troubled (*God will recompense*), rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God; and obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord; and from the glory of his power. *2 The. i. 7, 8, 9.* The Lord of any man worship the beast) shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation; and he shall be tormented with fire and brimstone, in the presence of the holy angels, and in the presence of the Lamb; and the smoke of their torment ascendeth up ever and ever, and they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. *Re. xiv. 10, 11.*

35 Do also unto you.] *See chap. vi. 14, 15; vii. 1, 2.* Whoso stoppeth his ear at the cry of the poor, he also shall cry himself, but shall not be heard. *Pr. xxi. 13.* If ye do not forgive, neither will your Father which is in heaven forgive your trespasses. *Mar. xi. 26.* Judge not, and ye shall not be judged; condemn not, and ye shall not be condemned; forgive, and ye shall be forgiven; and it shall be given unto you: and measure, pressed down, and shaken together, and running over, shall men give into your bosom; for with the same measure that ye met withal, it shall be measured to you again. *Lu. vi. 37, 38.* For he shall have judgment without mercy that hath shewed no mercy; and mercy rejoiceth against judgment. *Ja. ii. 13.*

From your hearts forgive, &c.] Every eye of a man is right in his own eyes, but the Lord pondereth the hearts. *Pr. xii. 2.* For all this, "her" ("Israel's") treacherous heart Judah hath not turned unto me with her whole heart, but feignedly, saith the Lord. *Je. x. 10.* Yea "they" ("the Jews") made their hearts as an adamant stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the prophets; therefore came a great wrath the Lord of Hosts. *Zec. vii. 12.* They which justify yourselves before men, but God knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. *Lu. xxi. 13.* If ye have

CHAPTER XIX.

AND it came to pass, that when Jesus had finished these sayings, he departed from Galilee, and came into the coasts of Judea beyond Jordan; And great multitudes followed him; and he healed them there. The Pharisees also came unto him, tempting him, and saying unto him, Is it lawful for a man to put away his wife for every cause? And he answered and said unto them, Have ye not read, that he which made them at the beginning

bitter, envyings, and strife in your hearts, glory not, and lie not against the truth. *Ja. iii. 14.* Draw nigh to God, and he will draw nigh to you; cleanse your hands, ye sinners, and purify your hearts, ye double-minded. *Ja. iv. 8.* I am he which searcheth the reins, and hearts; and I will give unto every one of you according to your works. *Re. ii. 23.*

CHAP. XIX.—1 *That when Jesus had finished, &c.* And he arose from thence, and cometh into the coasts of Judea by the farther side of Jordan; and the people resort to him again, and as he was wont he taught them again. *Mar. x. 1.* And (Jesus) went away again beyond Jordan, into the place where John at first baptized, and there he abode. *John x. 40.*

2 *Great multitudes, &c.* See chap. iv. 23, 24, 25; ix. 35, 36; xii. 15; xiv. 35, 36; xv. 30, 31. And "they" ("the people") ran through that whole region round about, and began to carry about in beds those that were sick, where they heard he was. And whithersoever he entered, into villages, or cities, or country, they laid the sick in the streets, and besought him, that they might touch, if it were but the border of his garment, and as many as touched him were made whole. *Mar. vi. 55, 56.*

3 *Tempting him.* See chap. xvi. 1. And they (the Pharisees) sent out unto him their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest thou for any man: for thou regardest not the person of men. Tell us, therefore, What thinkest thou? Is it lawful to give tribute unto Cesar or not? But Jesus perceived their wickedness, and said, Why tempt ye me, ye hypocrites? *Mat. xxii. 16, 17, 18.* Then one of them which was a lawyer, asked him a question, tempting him, and saying, Master, which is the great commandment in the law? *Mat. xxii. 35.* And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife, tempting him. *Mar. x. 2.* And they sent unto him certain of the Pharisees and of the Herodians to catch him in his words. And when they were come, they say unto him, Master, we know that thou

art true, and carest for no man, for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar or not? Shall we give or shall we not give? But he knowing their hypocrisy, said unto them, Why tempt ye me? *Mar. xii. 13, 14, 15.* The Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. *Lu. xi. 53, 54.* This they said (of the woman taken in adultery) tempting him, that they might have to accuse him. *John viii. 6.* Wherefore (as the Holy Ghost saith), to-day, if ye will hear his voice, harden not your hearts, as in the provocation, in the day of temptation in the wilderness, when your fathers tempted me, proved me, and saw my works forty years. *He. iii. 7, 8, 9.* See chap. xxii. 18.

Is it lawful for a man to put away his wife? See chap. v. 31, 32. Ye say, Wherefore? (doth not God regard your offering?) Because the Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously: yet is she thy companion, and the wife of thy covenant. And did not he make one? yet had he the residue of the spirit. And wherefore one? that he might seek a godly seed. Therefore, take heed to your spirit, and let none deal treacherously against the wife of his youth. For the Lord, the God of Israel, saith, that he hateth putting away; for one covereth violence with his garment, saith the Lord of Hosts. Therefore, take heed to your spirit, that ye deal not treacherously. *Mal. ii. 14, 15, 16.*

4 *Have ye not read, &c.* See chap. xii. 3. Did ye never read in the Scriptures, The stone which the builders rejected, is become the head of the corner? This is the Lord's doing, and it is marvellous in our eyes? *Mat. xxi. 42.* As touching the resurrection of the dead, have ye not read that which was spoken unto you by God (in *Ex. iii. 6.*)? I am the God of Abraham, and the God of Isaac, and the God of Jacob. God is not the God of the dead, but of the living. *Mat. xxii. 31.* Have ye never read what David did, when he had need, and was an hungred, he and

5 made them male and female; And said, For this cause shall a man
8 leave father and mother, and shall cleave to his wife: and they
6 twain shall be one flesh? Wherefore they are no more twain, but
one flesh. What therefore God hath joined together, let no man

they that were with him; how he went into the house of God, and did eat the shewbread? &c. *Mar. ii. 25, 26.* Have ye not read so much as this, what David did when himself was an hungred, and they which were with him; how he went into the house of God, and did take and eat the shewbread? *Lu. vi. 3.* A certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? He said unto him, What is written in the law? How readeest thou? *Lu. x. 25, 26.*

That he which made them at the beginning.] God created man in his own image: in the image of God created he him. Male and female created he them. *Ge. i. 27.* Male and female created he them, and blessed them, and called their name Adam, in the day when they were created. *Ge. v. 2.* Did not he make one? And wherefore one? That he might seek a godly seed. *Mal. ii. 15.*

5 *Said, for this cause, &c.]* The Lord God caused a deep sleep to fall upon Adam, and he slept. And he took one of his ribs, and closed up the flesh instead thereof; and the rib, which the Lord God had taken from man, made he a woman, and brought her unto the man. And Adam said, This is now bone of my bones, and flesh of my flesh; she shall be called woman, because she was taken out of man. Therefore shall a man leave his father and his mother, and shall cleave unto his wife: and they shall be one flesh. *Ge. ii. 21—24.* Hearken, O daughter, and consider, and incline thine ear; forget also thine own people, and thy father's house. *Psi. xlv. 10.* They (the Pharisees) said, Moses suffered to write a bill of divorcement, and to put "her" ("the wife") away. And Jesus answered and said unto them, For the hardness of your heart he wrote you this precept. But from the beginning of the creation God made them male and female. For this cause shall a man leave his father and mother, and cleave to his wife; and they twain shall be one flesh: so then they are no more twain, but one flesh. *Mar. x. 3—8.* What therefore God hath joined together, let not man put asunder. *Mar. x. 9.* For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. *Ep. v. 31.*

Cleave to his wife.] And his (Shechem's) soul clave unto Dinah, the daughter of Jacob, and he loved the damsel, and spake kindly unto the damsel. *Ge. xxxiv. 3.* Ye that did cleave unto the Lord your God are alive every one of you this day. *De. iv. 4.* Thou shalt fear the Lord thy God; him shalt thou serve, and

to him shalt thou cleave and swear by his name. *De. x. 20.* If ye shall diligently keep all these commandments which I command you, to do them, to love the Lord your God, to walk in all his ways, and to cleave unto him, then will the Lord drive out all these nations from before you, &c. *De. xi. 22.* The soul of Jonathan was knit with the soul of David, and Jonathan loved him as his own soul! *1 Sa. xviii. 1.* I am distressed to thee, my brother Jonathan (said David), very pleasant hast thou been unto me; thy love to me was wonderful, passing the love of women. *2 Sa. i. 26.* Of the nations concerning which the Lord said unto the children of Israel, Ye shall not go into them, neither shall they come in unto you, for surely they will turn away your heart after their gods: Solomon clave unto these in love. *1 Ki. xi. 2.* My soul followeth hard after thee; thy right hand upholdeth me. *Ps. lxxiii. 8.* Let love be without dissimulation. *Ro. xii. 9.*

And they twain shall be one flesh.] What know ye not that he which is joined to a harlot is one body? For two, saith he, shall be one flesh. *1 Co. vi. 16.* Nevertheless, to avoid fornication, let every man have his own wife, and let every woman have her own husband. Let the husband render unto the wife due benevolence; and likewise, also, the wife unto the husband. The wife hath not power of her own body, but the husband; and likewise also the husband hath not power of his own body, but the wife. *1 Co. vii. 2, 3, 4.*

6 *God hath joined, &c.]* "Which" ("the strange woman") forsaketh the guide of her youth, and forgetteth the covenant of her God. *Pr. ii. 17.* The Lord hath been witness between thee and the wife of thy youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. *Mal. ii. 14.* What therefore God hath joined together, let not man put asunder. *Mar. x. 9.* The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. *Ro. vii. 2.* Unto the married I command, yet not I, but the Lord, Let not the wife depart from her husband: but and if she depart, let her remain unmarried, or be reconciled to her husband. And let not the husband put away his wife. If any brother hath a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman that hath an husband which believeth not, and if he be pleased to dwell with her,

put asunder. They say unto him, Why did Moses then command 7
to give a writing of divorcement, and to put her away? He saith 8
unto them, Moses, because of the hardness of your hearts suffered
you to put away your wives: but from the beginning it was not so.
And I say unto you, Whosoever shall put away his wife, except 9
it be for fornication, and shall marry another, committeth adultery:

let her not leave him: for the unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband; *else* were your children unclean, but now are they holy. 1 Co. vii. 10—14. So ought men to love their wives as their own body; he that loveth his wife loveth himself. Ep. v. 28. Marriage is honourable in all, and the bed undefiled, but whoremongers and adulterers God will judge. He. xiii. 4.

7 *Why did Moses then command, &c.*] See chap. v. 31. When a man hath taken a wife and married her, and it come to pass that she find no favour in his eyes; then let him write her a bill of divorcement, and give it in her hand, and send her out of his house. And when she is departed out of his house, she may go and be another man's wife. And if the latter husband hate her, and write her a bill of divorcement, and giveth it in her hand, and sendeth her out of his house; or, if the latter husband die which took her to be his wife, her former husband which sent her away may not take her again to be his wife, after that she is defiled. De. xxiv. 1—5. Where is the bill of your mother's divorcement (saith the Lord to the Jews) whom I have put away? In. i. 1. And I saw (saith the Lord) when for all the causes whereby backsliding Israel committed adultery, I had put her away and given her a bill of divorce; yet her treacherous sister Judah feared not, but went and played the harlot also. Je. iii. 8. Moses suffered to write a bill of divorcement, and to put her (his wife) away. Mar. x. 4.

And to put her away.] See chap. i. 19. The Lord the God of Israel saith, that he hateth putting away, for one covereth violence with his garment, saith the Lord of Hosts: therefore take heed to your spirit, that ye deal not treacherously. Mal. ii. 16.

8 *Because of the hardness of your hearts.*] Harden not your heart as in the provocation, and as in the day of temptation in the wilderness. Ps. xciv. 8. They (the Jews) made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of Hosts hath sent in his Spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Zec. vii. 12. This have ye done again, covering the altar of the Lord with tears, with weeping and with crying out, inasmuch that he regardeth not the offering any more, or receiveth it with good-will at your hand; yet ye say, Wherefore? Because

the Lord hath been witness between thee and thy wife of the youth, against whom thou hast dealt treacherously; yet is she thy companion, and the wife of thy covenant. Mal. ii. 13, 14. For the hardness of your heart he wrote you this precept. Mar. x. 5.

Suffered you to put away your wives.] See chap. iii. 15; viii. 31. Defraud ye not one the other (husband and wife), except it be with consent for a time, that ye may give yourselves to fasting and prayer. But I speak this by permission, and not of commandment. 1 Co. vii. 5, 6.

But from the beginning it was not so.] Therefore shall a man leave his father and his mother, and shall cleave unto his wife, and they shall be one flesh. Ge. ii. 24. Noah went in, and his sons, and his wife, and his sons' wives with him, into the ark, because of the waters of the flood. Ge. vii. 7. Thus saith the Lord, Stand ye in the ways, and see, and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. Je. vi. 16.

9 *Whosoever shall put away his wife.*] Whosoever shall put away his wife, saving for the cause of fornication, causeth her to commit adultery, and whosoever shall marry her that is divorced committeth adultery. Mat. v. 32. Whosoever shall put away his wife, and marry another, committeth adultery against her. Mar. x. 11. And if a woman shall put away her husband, and be married to another, she committeth adultery. Mar. x. 12. Whosoever putteth away his wife and marrieth another, committeth adultery; and whosoever marrieth her that is put away from her husband, committeth adultery. Lu. xvi. 18. Unto the married I command, yet not I, but the Lord Let not the wife depart from her husband: but, and if she depart, let her remain unmarried, or be reconciled to her husband; and let not the husband put away his wife. But to the rest speak I, not the Lord. If any brother have a wife that believeth not, and she be pleased to dwell with him, let him not put her away. And the woman which hath an husband that believeth not, and if he be pleased to dwell with her, let her not leave him. The wife is bound by the law so long as the husband liveth; but if her husband be dead, she is at liberty to be married to whom she will, only in the Lord. 1 Co. vii. 10—13. 30.

Except it be for fornication.] It is reported

and whoso marieth her which is put away doth commit adultery.
 10 His disciples say unto him, If the case of the man be so with his
 11 wife, it is not good to marry. But he said unto them, All men
 cannot receive this saying, save *they* to whom it is given. For
 there are some eunuchs, which were so born from *their* mother's
 womb: and there are some eunuchs, which were made eunuchs

commonly, *that there is* fornication among you, and such fornication as is not so much as named among the Gentiles, that one should have his father's wife. *I Co. v. 1.*

Doth commit adultery.] Pharaoh called Abram and said, What is this that thou hast done unto me? Why didst thou not tell me that she (*Sarai*) was thy wife? why saidst thou, She is my sister? so I might have taken her to me to wife. Now, therefore, behold thy wife, take her and go thy way. *Ge. xii. 18, 19.* God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man; for the woman (*Sarah*) which thou hast taken, for she is a man's wife! *Ge. xx. 3.* They (*of Judah*) say, If a man put away his wife, and she go from him and become another man's, shall he return unto her again? Shall not that land be greatly polluted? But thou hast played the harlot with many lovers; yet return again unto me, saith the Lord. *Je. iii. 1.* The woman which hath an husband is bound by the law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then, if while her husband liveth, she be married to another man, she shall be called an adulteress. But if her husband be dead, she is free from that law, so that she is no adulteress, though she be married to another man. *Ro. vii. 2, 3.* See *pre. com.*

10 *If the case of the man be so.*] The Lord God said, *It is not good* that the man should be alone; I will make him an help meet for him. *Ge. ii. 18.* Drink waters out of thine own cistern, and running waters out of thine own well: let thy fountains be dispersed abroad, and rivers of waters in the streets; let them be only thine own, and our strangers with thee; let thy fountain be blessed, and rejoice with the wife of thy youth. *Let her be as the loving hind and pleasant roe.* *Pr. v. 15—19.* Whoso findeth a wife findeth a good thing, and obtaineth favour of the Lord. *Pr. xviii. 22.* A foolish son is the calamity of his father, and the contentions of a wife are a continual dropping. House and riches are the inheritance of fathers: and a prudent wife is from the Lord. *Pr. xix. 13, 14.* *It is better to dwell in a corner of the house-top, than with a brawling woman in a wide house. It is better to dwell in the wilderness, than with a contentious and an angry woman.* *Pr. xxi. 9, 19.* Let every man have his own wife, and let every woman have her own husband. *I Co. vii. 2.* I say, therefore, to the unmar-

ried and widows, *It is good* for them if they abide even as I. Art thou bound unto a wife? seek not to be loosed. Art thou loosed from a wife? seek not a wife; but and if thou marry, thou hast not sinned. He that is unmarried careth for the things that belong to the Lord, how he may please the Lord; but he that is married careth for the things that are of the world, how he may please his wife. The unmarried woman careth for the things of the Lord, that she may be holy, both in body and in spirit: but she that is married careth for the things of the world, how she may please her husband. And this I speak for your own profit; not that I may cast a snare upon you; but for that which is comely, and that ye may attend upon the Lord without distraction. The wife is bound by the law, as long as her husband liveth; but if her husband be dead, she is at liberty to be married to whom she will; only in the Lord. But she is happier if she so abide, after my judgment; and I think also that I have the Spirit of God. *I Co. vii. 8, 27, 28, 32—35, 39, 40.* In the latter times, some shall depart from the faith, forbidding to marry, and commanding to abstain from meats. *I Ti. iv. 3.* The younger widows refuse (*to take into the number of them provided for by the Church*), for when they have begun to wax wanton against Christ, they will marry; having damnation, because they have cast off their first faith. And withal they learn to be idle, wandering about from house to house; and not only idle, but tattlers also and busy-bodies, speaking things which they ought not. I will therefore that the younger women marry, bear children, guide the house, give none occasion to the adversary to speak reproachfully. For some are already turned aside after Satan. *I Ti. v. 11—15.*

11 *All men cannot receive this saying.*] I would that all men were even as I myself. But every man hath his proper gift of God, one after this manner, and another after that. But if they cannot contain, let them marry: for it is better to marry than to burn. But as God hath distributed to every man, as the Lord hath called every one, so let him walk. And so ordain I in all churches. And this I speak for your own profit. *I Co. vii. 7, 9, 17, 35.*

12 *Which were made eunuchs, &c.*] Of thy sons that shall issue from thee (*saith the Lord to Hezekiah*), shall they (*in the Babylonian captivity*) take away, and they shall be eunuchs in the palace of the king of Baby-

of men: and there be eunuchs, which have made themselves eunuchs for the kingdom of heaven's sake. He that is able to receive *it*, let him receive *it*. Then were there brought unto him little children, that he should put *his* hands on them, and pray: and the disciples rebuked them. But Jesus said, Suffer little children, 14

lon. *Is.* xxxix. 7. Neither let the eunuch say, Behold, I am a dry tree. For thus saith the Lord unto the eunuchs that keep my sabbaths, and choose the things that please me, and take hold of my covenant; Even unto them will I give in mine house, and within my walls, a place and a name better than of sons and of daughters. *Is.* lvi. 3, 4, 5.

[Which have made themselves eunuchs.] See verse 10. Have we not power to lead about a sister, a wife, as well as other apostles, and as the brethren of the Lord, and Cephas? They which preach the Gospel should live of the Gospel. But I have used none of these things, neither have I written these things, that it should be so done unto me. For it were better for me to die than that any man should make my glorying void. *1 Co.* ix. 5. 15.

13 Brought unto him little children.] See chap. xviii. 2. And it came to pass after these things, that one told Joseph, Behold, thy father is sick: and he took with him his two sons, Manasseh and Ephraim. And Joseph said unto his father, They are my sons, whom God hath given me in this place. And he said, Bring them, I pray thee, unto me, and I will bless them. And Israel stretched out his right hand, and laid it upon Ephraim's head, who was younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And he blessed Joseph, and said, God, before whom my fathers Abraham and Isaac did walk; the God which fed me all my life long unto this day; the angel which redeemed me from all evil, bless the lads. And he blessed them that day, saying, In thee shall Israel bless, saying, God make thee as Ephraim and as Manasseh. And he set Ephraim before Manasseh. *Ge.* xlviii. 1—20. And when she (*Hannah*) had weaned him (*Samuel*), she took him up with her, with three bullocks, and one ephah of flour, and a bottle of wine, and brought him unto the house of the Lord in Shiloh; and the child was young. *1 Sa.* i. 24. The Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, which made heaven and earth. *Psa.* cxv. 14, 15. I will give them (*of Judah, saith God*) one heart, and one way, that they may fear me for ever, for the good of them and their children after them. *Je.* xxxii. 39. They brought young children to him, that he should touch them; and his disciples rebuked those that brought them. *Mar.* x. 13. And they brought unto him also infants, that he would

touch them; but when his disciples saw it they rebuked them. *Lu.* xviii. 15. The promise (*said Peter to the Jews*) is unto you and to your children, and to all that are afar off, even as many as the Lord our God shall call. *Ac.* ii. 39. The unbelieving husband is sanctified by the wife; and the unbelieving wife is sanctified by the husband; else were your children unclean, but now are they holy. *1 Co.* vii. 14.

[And the disciples rebuked them.] See chap. xvi. 22. The multitude rebuked "them" ("the two blind men"), because they should hold their peace. *Mat.* xx. 31. Master (*said John*), we saw one casting out Devils in thy name, and we forbade him, because he followeth not with us. And Jesus said unto him, Forbid him not; for he that is not against us is for us. And when his disciples James and John saw "this" ("that the Samaritans did not receive him"), they said, Lord, wilt thou that we command fire to come down from heaven and consume them, even as Elias did? But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. *Lu.* ix. 49, 50, 54, 55.

14 Suffer little children, &c.] I will establish my covenant between me and thee (*said God to Abraham*), and thy seed after thee in their generations, for an everlasting covenant, to be a God unto thee, and to thy seed after thee. And I will give unto thee, and to thy seed after thee, the land wherein thou art a stranger, all the land of Canaan, for an everlasting possession; and I will be their God. And Abraham was ninety years old and nine when he was circumcised. And Ishmael his son was thirteen years old when he was circumcised. In the self-same day was Abraham circumcised and Ishmael his son. *Ge.* xvii. 7, 8, 24, 26. And Abraham circumcised his son Isaac, being eight days old, as God had commanded him. *Ge.* xxi. 4. The woman came and told her husband (*Manoah*), A man of God said unto me, Thou shalt conceive and bear a son. And now drink no wine, nor strong drink, neither eat any unclean thing; for the child shall be a Nazarite to God from the womb to the day of his death. *Ju.* xiii. 6, 7. And "she" ("*Hannah*") vowed a vow, and said, O Lord of hosts, if thou wilt indeed look upon the affliction of thine handmaid, and remember me, and not forget thine handmaid, but wilt give unto thine handmaid a man-child, then I will give him unto the Lord all the days of his life; and there shall no razor come upon his head. And the Lord remembered her. And the man Elkanah and all his house went

weaned him, she took him up with her, and brought him unto the house of the Lord in Shiloh, and the child *was* young. 1 *Sa.* i. 11. 19. 22. 24. Samuel ministered before the Lord, *being* a child, girded with a linen ephod. 1 *Sa.* ii. 18. Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God. *Mar.* x. 14. See *Lu.* xviii. 16.

For of such is the kingdom of heaven.] See chap. xi. 25; xviii. 3. Brethren, be not children in understanding; howbeit in malice be ye children, but in understanding be men. I Co. xiv. 20. Wherefore, laying aside all malice, and all guile, and hypocrisies, and envies, and all evil-speakings, as new-born babes desire the sincere milk of the word that ye may grow thereby. 1 Pe. ii. 1, 2.

15 *He laid his hands on them, &c.]* He shall feed his flock like a shepherd; he shall gather the lambs with his arm, and carry *them* in his bosom, *and* shall gently lead those that are with young. *Is. xi. 11.* And he took them up in his arms, put his hands upon them, and blessed them. *Mar. x. 16.* The unbelieving husband is sanctified by the wife, and the unbelieving wife is sanctified by the husband. Else were your children unclean; but now are they holy. *1 Co. vii. 14.* From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. *2 Ti. iii. 15.*

16 *One came and said unto him.*] There came one running, and kneeled to him, and asked him, Good master, what shall I do that I may inherit eternal life? *Mar. x. 17.* And a certain ruler asked him, Good master, what shall I do to inherit eternal life? *Lu. xviii. 18.*

earth shall awake; some to everlasting and some to shame, and everlasting. *Da. xii. 2.* So (*as Moses lifted up* in the wilderness) must the Son of lifted up, that whosoever believed should not perish, but have eternal li. *iii. 14, 15.* Whosoever drinketh of that I shall give him, shall never thirst; the water that I shall give him, shall him a well of water springing up in him, lasting life. *John iv. 14.* Search the scriptures, for in them they ye think ye have life; and they are they which testify of me. *John v. 39.* He that believeth on (Christ) hath everlasting life. *Lo. Simon Peter,* to whom shall we have the words of eternal life. *John vi. 68.* I give unto them (*my sheep*) everlasting life, and they shall never perish, neither any pluck them out of my hand. *John vi. 69.* He that hateth his life in this world, shall keep it unto life eternal. *John xii. 25.* He that thou hast given him (*said Jesus to his Father*) power over all flesh, should give eternal life to as many as thou hast given him. And this is life eternal, that they might know thee the only true God, Jesus Christ, whom thou hast sent. *John xiii. 2, 3.* To them who, by patient continuance in well-doing seek for glory, and honour, shall be given eternal life. *Rom. ii. 7.* Where sin abounded, grace much more abound. That as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by our Lord. *Rom. v. 20, 21.* Now be free from sin, and become servants to righteousness, that ye may bring forth fruit unto holiness, and everlasting life. For the wages of sin is death; but the gift of God is eternal life through Jesus Christ our Lord. *Rom. vi. 23.* For this cause I obtained mercy, that in Christ Jesus I should have everlasting life.

unto him, Why callest thou me good? *there is none good but one, that is, God*: but if thou wilt enter into life, keep the commandments. He saith unto him, Which? Jesus said, Thou shalt not murder, Thou shalt not commit adultery, Thou shalt not

eternal life. 1 *Th.* vi. 12, 19. Paul, a servant of God, in hope of eternal life, which God, that cannot lie, promised before the world began; to Titus *mine* own son, after the common faith. *Tit.* i. 2. According to his mercy he saved us, that being justified by his grace we should be made heirs, according to the hope of eternal life. *Tit.* iii. 7. The life was manifested, and we have seen it, and bear witness, and shew unto you, that eternal life which was with the Father, and was manifested unto us. 1 *John* i. 2. And this is the promise that he hath promised us, even eternal life. 1 *John* ii. 25. And this is the record, that God hath given to us eternal life, and this life is in his son. He that hath the Son hath life; and he that hath not the Son of God hath not life. These things have I written unto you that believe on the name of the Son of God, that ye may know that ye have eternal life, and that ye may believe on the name of the Son of God. 1 *John* v. 11, 12, 13. And we know that the Son of God is come, and hath given us an understanding, and that we may know him that is true; and we are in him that is true, *even* in his Son Jesus Christ; this is the true God, and eternal life. 1 *John* v. 20. Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *Jude* 21. See chap. xix. 29.

17 *There is none good but one, &c.* *There* is none holy as the Lord (*said Hannah*), for *there is none* besides thee; neither *is there any rock* like our God. 1 *Sa.* ii. 2. Why boastest thou thyself in mischief, O mighty man? the goodness of God *endureth* continually. *Ps.* lii. 1. They (*men*) shall abundantly utter the memory of thy great goodness, and shall sing of thy righteousness. The Lord is gracious, and full of compassion, slow to anger, and of great mercy: the Lord is good to all; and his tender mercies are over all his works. *Ps.* cxlv. 7, 8, 9. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness, neither shadow of turning. *Ja.* i. 17. He that loveth not knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only-begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. 1 *John* iv. 8, 9, 10. We have known and believed the love that God hath to us. God is love; and he that dwelleth in love, dwelleth in God, and God in him. 1 *John* iv. 16.

But if thou wilt enter into life. Ye shall keep my statutes and my judgments, which if a man do, he shall even live in them; I am the Lord. *Le.* xviii. 5. I gave them my statutes, and shewed them my judgments, which if a man do, he shall even live in them. Moreover, also I gave them my sabbaths, to be a sign between me and them, that they might know that I am the Lord that sanctify them. *Ex.* xx. 11, 12. What is written in the law (*said Jesus to the lawyer who tempted him, saying, What shall I do to inherit eternal life?*)? How readest thou? And he answering said, Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself. And he said unto him, Thou hast answered right: this do, and thou shalt live. *Lu.* x. 26, 27, 28. Moses describeth the righteousness which is of the law, that the man which doeth those things shall live by them. *Ro.* x. 5. That no man is justified by the law in the sight of God, *it is* evident; for the just shall live by faith. And the law is not of faith; but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us. For it is written, Cursed is every one that hangeth on a tree. *Gal.* iii. 11, 12, 13.

18 *Which?* As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. *Gal.* iii. 10. Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all; for he that said, Do not commit adultery, said also, Do not kill. Now, if thou commit no adultery, yet if thou kill, thou art become a transgressor of the law. *Ja.* ii. 10, 11.

Thou shalt do no murder. See chap. v. 21—23. Honour thy father, and thy mother, that thy days may be long upon the land which the Lord thy God giveth thee. Thou shalt not kill. Thou shalt not commit adultery. Thou shalt not steal. Thou shalt not bear false witness against thy neighbour. Thou shalt not covet thy neighbour's house. Thou shalt not covet thy neighbour's wife, nor his man-servant, nor his maid-servant, nor his ox, nor his ass, nor any thing that is thy neighbour's. *Ex.* xx. 12—17. Honour thy father and thy mother, as the Lord thy God hath commanded thee, that thy days may be prolonged, and that it may go well with thee in the land which the Lord thy God giveth thee. Thou shalt not kill. Neither shalt thou commit adultery. Neither shalt

19 steal, Thou shalt not bear false witness, Honour thy father and thy mother: and, Thou shalt love thy neighbour as thyself.
 20 The young man saith unto him, All these things have I kept from
 21 my youth up: what lack I yet? Jesus said unto him, If thou wilt

thou steal. Neither shalt thou bear false witness against thy neighbour. Neither shalt thou desire thy neighbour's wife. Neither shalt thou covet thy neighbour's house, his field, or his man-servant, or his maid-servant, his ox, or his ass, or any thing that is thy neighbour's. *De. v. 16—21.* Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Defraud not, Honour thy father and mother. *Mar. x. 19.* Thou knowest the commandments, Do not commit adultery, Do not kill, Do not steal, Do not bear false witness, Honour thy father and thy mother. *Lu. xviii. 20.* Owe no man any thing, but to love one another; for he that loveth another, hath fulfilled the law. For this, Thou shalt not commit adultery, Thou shalt not kill, Thou shalt not steal, Thou shalt not bear false witness, Thou shalt not covet. And if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. *Ro. xiii. 8, 9, 10.*

19 Honour thy father and thy mother.] See chap. xv. 4, 5, 6. Ye shall fear every man his mother, and his father, and keep my sabbaths. *Le. xix. 3.* The eye that mocketh at his father, and despiseth to obey his mother, the ravens of the valley shall pick it out, and the young eagles shall eat it. *Pr. xxx. 17.* Children, obey your parents in the Lord, for this is right. Honour thy father and mother (which is the first commandment with promise). *Ep. vi. 1, 2.*

Thou shalt love thy neighbour as thyself.] The second (commandment) is like unto it (the first), Thou shalt love thy neighbour as thyself. *Mat. xxii. 39.* Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself. *Le. xix. 18.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind; and thy neighbour as thyself. *Lu. x. 27.* Thou shalt love thy neighbour as thyself. *Ro. xiii. 9.* For all the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. *Gal. v. 14.* If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja. ii. 8.*

20 All these things have I kept, &c.] Master, all these have I observed from my youth. *Mar. x. 20.* I say unto you, that joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons which need no repentance. *Lu. vii. 7.*

Nay, father Abraham (said the rich man, being in torments), if one went unto "them" ("his brethren") from the dead, they will repent. And he said unto him, If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. *Lu. xvi. 30, 31.* The Pharisee stood and prayed thus with himself; God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican. I fast twice in the week, I give tithes of all that I possess. All these (commandments) have I kept (said the ruler) from my youth up. *Lu. xviii. 11, 12, 21.* He that is without sin among you (said Jesus to them who brought unto him a woman taken in adultery), let him first cast a stone at her. *John viii. 7.* Now we know that what things soever the law saith it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. Therefore by the deeds of the law there shall no flesh be justified in his sight; for by the law is the knowledge of sin. But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all, and upon all them that believe, for there is no difference, for all have sinned, and come short of the glory of God. *Ro. iii. 19—23.* I was alive without the law once; but when the commandment came, sin revived, and I died. *Ro. vii. 9.* The law was our schoolmaster to bring us unto Christ, that we might be justified by faith. *Gal. iii. 24.* Touching the righteousness which is in the law (said Paul, I was) blameless. *Phi. iii. 6.*

What lack I yet?] One thing thou lackest (said Jesus to the young man that was very rich), go thy way, sell whatsoever thou hast, and give to the poor, and thou shalt have treasure in heaven; and come, take up the cross, and follow me. *Mar. x. 21.* Yet lackest thou one thing, sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. *Lu. xviii. 22.*

21 If thou wilt be perfect.] See chap. v. 19, 20, 48. Noah was a just man, and perfect in his generation, and Noah walked with God. *Ge. vi. 9.* Walk before me (said the Lord to Abram), and be thou perfect. *Gen. xvii. 1.* There was a man in the land of Uz, whose name was Job, and that man was perfect, and upright, and one that feared God, and eschewed evil. *Job i. 1.* Mark the perfect man, and behold the upright; for the end of that man is peace. *Psa. xxxvii. 37.* The

be perfect, go *and* sell that thou hast, and give to the poor, and thou shalt have treasure in heaven: and come and follow me. But when the young man heard that saying, he went away sor-

disciple is not above his master; but every one that is perfect shall be as his master. *Lu. vi. 40.* Not as though I had already attained (*said Paul*), either were already perfect; but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus: brethren, I count not myself to have apprehended. But *this* one thing I do, forgetting those things which are behind, and reaching forth unto things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Let us, therefore, as many as be perfect, be thus minded: and if ye be otherwise minded, God shall reveal even this unto you. *Phi. iii. 12-15.*

Go and sell that thou hast.] See chap. vi. 19, 20. and verse 20. Sell that ye have, and give alms; provide yourselves bags which wax not old, a treasure in the heavens that faileth not, where no thief approacheth, neither moth corrupteth. *Lu. xii. 33.* Whosoever he be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu. xiv. 33.* Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations. *Lu. xvi. 9.* All that believed were together, and had all things common, and sold their possessions, and goods, and parted them to all men as every man had need. *Ac. ii. 44, 45.* And the multitude of them that believed were of one heart, and of one soul, neither said any of them, that ought of the things which he possessed was his own, but they had all things common. Neither was there any among them that lacked; for as many as were possessors of lands, or houses, sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man, according as he had need. *Ac. iv. 32-35.* Charge them that are rich in this world that they be not high minded, nor trust in uncertain riches; but in the living God, who giveth us richly all things to enjoy. That they do good, that they be rich in good works, ready to distribute; willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. *1 Ti. vi. 17, 18, 19.* Ye had compassion on me in my bonds (*said Paul*), and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. *He. x. 34.*

Come and follow me.] See verse 28. and chap. iv. 19. Whosoever will come after me, let him deny himself, and take up his cross, and follow me. *Mar. viii. 34.* Sell whatsoever thou hast, and give to the poor, and thou

shalt have treasure in heaven, and come, take up the cross, and follow me. *Mar. x. 21.* And after these things (*curing the sick of the palsy, &c.*) he went forth, and saw a publican named Levi, sitting at the receipt of custom: and he said unto him, Follow me. And he left all, rose up, and followed him. *Lu. v. 27, 28.* If any man will come after me, let him deny himself, and take up his cross daily, and follow me. *Lu. ix. 23.* Sell all that thou hast, and distribute unto the poor, and thou shalt have treasure in heaven; and come, follow me. *Lu. xviii. 22.* My sheep hear my voice, and I know them, and they follow me. *John x. 27.* If any man serve me, let him follow me, and where I am there shall also my servant be. *John xii. 26.*

22 He went away sorrowful.] See chap. xiii. 22; xiv. 9. And they (*the men that were in the houses near to Micah's house*) cried unto the children of Dan (*who had robbed Micah of his priest, and consecrated things*), and they turned their faces, and said unto Micah, What aileth thee, that thou comest with such a company? And he said, Ye have taken away my gods which I made, and the priest, and ye are gone away, and what have I more? And what is this that ye say unto me? What aileth thee? *Ja. xviii. 23, 24.* Then the king (*Darius*), when he heard these words (*of Daniel's breach of the ensnaring decree*), was sore displeased with himself, and set his heart on Daniel to deliver him: And he laboured to the going down of the sun to deliver him. Then these men (*the presidents and princes*) assembled unto the king, and said unto the king, Know, O king, that the law of the Medes and Persians is, that no decree nor statute which the king establisheth may be changed. Then the king commanded, and they brought Daniel, and cast him into the den of lions. Now the king spake and said unto Daniel, Thy God whom thou servest continually, he will deliver thee. And a stone was brought and laid upon the mouth of the den, and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel. *Da. vi. 14-17.* The king (*Herod*) was exceeding sorry (*when he was asked for the head of John the Baptist*), yet for his oath's sake, and for their sakes which sat with him, he would not reject "her" (*"the daughter of Herodias"*). *Mar. vi. 26.* And he (*the young man*) was sad at this saying, and went away grieved; for he had great possessions. *Mar. x. 22.* When he heard this he was very sorrowful, for he was very rich. *Lu. xviii. 23.* Pilate sought to release him (*Jesus*), but the Jews cried out, If thou let this man go, thou

23 rowful: for he had great possessions. Then said Jesus unto his disciples, Verily I say unto you, That a rich man shall hardly

art not Caesar's friend; whosoever maketh himself a king speaketh against Caesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment seat in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he saith unto the Jews, Behold, your king! but they cried out, Away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Caesar. Then delivered he him therefore unto them to be crucified. And they took Jesus and led him away. *John xix. 12-16.*

[For he had great possessions.] See chap. vi. 24; xvi. 26. Arise, O Lord, deliver my soul from the wicked, which is thy sword, from men which are thy hand; O Lord, from men of the world, which have their portion in this life, and whose belly thou fillest with thy hid treasure. They are full of children, and leave the rest of their substance to their babes. *Ps. xvii. 13, 14.* They (the Jews) come unto thee, as the people cometh; and they sit before thee as my people, and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. *Ez. xxxiii. 31.* This ye know, that no whoremonger, nor unclean person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Ep. v. 5.* Mortify therefore your members which are upon the earth; fornication, uncleanness, inordinate affection, evil concupiscence and covetousness, which is idolatry, for which things' sake the wrath of God cometh on the children of disobedience. *Co. iii. 5.*

23 That a rich man, &c.] See chap. xiii. 22. It shall be when the Lord thy God shall have brought "thee" ("Israel") into the land which he swore unto thy fathers, to Abraham, to Isaac, and to Jacob, to give thee great and goodly cities which thou buildedst not, and houses full of all good things, which thou filledst not, when thou shalt have eaten, and be full, then beware lest thou forget the Lord which brought thee forth out of the land of Egypt, from the house of bondage. *De. vi. 10, 11, 12.* When thou hast eaten, and art full, then thou shalt bless the Lord thy God for the good land which he hath given thee. Beware that thou forget not the Lord thy God, in not keeping his commandments, and his judgments, and his statutes, which I command thee this day; lest when thou hast eaten and art full, and hast built goodly houses, and dwelt therein, and when thy herds and thy flocks multiply, and thy silver and thy gold is multiplied, and all that thou hast is mul-

tiplied, then thine heart be lifted up, and thou forget the Lord thy God which brought thee forth out of the land of Egypt, from the house of bondage; and thou say in thine heart, My power and the might of mine hand hath gotten me this wealth; but thou shalt remember the Lord thy God, for it is he that giveth thee power to get wealth, that he may establish his covenant which he swore unto thy fathers, as it is this day. *De. viii. 10-12.* If I have made gold my hope, or have said to the gold, Thou art my confidence; if I have rejoiced because my wealth was great, and because my hand had gotten much, this also were an iniquity to be punished by the Judge. *Job xxxi. 24, 28.* They that trust in their wealth, and boast themselves in the multitude of their riches, none of them can by any means redeem his brother, nor give to God a ransom for him. Be not thou afraid when one is made rich, when the glory of his house is increased; for when he dieth he shall carry nothing away; his glory shall not descend after him. Though while he lived he blessed his soul, (and men will praise thee when he doest well to himself,) he (his soul) shall give to the generation of his fathers. *Ps. xlix. 6, 7, 16-19.* He that trusteth in his riches shall fall. *Pr. xi. 28.* Remove far from me vanity and lies; give me neither poverty nor riches: feed me with food convenient for me, lest I be full and deny thee, and say, Who is the Lord? or lest I be poor, and steal, and take the name of my God in vain. *Pr. xxx. 8, 9.* How hardly shall they that have riches enter into the kingdom of God. *Mar. x. 23.* Take heed and beware of covetousness; for a man's life consisteth not in the abundance of the things which he possesseth. And he spake a parable unto them, saying, The ground of a certain rich man brought forth plentifully, and he thought within himself, saying, What shall I do, because I have no room where to bestow my fruits? And he said, This will I do; I will pull down my barns, and build greater; and there will I bestow all my fruits and my goods: and I will say to my soul, Soul, thou hast much goods laid up for many years, take thine ease, eat, drink, and be merry. But God said unto him, Thou fool, this night thy soul shall be required of thee: then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. *Lu. xii. 15-21.* No man can serve two masters; for either he will love the one, and love the other, or else he will love one and despise the other. Ye cannot serve God and mammon. And the scribes and Pharisees, who were covetous, heard these sayings, and they derided him. These

enter into the kingdom of heaven. And again I say unto you, 24 It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. When his disciples 25 heard it, they were exceedingly amazed, saying, Who then can be saved? But Jesus beheld them, and said unto them, With men 26

rich man (*said Jesus in a parable*) which was clothed in purple and fine linen, and fared sumptuously every day. And there was a certain beggar, named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table; moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom: the rich man also died, and was buried; and in hell he lifted up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom; and he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life-time receivest thy good things, and likewise Lazarus evil things, but now he is comforted and thou art tormented. And besides all this, between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence. Then he said, I pray thee, therefore, father, that thou wouldest send him to my father's house, for I have five brethren, that he may testify unto them, lest they also come into this place of torment. *Lu. xvi. 13, 14. 19—28.* When Jesus saw that he (*the young man*) was very sorrowful, he said, How hardly shall they that have riches enter into the kingdom of God. *Lu. xviii. 24.* Ye see your calling, brethren, how that not many wise men after the flesh, not many mighty, not many noble, are called. *1 Co. i. 26.* They that will be rich fall into temptation, and a snare, and into many foolish and hurtful lusts, which drown men in destruction and perdition. For the love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Ti. vi. 9, 10.* Let the brother of low degree rejoice, in that he is exalted; but the rich in that he is made low; because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof falleth, and the grace of the fashion of it perisheth. *Ja. i. 9, 10, 11.* Hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? But ye have despised the poor. Do not rich men oppress you, and

draw you before the judgment seats? *Ja. ii. 5.* Go to, now, ye rich men, weep and howl for your miseries that shall come upon you; your riches are corrupted, and your garments are moth eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire; ye have heaped treasure together for the last days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth, and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. *Ja. v. 1—4.*

Enter into the kingdom of heaven.] See chap. v. 20; xviii. 3. The publicans and the harlots (*said Jesus*) go into the kingdom of God before "you" (*"the chief priests," &c.*) *Mat. xxi. 31.* Except a man be born again (*said Jesus*), he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? can he enter a second time into his mother's womb, and be born? Jesus answered, Verily, verily, I say unto thee, except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *John iii. 3, 4, 5.* We must through much tribulation, enter into the kingdom of God. *Ac. xiv. 22.*

24 *It is easier for a camel.]* See verse 26. Ye blind guides, which strain at a gnat and swallow a camel. *Mat. xxiii. 24.* Can the Ethiopian change his skin, or the leopard his spots? Then may ye also do good, that are accustomed to do evil. *Je. xiii. 23.* Children, how hard is it (*said Jesus to his disciples*) for them that trust in riches to enter into the kingdom of God. It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *Mar. x. 24, 25.* It is easier for a camel to go through a needle's eye, than for a rich man to enter into the kingdom of God. *Lu. xviii. 25.* How can ye believe, which receive honour one of another, and seek not the honour that cometh from God only? *John v. 44.*

25 *Who then can be saved?]* Except those days (*of the coming of the Son of man*) should be shortened, there should no flesh be saved; but for the elect's sake those days shall be shortened. *Mat. xxiv. 22.* Except that the Lord had shortened those days, no flesh should be saved; but for the elect's sake, whom he hath chosen, he hath shortened the days. *Mar. xiii. 20.* Lord, are there few that be saved? And he said unto them, Strive to

27 this is impossible; but with God all things are possible. Then
answered Peter, and said unto him, Behold, we have forsaken all,
28 and followed thee; what shall we have therefore? And Jesus
said unto them, Verily I say unto you, That ye which have fol-
lowed me, in the regeneration when the Son of man shall sit

enter in at the strait gate; for many, I say unto you, will seek to enter in, and shall not be able. *Lu. xiii. 23, 24.* Whosoever shall call upon the name of the Lord shall be saved. *Ro. x. 13.* At this present time also (*as well as in former times*) there is a remnant, according to the election of grace. And if by grace, then *is it* no more of works; otherwise grace is no more grace. But if it *be* of works, then is it no more grace; otherwise work is no more work. What then? Israel hath not obtained that which he seeketh for; but the election hath obtained it, and the rest were blinded. *Ro. xi. 5, 6, 7.*

26 *But with God all things are possible.*] Is any thing too hard for the Lord? At the time appointed I will return unto thee (*Abraham*), according to the time of life, and Sarah shall have a son. *Ge. xviii. 14.* And the Lord said unto Moses (*when his faith was staggered*), Is the Lord's hand waxed short? Thou shalt see now whether my word shall come to pass unto thee or not. *Nu. xi. 23.* I know that thou canst do every thing, and that no thought can be withholden from thee. *Job xlii. 2.* Salvation belongeth unto the Lord: thy blessing is upon thy people. *Ps. lii. 6.* God hath spoken once; twice have I heard this, that power belongeth unto God. *Pr. xlii. 11.* Behold, I am the Lord, the God of all flesh; is there any thing too hard for me? *Je. xxxii. 27.* Thus saith the Lord of hosts; If it be marvellous in the eyes of the remnant of this people, in these days, should it also be marvellous in mine eyes? saith the Lord of hosts. *Zec. viii. 6.* With men it is impossible (*to save themselves*), but not with God; for with God all things are possible. *Mar. x. 27.* With God nothing shall be impossible. *Lu. i. 37.* The things which are impossible with men are possible with God. *Lu. xviii. 27.*

27 *We have forsaken all, and followed thee.*] See chap. iv. 20, 21, 22; ix. 9. Of Levi he (Moses) said, *Let thy Thummim and thy Urim be with thy holy one, whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah: who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant.* De. xxxiii. 8, 9. Come ye after me (*said Jesus to Simon and Andrew*), and I will make you to become fishers of men. And straightway they forsook their nets and followed him. And when he had gone a little farther thence, he saw James the son of Zebedee, and John

his brother, who also were in the ship, mending their nets. And straightway he called them, and they left their father Zebedee in the ship with the hired servants, and went after him. *Mar. i. 17—20.* And as he passed by, he saw Levi the son of Alphaeus, sitting at the receipt of custom; and said unto him, Follow me. And he arose and followed him. *Mar. ii. 14.* Lo, we have left all and followed thee (*said Peter*). *Mar. x. 28.—See Lu. xviii. 20.* When they (*James and John*) had brought their ships to land, they followed him. And he (*Jesus*) went forth, and saw a publican, named Levi, sitting at the receipt of custom; and he said unto him, Follow me. And he left all, rose up, and followed him. *Lu. v. 11. 27, 28.* Whosoever be of you that forsaketh not all that he hath, he cannot be my disciple. *Lu. xiv. 33.* Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ. *Phi. iii. 8.*

What shall we have?] When the day came (of the labourers that were hired at different hours), they supposed that they should have received more (than the others), and they likewise received every man a penny. And when they had received it, they murmured against the goodman of the house, saying, these last have wrought but one hour, and thou hast made them equal unto us, which have borne the burden and heat of the day. *Mat. xx. 10, 11, 12.* These many years do I serve thee (said the elder brother of the prodigal in the parable to his father), neither transgressed I at any time thy commandments; and yet thou never gavest me a kid, that I might make merry with my friends. *Luc. xv. 29.* God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; to base things of the world, and things which are despised, hath God chosen; yea, and things which are not, to bring to nought things that are; that no flesh should glory in his presence. *1 Co. i. 27, 28, 29.* For who maketh thee to differ from another? and what hast thou that thou didst not receive? Now if thou dost receive it, why dost thou glory, as if thou hadst not received it? *1 Co. iv. 7.*

28 *In the regeneration.*] Behold, I ~~am~~
new heavens and a new earth, and the ~~law~~
shall not be remembered nor come into ~~the~~
Is. lxx. 17. For as the new heavens with

the throne of his glory, ye also shall sit upon twelve thrones, judging the twelve tribes of Israel. And every one that hath 29

new earth which I will make shall remain before me, saith the Lord, so shall your seed (the seed of the faithful) and your name remain. Is. lxvi. 22. And he shall send Jesus Christ (said Peter to the Jews) which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by the mouth of all his holy prophets since the world began. Ac. iii. 20, 21. We, according to his promise, look for new heavens and new earth, wherein dwelleth righteousness. 2 Pe. iii. 13. And he that sat upon the throne said, Behold, I make all things new. Re. xxi. 5.

[When the Son of man shall sit.] See chap. xvi. 27. To you who are troubled (God will recompense) rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ; who shall be punished with everlasting destruction, from the presence of the Lord, and from the glory of his power, when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 Th. i. 7-10. I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened, which is the book of life. And the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death. And whosoever was not found written in the book of life was cast into the lake of fire. Re. xx. 11-15. See chap. xxv. 31.

[Ye also shall sit, &c.] Grant (said the mother of Zebedee's children) that these my two sons may sit, the one on thy right hand and the other on the left, in thy kingdom. Mat. xx. 21. Ye are they which have continued with me in my temptations; and I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table, and sit on thrones, judging the twelve tribes of Israel. Lu. xxii. 28, 29, 30. Do ye not know that the saints shall judge the world? Know ye not that we shall judge angels? How much more things that pertain to this life. 1 Co. vi. 2, 3. If we suffer we shall also reign with him. 2 Ti. ii. 12. He that overcometh and keepeth my works

unto the end, to him will I give power over the nations; and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers, even as I received of my Father. Re. ii. 26, 27. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. Re. iii. 21.

[The twelve tribes of Israel.] And they (the Israelites) came to Elim, where were twelve wells of water, and threescore and ten palm trees; and they encamped there by the waters. Ex. xv. 27. And Moses wrote all the words of the Lord, and rose up early in the morning, and builded an altar under the hill, and twelve pillars, according to the twelve tribes of Israel. Ex. xxiv. 4. And the stones (of the breastplate of judgment) shall be with the names of the children of Israel, twelve, according to their names, like the engravings of a signet; every one with his name shall they be according to the twelve tribes. Ex. xxviii. 21. And thou shalt take (said Moses, for the sheafbread) fine flour, and bake twelve cakes thereof; two tenth deals shall be in one cake. Le. xxiv. 5. Now therefore (as the ark of the covenant of the Lord of all the earth passeth over Jordan, said Joshua), take you twelve men out of the tribes of Israel, out of every tribe a man; and it shall come to pass as soon as the soles of the feet of the priests, that bear the ark of the Lord, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above, and they shall stand upon a heap. Jos. iii. 12, 13. And Elijah took twelve stones, according to the number of the tribes of the sons of Jacob, unto whom the word of the Lord came, saying, Israel shall be thy name; and with the stones he built an altar in the name of the Lord. 1 Ki. xviii. 31, 32. And (the children of Israel) offered at the dedication of this house of God, an hundred bullocks, two hundred rams, four hundred lambs; and for a sin offering for all Israel, twelve he goats, according to the numbers of the tribes of Israel. Ex. vi. 17. And I heard the number of them which were sealed (in their foreheads): and there were sealed an hundred and forty and four thousand of all the tribes of the children of Israel. Re. vii. 4. And there appeared a great wonder in heaven: a woman clothed with the sun, and the moon under her feet, and upon her head a crown of twelve stars. Re. xii. 1. And (the holy Jerusalem) had a wall great and high, and had twelve gates, and at the gates twelve angels, and names written thereon, which are the names of the twelve tribes of the children of Israel; on

forsaken houses, or brethren, or sisters, or father, or mother, or wife, or children, or lands, for my name's sake, shall receive an hundredfold, and shall inherit everlasting life. But many that are first shall be last; and the last shall be first.

CHAPTER XX.

1 FOR the kingdom of heaven is like unto a man that is an house-

the east three gates; on the north three gates; on the south three gates; and on the west three gates. And the wall of the city had twelve foundations, and in them the names of the twelve apostles of the Lamb. *Re. xxi. 12-14.* In the midst of the street of "it" ("the New Jerusalem"), and on either side of the river (of water of life) was there the tree of life, which bare twelve manner of fruits, and yielded her fruit every month; and the leaves of the tree were for the healing of the nations. *Re. xxii. 2.*

29 Every one that hath forsaken, &c.] See chap. xvi. 25. There is no man that hath left house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake, and the Gospel's, but he shall receive an hundredfold now in this time, houses and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternal life. *Mar. x. 29, 30.* There is no man that hath left house, or parents, or brethren, or wife, or children for the kingdom of God's sake; who shall not receive manifold more, in this present time, and in the world to come life everlasting. *Lu. xviii. 29, 30.* Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. *1 Co. ii. 9.*

Or brethren, &c.] See chap. viii. 21, 22; x. 37, 38, and com. Henceforth know we no man after the flesh; yea, though we have known Christ after the flesh, yet now henceforth know we him no more. *2 Co. v. 16.*

My name's sake.] See chap. v. 11. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *John xv. 19.* If ye be reproached for the name of Christ, happy are ye; for the Spirit of glory and of God resteth upon you: on their part he is evil spoken of, but on your part he is glorified. *1 Pe. iv. 14.* For his (Christ's) name's sake they (the brethren) went forth, taking nothing of the Gentiles. *3 John 7.*

An hundredfold.] See chap. xiii. 8, 23. Inherit everlasting life.] See verse 16. Come, ye blessed of my Father (shall the King say unto them on his right hand), inherit the kingdom prepared for you from the foundation of the world. *Mat. xxv. 34.*

30 Many that are first, &c.] See chap. viii. 11, 12. So the last shall be first, and the first last; for many be called, but few chosen. *Mat. xx. 16.* The Publicans and the harlots go into the kingdom of God before "you" ("Scribes and Pharisees"); for John came unto you in the way of righteousness, and ye believed him not; but the Publicans and harlots believed him. *Mat. xxi. 31, 32.* Many that are first shall be last, and the last first. *Mar. x. 31.* All the people that heard "him" ("Jesus"), and the Publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. *Lu. vii. 29, 30.* Behold, there are last which shall be first, and there are first which shall be last. *Lu. xiii. 30.* The Publican (in the parable), standing afar off, would not lift up so much as his eyes unto heaven, but smote upon his breast, saying, God be merciful to me a sinner. I tell you this man went down to his house justified rather than the other; for every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xviii. 13, 14.* Moreover, the law entered that the offence might abound; but where sin abounded, grace did much more abound, that as sin reigned unto death, even so might grace reign through righteousness, unto eternal life, by Jesus Christ our Lord. *Ro. v. 20, 21.* What shall we say then? That the Gentiles which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith? But Israel which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore, because they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-stone. As it is written, Behold, I lay in Sion a stumbling-stone and rock of offence; and whosoever believeth on him shall not be ashamed. *Rx. ix. 30-33.* Ye did run well; who did hinder you that ye should not obey the truth? *Gal. v. 7.* Let us therefore fear, lest, a promise being left us of entering into his rest, any of you should seem to come short of it. *He. iv. 1.*

CHAP. XX.—1 The kingdom of heaven, &c.] See chap. iii. 2; xiii. 24, 31, 34, 44, 45, 47. A man that is an householder.] See chap.

holder, which went out early in the morning to hire labourers into his vineyard. And when he had agreed with the labourers 2 for a penny a-day, he sent them into his vineyard. And he went 3

ix. 37, 38. There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country. *Mat. xxi. 33.* Solomon had a vineyard at Baal-hamon; he let out the vineyard unto keepers; every one for the fruit thereof was to bring a thousand pieces of silver. My vineyard, which is mine, is before me: thou, O Solomon, must have a thousand, and those that keep the fruit thereof two hundred. *Can. viii. 11, 12.* Now will I sing to my well beloved a song of my beloved touching his vineyard. My wellbeloved hath a vineyard in a very fruitful hill; and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and also made a winepress therein; and he looked that it should bring forth grapes, and it brought forth wild grapes. *Is. v. 1, 2.* I am the true vine (*said Jesus*), and my Father is the husbandman. *John xv. 1.*

Early in the morning.] O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. *Mat. xxiii. 37.* See *preced. com.* The word of the Lord hath come unto me, and I have spoken unto you, rising early and speaking; but ye have not hearkened; and the Lord hath sent unto you all his servants the prophets, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you, and to your fathers for ever and ever. *Je. xxv. 3—5.*

Labourers into his vineyard.] The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. *Mar. xiii. 34.* Therefore, my beloved brethren, be ye steadfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know that your labour is not in vain in the Lord. *1 Co. xv. 58.* Now the God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ, to whom be glory for ever and ever, Amen. *He. xiii. 21.* And besides this, giving diligence, add to your faith virtue; and to virtue knowledge; and to knowledge temperance; and to temperance patience; and to patience godliness; and to godliness brotherly-kindness; and to brotherly

kindness charity. For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins; wherefore the rather, brethren, give diligence to make your calling and election sure; for if ye do these things, ye shall never fall. *2 Pe. i. 5—10.*

He had agreed with the labourers.] See *verse 13.* If ye will obey my voice indeed, and keep my covenant, then ye shall be a peculiar treasure unto me above all people; for all the earth is mine; and ye shall be unto me a kingdom of priests, and a holy nation. *Ex. xix. 5, 6.* Go thou near (*said Moses, using the words of the people's request*), and hear all that the Lord our God shall say, and speak thou (*Moses*) unto us all that the Lord our God shall speak unto thee, and we (*the Israelites*) will hear it and do it. And the Lord heard the voice of your words (*said Moses*) when ye spake (*thus*) unto me; and the Lord said unto me, I have heard the voice of the words of this people, which they have spoken unto thee; they have well said all that they have spoken. Oh that there were such an heart in them, that they would fear me, and keep all my commandments always, that it might be well with them, and with their children for ever. Go, say to them, Get you into your tents again. *De. v. 27—30.*

A penny a day.] See *chap. xviii. 28.* Shew me the tribute money. And they brought him a penny. *Mat. xxii. 19.* On the morrow when he (*the Samaritan who relieved him that fell among thieves*) departed (*from the inn*) he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee. *Lu. x. 35.* And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny; and see thou hurt not the oil and the wine. *Re. vi. 6.*

He sent them into his vineyard.] Samuel ministered before the Lord, being a child, girded with a linen ephod; and the child Samuel grew on, and was in favour both with the Lord, and also with men. *1 Sa. ii. 18, 26.* And the child Samuel ministered unto the Lord before Eli, and the word of the Lord was precious in those days: there was no open vision; the Lord revealed himself to Samuel in Shiloh by the word of the Lord. *1 Sa. iii. 1, 21.* And Samuel said unto Jesse, Are here all thy children? And he said,

out about the third hour, and saw others standing idle in the market-place, And said unto them; Go ye also into the vineyard,

There remaineth yet the youngest, and behold he keepeth the sheep; and Samuel said unto Jesse, Send and fetch him, for we will not sit down till he come hither. And he sent and brought him in. Now he was ruddy, and withal of a beautiful countenance, and goodly to look to. And the Lord said, Arise, anoint him, for this is he. 1 *Sa.* xvi. 11, 12. And Solomon said, Thou hast shewed unto thy servant David my father great mercy, according as he walked before thee in truth, and in righteousness, and in uprightness of heart with thee, and thou hast kept for him this great kindness, that thou hast given him a son to sit on his throne, as it is this day. And now, O Lord my God, thou hast made thy servant king instead of David my father: and I am but a little child; I know not how to go out or come in. And thy servant is in the midst of thy people which thou hast chosen, a great people, that cannot be numbered nor counted for multitude. Give therefore thy servant an understanding heart to judge thy people, that I may discern between good and bad; for who is able to judge this thy so great a people? And the speech pleased the Lord, that Solomon had asked this thing. And God said unto him, Because thou hast asked this thing, and hast not asked for thyself long life; neither hast asked riches for thyself, nor hast asked the life of thine enemies; but hast asked for thyself understanding to discern judgment; behold, I have done according to thy words. 1 *Ki.* iii. 6—11. It shall come to pass (said Obadiah to Elijah) as soon as I am gone from thee, that the Spirit of the Lord shall carry thee whither I know not, and so when I come and tell Ahab, and he cannot find thee, he shall slay me. But I thy servant fear the Lord from my youth. 1 *Ki.* xviii. 12. In the eighth year of his (Josiah's) reign, while he was yet young, he began to seek after the God of David his father; and in the twelfth year he began to purge Judah and Jerusalem from the high places, and the groves, and the carved images, and the molten images. 2 *Ch.* xxxiv. 3. Remember now thy Creator in the days of thy youth; while the evil days come not, nor the years draw nigh, when thou shalt say, I have no pleasure in them. *Ec.* xii. 1. He (John) shall be great in the sight of the Lord, and shall drink neither wine nor strong drink; and he shall be filled with the Holy Ghost even from his mother's womb. *Lu.* i. 15. From a child "thou" ("Timothy") hast known the Holy Scriptures, which are able to make thee wise unto salvation, through faith which is in Christ Jesus. 2 *Ti.* iii. 15.

3 The third hour.] And it was the third hour, and they crucified him. *Mar.* xv. 25. These are not drunken, as ye suppose (said

Peter on the day of Pentecost), seeing it is but the third hour of the day. *Ac.* ii. 15.

Standing idle in the market-place.] See verse vi. 7; chap. xi. 16, 17. Slothfulness casteth into a deep sleep, and an idle soul shall suffer hunger. *Pr.* xix. 15. Behold, this was the iniquity of thy sister Sodom (said the Lord to Jerusalem), Pride, fulness of bread, and abundance of idleness, was in her and in her daughters; neither did she strengthen the hand of the poor and needy. *Ez.* xvi. 49. Therefore (as he Paul saw the city of Athens wholly given up to idolatry), disputed he in the synagogue with the Jews, and with the devout persons, and in the market daily, with them that met with him. Then certain philosophers of the Epicureans and of the Stoicks encountered him; and some said, What wilt this babbler say? other some, He seemeth to be a setter forth of strange gods: because he preached unto them Jesus, and the resurrection. And they took him and brought him unto Areopagus, saying, May we know what this new doctrine, whereof thou speakest, is? For thou bringest certain strange things to our ears: we would know therefore what these things mean? (for all the Athenians and strangers which were there, spent their time in nothing else, but either to tell or to hear some new thing.) *Ac.* xvii. 17—20. And withal they (the young widows) learn to be idle, wandering about from house to house; and not only idle, but tattlers also, and busybodies, speaking things which they ought not. 1 *Ti.* v. 13. We desire that ye be not slothful, but followers of them, who through faith and patience inherit the promises. *He.* vi. 12.

4 Go ye also into the vineyard.] See chap. ix. 9. By what authority doest thou these things? (said the chief priests to Jesus) and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing? The baptism of John, whence was it? from heaven, or of men? And they answered Jesus, and said, We cannot tell. And he said unto them, Neither tell I you by what authority I do these things. But what think ye? A certain man had two sons, and he came to the first, and said, Son, go, work to-day in my vineyard. He answered and said, I will not; but afterward he repented and went. And he came to the second, and said likewise. And he answered and said, I go, sir, and went not. Whether of them twain did the will of his father? They say unto him, The first. Jesus saith unto them, Verily I say unto you, that the Publicans and the harlots go into the kingdom of God before you. *Mat.* xxi. 23—27. 31. When they (the Jews) saw it (that Zaccheus received Jesus) they all murmured, saying, That he was gone to be guest with a man that was a

and whatsoever is right I will give you. And they went their way. Again he went out about the sixth and ninth hour, and did like- 5

sinner. And Zaccheus stood and said unto the Lord, Behold, Lord, the half of my goods I give to the poor; and if I have taken any thing from any man by false accusation, I restore him fourfold. And Jesus said unto him, This day is salvation come to this house, forasmuch as he also is a son of Abraham; for the Son of man is come to seek and to save that which was lost. *Lu. xix. 7-10.* Know ye not that to whom ye yield yourselves servants to obey, his servants ye are to whom ye obey; whether of sin unto death, or of obedience unto righteousness. But God be thanked, that ye were the servants of sin, but ye have obeyed from the heart that form of doctrine which was delivered you. Being then made free from sin, ye became the servants of righteousness. I speak after the manner of men, because of the infirmity of your flesh, for as ye have yielded your members servants to uncleanness, and to iniquity unto iniquity; even so now yield your members servants to righteousness unto holiness. For when ye were the servants of sin, ye were free from righteousness. What fruit had ye then in those things whereof ye are now ashamed? For the end of those things is death. But now being made free from sin, and become servants to God, ye have your fruit unto holiness, and the end everlasting life. *Ro. vi. 16-22.* Know ye not that the unrighteous shall not inherit the kingdom of God. And such were some of you; but ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. vi. 11.* I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. *1 Ti. i. 12, 13.* This is a faithful saying, and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works; these things are good and profitable unto men. *Tit. iii. 8.* Wherefore gird up the loins of your mind, be sober, and hope to the end; for the grace that is to be brought unto you at the revelation of Jesus Christ. *1 Pe. i. 13.* Forasmuch then as Christ hath suffered for us in the flesh, arm yourselves likewise with the same mind; for he that hath suffered in the flesh hath ceased from sin, that he no longer should live the rest of his time in the flesh to the lusts of men, but to the will of God. For the time past of our life may suffice us to have wrought the will of the Gentiles, when we walked in lasciviousness, lusts, excess of wine, revellings, banquetings, and abominable idolatries. *1 Pe. iv. 1, 2, 3.*

And whatsoever is right I will give you.] Masters, give unto your servants that which is just and equal, knowing that ye also have a Master in heaven. *Col. iv. 1.*

5 Sixth and ninth hour.] From the sixth hour there was darkness over all the land unto the ninth hour. *Mat. xxvii. 45.* When the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour, Jesus cried with a loud voice, saying, Eloi, Eloi, lama, sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? *Marc. xv. 33, 34.* It was about the sixth hour, and there was darkness over all the earth until the ninth hour; and the sun was darkened, and the veil of the temple was rent in the midst. And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost. *Lu. xxiii. 44, 45, 46.* They (*two of John's disciples*) came and saw where he dwelt, and abode with him that day, for it was about the tenth hour. *John i. 39.* Jesus being wearied with his journey, sat thus on "the well" ("*Jacob's well*"), and it was about the sixth hour. *John iv. 6.* Are there not twelve hours in the day? If any man walk in the day, he stumbleth, because there is no light in him. *John xi. 9.* Now Peter and John went up into the temple at the hour of prayer, being the ninth hour. *Ac. iii. 1.* "He" ("*Cornelius, the centurion*") saw in a vision evidently, about the ninth hour of the day, an angel of God coming in to him, &c. *Ac. x. 3.* Peter went up upon the house-top to pray about the sixth hour. *Ac. x. 9.*

And did likewise.] Now the Lord had said unto Abram, Get thee out of thy country and from thy kindred, and from thy father's house, unto a land that I will shew thee; and I will make of thee a great nation, and I will bless thee, and make thy name great, and thou shalt be a blessing; and I will bless them that bless thee, and curse him that curseth thee, and in thee shall all families of the earth be blessed. So Abram departed, as the Lord had spoken unto him. And Lot went with him: and Abram was seventy and five years old when he departed out of Haran. *Ge. xii. 1-4.* And Joshua said to all the people, Thus saith the Lord God of Israel, Your fathers dwelt on the other side of the flood, in old time, even Terah, the father of Abraham, and the father of Nahor, and they served other gods. And I took your father Abraham from the other side of the flood, and led him throughout all the land of Canaan, and multiplied his seed, and gave him Isaac. *Jos. xxiv. 2, 3.* When he (*Manassah*) was in affliction, he besought the Lord his God, and humbled

6 wise. And about the eleventh hour he went out, and found others standing idle, and saith unto them, Why stand ye here all the day idle? They say unto him, Because no man hath hired us. He saith unto them, Go ye also into the vineyard; and whatsoever is

himself greatly before the God of his fathers, and prayed unto him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. Then Manasseh knew that the Lord he was God. Now after this he built a wall without the city of David. And he took away the strange gods and the idol out of the house of the Lord, and all the altars that he had built. And he repaired the altar of the Lord, and sacrificed thereon peace-offerings and thank-offerings, and commanded Judah to serve the Lord God of Israel. 2 Ch. xxxiii. 12—16. By faith Moses, when he was come to years, refused to be called the son of Pharaoh's daughter, choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season; esteeming the reproach of Christ greater riches than the treasures in Egypt; for he had respect unto the recompense of the reward. He. xi. 24, 25, 26.

6 *The eleventh hour.*] Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ec. ix. 10. Dost not thou fear God (*said one of the malefactors to the other*), seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day shalt thou be with me in paradise. Lu. xxiii. 40—43. I must work the works of him that sent me (*said Jesus*) while it is day: the night cometh, when no man can work. John ix. 4.

Why stand ye here all the day idle? See verse 3.

7 *Because no man hath hired us.*] Ye should turn from these vanities (*said Barnabas and Paul to the people of Lystra*) unto the living God; who, in times past, suffered all nations to walk in their own ways. And the times of this ignorance God winked at; but now commandeth all men every where to repent. Ac. xiv. 16. Because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained, whereof he hath given assurance unto all men, in that he hath raised him from the dead. Ac. xvii. 30, 31. How then shall they call on him, in whom they have not believed? And how shall they believe in him, of whom they have not heard? And how shall they hear without a preacher? And how shall they preach, except they be sent? As it is

written, How beautiful are the feet of them that preach the Gospel of peace, and bring glad tidings of good things? But they have not all obeyed the Gospel; for Esaias saith, Lord! who hath believed our report? So then faith cometh by hearing; and hearing by the word of God. Ro. x. 14—17. Now to him that is of power to stablish you, according to my Gospel, and the preaching of Jesus Christ (according to the revelation of the mystery, which was kept secret since the world began), to God only wise, be glory through Jesus Christ for ever. Amen. Ro. xvi. 25, 27. Wherefore remember, that ye, being in time past Gentiles in the flesh, who are called uncircumcision, by that which is called the circumcision in the flesh made by hands, that at that time ye were without Christ, being aliens from the commonwealth of Israel, and strangers from the covenants of promise, having no hope, and without God in the world. Ep. ii. 11, 12. I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which, in other ages, was not made known unto the sons of men, as it is now revealed unto his holy apostles and prophets, by the Spirit. Ep. iii. 4, 5. Be not moved away from the hope of the Gospel; even the mystery which hath been hid from ages and from generations, but now is made manifest to his saints. Col. i. 26.

Go ye also into the vineyard.] Go ye into the highways, and as many as ye shall find, bid to the marriage. So those servants went out into the highways, and gathered together all, as many as they found, both bad and good; and the wedding was furnished with guests. Mat. xxii. 9, 10. Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom, in the grave, whither thou goest. Ec. ix. 10. That servant (*who was sent at supper-time to invite the guests*) came and shewed his lord these things (*their different excuses*). Then the master of the house being angry, said to his servant, Go out quickly into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. Lu. xiv. 21, 22, 23. I must work the work of him that sent me (*said Jesus*) while it is day: the night cometh when no man can work. John ix. 4.

And whatsoever is right, &c.] Whatsoever

right, *that shall ye receive.* So when even was come, the lord of 8
the vineyard saith unto his steward, Call the labourers, and give
them *their hire*, beginning from the last unto the first. And when 9
they came that *were hired* about the eleventh hour, they received
every man a penny. But when the first came, they supposed that 10
they should have received more; and they likewise received every

good thing any man doeth, the same shall he receive of the Lord; whether he be bond or free. *Ep. vi. 8.* God is not unrighteous to forget your work and labour of love which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. vi. 10.*

8 *When even was come.*] See chap. xiii. 39, 40. And after a long time, the Lord of those servants cometh, and reckoneth with them. When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat. xxv. 19. 31.* To them who by patient continuance in well-doing, seek for glory and honour and immortality (*will God render*) eternal life; but unto them who are contentious, and do not obey the truth, but obey unrighteousness, indignation and wrath, tribulation and anguish, upon every soul of man that doeth evil, of the Jew first, and also of the Gentile; but glory, honour, and peace to every man that worketh good, to the Jew first and also to the Gentile. *Ro. ii. 6—10.* For we must all appear before the judgment-seat of Christ, that every one may receive the things done in his body, according to that he hath done, whether it be good or bad. *2 Co. v. 10.* So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. ix. 28.* And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God, and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books according to their works. *Re. xx. 11, 12.*

Unto his steward.] And Abram said, Lord God, what wilt thou give me, seeing I go childless; and the steward of my house is this Eliezer of Damascus? *Ge. xv. 2.* And Joseph found grace in his (*Potiphar's*) sight. And he made him overseer over his house, and all that he had he put into his hand. And it came to pass from the time that he made him overseer in his house, and over all that he had, that the Lord blessed the Egyptian's house for Joseph's sake, and the blessing of the Lord was upon all that he had in the house and in the field. And he left all that he had in Joseph's hand, and he knew not ought he had save the bread which he did

eat. *Ge. xxxix. 4, 5, 6.* And they (*Joseph's brethren*) came near to the steward of Joseph's house, and they communed with him at the door of the house. *Ge. xliii. 19.* The labourer is worthy of his hire. *Lu. x. 7.* And the Lord said, Who then is that faithful and wise steward whom his lord shall make ruler over his household to give them their portion of meat in due season? *Lu. xii. 42.* There was a certain rich man (*said Jesus in a parable*) which had a steward, and the same was accused unto him that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? Give an account of thy stewardship, for thou mayest be no longer steward. *Lu. xvi. 1, 2.* Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. *1 Co. iv. 1, 2.* A bishop must be blameless as the steward of God. *Tit. i. 7.* As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. *1 Pe. iv. 10.*

9 *They received every man a penny.*] See verse 2. 6, 7. Dost not thou fear God (*said the penitent thief to the other malefactor*), seeing thou art in the same condemnation? And we indeed justly, for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said, Verily I say unto thee, To-day shalt thou be with me in paradise. *Lu. xxiii. 40—43.* What saith the Scripture? Abraham believed God, and it was counted unto him for righteousness. Now to him that worketh is the reward not reckoned of grace, but of debt: but to him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness. Even as David also describeth the blessedness of the man unto whom God imputeth righteousness without works. *Ro. iv. 3—6.* The law entered, that the offence might abound: but where sin abounded, grace did much more abound; that as sin hath reigned unto death, even so might grace reign through righteousness unto eternal life, by Jesus Christ our Lord. *Ro. v. 20, 21.* Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings, having predestinated us unto the adoption of children, by Jesus Christ to himself, according to the good pleasure of

11 man a penny. And when they had received *it*, they murmured
12 against the goodman of the house, Saying, These last have
wrought *but* one hour, and thou hast made them equal unto us,
13 which have borne the burden and heat of the day. But he

his will, to the praise of the glory of his grace, wherein he hath made us accepted in the beloved. In whom we have redemption through his blood, the forgiveness of sins, according to the riches of his grace; wherein he hath abounded toward us in all wisdom and prudence. *Ep. i. 3. 5-8.* By grace are ye saved through faith, and that not of yourselves; *it is* the gift of God, not of works, lest any man should boast. For we are his workmanship, created in Christ Jesus unto good works, which God hath before ordained, that we should walk in them. *Ep. ii. 8, 9, 10.* The grace of our Lord was exceeding abundant with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners. *1 Ti. i. 14, 15, 16.*

11 *They murmured, &c.*] Their Scribes and Pharisees murmured against his disciples, saying, Why do ye eat and drink with publicans and sinners? *Lu. v. 30.* And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. And he *(the elder brother of the prodigal)* was angry *(that the fatted calf was killed)*, and would not go in; therefore came his father out and entreated him. And he answering said to his father, Lo, these many years do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. *Lu. xv. 2, 28, 29, 30.* And when they *(the Jews)* saw it *(that Zaccheus the publican received Jesus joyfully)*, they all murmured, saying, That he was gone to be guest with a man that is a sinner. *Lu. xix. 7.* When Peter was come up to Jerusalem, they that were of the circumcision contended with him, saying, Thou wentest in to men uncircumcised, and didst eat with them. *Ac. xi. 2, 3.* When the Jews saw the multitudes *(that came to hear Paul and Barnabas)*, they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. xiii. 45.* And he *(Jesus)* said unto me *(Paul)*, Depart, for I will send thee far hence unto the Gentiles. And "they" *(the Jews)* gave him *(Paul)* audience unto this word; and then lifted up their voices and said, Away with such a fellow from the earth, for it is not fit that he should live. *Ac. xxii. 21, 22.* They *(the Jews)* please not God, and are contrary to all men; forbidding us to speak to the Gentiles that they might be saved, to fill up their sins

alway, for the wrath is come upon them to the uttermost. *1 The. ii. 16.* "These" *(the false teachers)* are murmurers, complainers, walking after their own lusts, and their mouth speaketh great swelling words, having men's persons in admiration, because of advantage. *Jude 16.*

12 *Equal unto us.*] When thou art bidden *(to a wedding)*, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher. Then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xiv. 10, 11.* Now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ, unto all and upon all them that believe. For there is no difference; for all have sinned, and come short of the glory of God; being justified freely by his grace, through the redemption that is in Christ Jesus. Seeing it is one God which shall justify the circumcision by faith, and uncircumcision through faith. *Ro. iii. 21-24, 28.* It is now revealed unto his holy apostles and prophets by the Spirit, that the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel. *Ep. iii. 6.*

Borne the burden and heat of the day.] They *(the house of Jacob)* seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice; they take delight in approaching to God. Wherefore have we fasted, say they, and thou seest not? wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours. *Is. lviii. 2, 3.* Should I weep in the fifth month, separating myself, as I have done these so many years? Then came the word of the Lord of hosts unto me, saying, Speak unto the people of the land, and to the priests, saying, When ye fasted and mourned in the fifth and seventh month, even those seventy years, did ye at all fast unto me, even to me? *Zec. vii. 3-5.* Ye *(of Israel)* said also, Behold what a weariness is it; and ye have snuffed at it, saith the Lord of hosts; and ye brought that which was torn, and the lame and the sick; thus ye brought an offering. Should I accept this of your hand? saith the Lord. *Mal. i. 13.* Ye have said, It is vain to serve God, and what profit is it that we

answered one of them, and said, Friend, I do thee no wrong: didst not thou agree with me for a penny? Take *that* thine is, 14

have kept his ordinances, and that we have walked mournfully before the Lord of hosts? *Mat. iii. 14.* These many years (*said the elder brother, in the parable, to his father*) do I serve thee, neither transgressed I at any time thy commandment, and yet thou never gavest to me a kid, that I might make merry with my friends; but as soon as this thy son was come, which hath devoured thy living with harlots, thou hast killed for him the fatted calf. *Lu. xv. 29, 30.* The Pharisee stood and prayed thus with himself: God, I thank thee that I am not as other men are, extortioners, unjust, adulterers, or even as this publican; I fast twice in the week; I give tithes of all that I possess. *Lu. xviii. 11, 12.* Where is boasting then? It is excluded. By what law? Of works? Nay, but by the law of faith. *Ro. iii. 27.* What shall we say then? That the Gentiles, which followed not after righteousness, have attained to righteousness, even the righteousness which is of faith? But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because *they sought it not by faith, but as it were by the works of the law; for they stumbled at that stumbling-block.* *Ro. ix. 30, 31, 32.* Brethren, my heart's desire and prayer to God for Israel is, that they might be saved; for I bear them record, that they have a zeal of God, but not according to knowledge; for they, being ignorant of God's righteousness, and going about to establish their own righteousness, have not submitted themselves to the righteousness of God. *Ro. x. 1, 2, 3.* Even so then at this present time also, there is a remnant according to the election of grace; and if by grace, then is it no more of works. Otherwise grace is no more grace; but if it be of works, then is it no more grace; otherwise work is no more work. *Ro. xi. 5, 6.* Even unto this present hour we both hunger and thirst, and are naked, and are buffeted, and have no certain dwelling place. *1 Co. iv. 11.* Are they ministers of Christ (*said Paul of those whom they patiently submitted to*)? (I speak as a fool) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one. Thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger and thirst, in fastings often, in cold and naked-

ness. Besides those things that are without, that which cometh upon me daily, the care of all the churches. *2 Co. xi. 23-28.*

13 *Friend.*] Friend, how camest thou in hither (*said the king in the marriage feast*), not having a wedding garment? And he was speechless. *Mat. xxii. 12.* And Jesus said unto "him" (*"Judas" that betrayed him*), Friend, wherefore art thou come? *Mat. xxvi. 50.* See chap. xxvi. 50.

I do thee no wrong.] That be far from thee (*said Abraham to God*) to do after this manner, to slay the righteous with the wicked; and that the righteous should be as the wicked; that be far from thee. Shall not the Judge of all the earth do right? *Ge. xviii. 25.* What man (*said Elihu*) is like Job? which goeth in company with the workers of iniquity, and walketh with wicked men; for he hath said, It profiteth a man nothing that he should delight himself with God. Therefore hearken unto me, ye men of understanding; far be it from God that he should do wickedness, and from the Almighty, that he should commit iniquity; for the work of a man shall he render unto him, and cause every man to find according to his ways; yea, surely God will not do wickedly, neither will the Almighty pervert judgment; shall even he that hateth right govern? and wilt thou condemn him that is most just? *Is it fit* to say to a king, *Thou art wicked?* and to princes, *Ye are ungodly?* *Job xxxiv. 7-12, 17, 18.* Thinkest thou this to be right, that thou saidst, My righteousness is more than God's? *Job xxxv. 2.* Wilt thou also disannul my judgment? Wilt thou condemn me (*said God*) that thou mayest be righteous? *Job xl. 8.* What shall we say then? *Is there unrighteousness with God?* God forbid. For he saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. Nay, but O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? *Ro. ix. 14, 15, 20.*

14 *Thine is.*] See chap. vi. 2. 6. 16. Come with me, and see my zeal for the Lord (*said Jehu*). And the Lord said unto Jehu, Because thou hast done well in executing that which is right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel. But Jehu took no heed to walk in the law of the Lord God of Israel, with all his heart; for he departed not from the sins of Jeroboam which made Israel to sin. *2 Ki. x. 16, 30, 31.* Son of man (*said the word of the Lord to Ezekiel*), Nebuchadnezzar, king of Babylon, caused his army to serve a great service

and it shall be the wages for his army. I have given him the land of Egypt for his labour wherewith he served against it, because they wrought for me, saith the Lord God. *Ez.* xxix. 18—20. Son, thou art ever with me (*said the father of the prodigal to his elder son*), and all that I have is thine. *Lu.* xv. 31. Son, remember (*said Abraham to the rich man being in torments*) that thou in thy lifetime receivest thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. *Lu.* xvi. 25. Let God be true, but every man a liar; as it is written, That thou mightest be justified in thy sayings, and mightest overcome when thou art judged; now as we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. *Ro.* iii. 4. 19.

I will give unto this last, &c.] Father, glorify thy Son (*said Jesus*), that thy Son also may glorify thee. As thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *John* xvii. 1, 2.

15 Is it not lawful for me, &c.] See chap. xi. 25. I will make all my goodness to pass before thee (*said God to Moses*), and I will proclaim the name of the Lord before thee; and will be gracious to whom I will be gracious; and will shew mercy on whom I will shew mercy. *Ex.* xxxiii. 19. Thou art an holy people unto the Lord thy God; the Lord thy God hath chosen thee to be a special people to himself, above all people that are upon the face of the earth. The Lord did not set his love upon you because ye were more in number than any people (for ye were the fewest of all people), but because the Lord loved you, and because he would keep the oath which he had sworn unto your fathers, hath the Lord brought you out with a

cent blood in this place, neither any other gods to your hurt; then will you to dwell in this place, in the land I gave to your fathers, for ever and ever. *vii.* 5, 6, 7. Glorify thy Son (*said the Father*) thou hast given him power over all; he should give eternal life to as many as thou hast given him. *John* xvii. 2. Father (*said the Lord*) saith to Moses, I will have mercy on whom I will have mercy; and I will have compassion on whom I will have compassion. So then it is not of him that willeth, neither of him that runneth, but of God that giveth mercy. For the Scripture saith unto us, Even for this same purpose have I created thee, that I might shew my power in thee, that my name might be declared in all the earth. Therefore hath he mercy on whom he will have mercy, and he hardeneth whom he will. Thou wilt say then, Why doth he yet find fault? For he resisted his will? Nay, but O man, thou that repliest against God? Shall it be said, that he formed say to him that formed thee, thou hast made me thus? Hath he that hath power over the clay of the vessels, to make one vessel unto honour, and another unto dishonour? What if God, that sheweth his wrath, and to make himself known, endured with much long-suffering the vessels of wrath fitted to destruction; he might make known the riches of his glory on the vessels of mercy, which he hath prepared unto glory, even us, whom he hath called, not of the Jews only, but also of the Gentiles. *Ro.* ix. 15—24. Even at this present time also, there is a reward according to the election of grace. If grace, then is it no more of works; if grace, then is it no more grace; but if it be of grace, then is it no more grace; otherwise, if it be of works, then is it no more work. *Ro.* xi. 5, 6. I will maketh thee to differ from

Is thine eye evil, because I am good? So the last shall be first, and the first last: for many be called, but few chosen. And 17 Jesus going up to Jerusalem took the twelve disciples apart in

ened us together with Christ; by grace are ye saved. *Ep. ii. 1. 5.* Of his own will begat he us, with the word of truth, that we should be a kind of first-fruits of his creatures. *Ja. i. 18.*

Is thine eye evil, &c.] See chap. vi. 23. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release is at hand; and thine eye be evil against thy poor brother, and thou givest him nought, and he cry unto the Lord against thee, and it be sin unto thee. *De. xv. 9.* And thou (*disobedient Israel*) shalt eat the fruit of thine own body, the flesh of thy sons and of thy daughters, in the siege; so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave. *De. xxviii. 53, 54.* Eat thou not the bread of him that hath an evil eye, neither desire thou his dainty meats. *Pr. xxiii. 6.* He that hasteth to be rich hath an evil eye, and considereth not that poverty shall come upon him. *Pr. xxviii. 22.* From within, out of the heart of men, proceed evil thoughts; adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness; these defile the man. *Mar. vii. 21, 22.* Grudge not one against another, lest ye be condemned; behold the Judge standeth before the door. *Ja. v. 9.*

Because I am good.] It displeased Jonah exceedingly (*that God was merciful to the Ninevites*), and he was very angry; and he prayed unto the Lord and said, I pray thee, O Lord, was not this my saying when I was yet in my country? Therefore I fled before unto Tarshish; for I knew that thou art a gracious God, and merciful, slow to anger, and of great kindness, and repentest thee of the evil? Therefore now, O Lord, take, I beseech thee, my life from me; for it is better for me to die. Then, said the Lord, Doest thou well to be angry? *Jo. iv. 1—4.* When the Jews saw the multitudes (*who came to hear the word of God*) they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. xiii. 45.*

16 The last shall be first.] See chap. viii. 11, 12; xix. 30. Jesus perceiving the thought of their heart (*that his disciples reasoned who should be greatest among them*), took a child, and set him by him, and said unto them, Whosoever shall receive this child in my name receiveth me. *Lu. ix. 47, 48.* There shall be weeping and gnashing of teeth, when "ye" (*"the Jews"*) shall see Abraham,

and Isaac, and Jacob, and all the prophets in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last. *Lu. xiii. 28, 29, 30.* I say unto you (*said Christ*), that likewise joy shall be in heaven over one sinner that repenteth, more than over ninety and nine just persons, which need no repentance. *Lu. xv. 7.* Were there not ten (*lepers*) cleansed? But where are the nine (*said Jesus*)? there are not found that returned to give glory to God save this stranger (*he was a Samaritan*). *Lu. xvii. 17, 18.* The Pharisees said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him. And there were certain Greeks among them that came up to worship at the feast. The same came therefore to Philip, which was of Bethsaida, of Galilee, and desired him, saying, Sir, we would see Jesus. *John xii. 19, 20, 21.* See chap. xxi. 31.

For many be called, &c.] See chap. vii. 13. Many are called, but few are chosen. *Mat. xxii. 14.* None of those men which were bidden shall taste of my supper (*said the lord of the marriage supper*). *Lu. xiv. 24.* Moreover, whom "he" (*"God"*) did predestinate, them he also called; and whom he called, them he also justified; and whom he justified, them he also glorified. *Ro. viii. 30.* For this cause also thank we God without ceasing, because, when ye received the word of God, ye received it not as the word of men, but as it is in truth, the word of God, which effectually worketh also in you that believe. *1 The. ii. 13.* We are bound to give thanks for you, brethren, beloved of the Lord, because God hath from the beginning chosen you to salvation, through sanctification of the Spirit, and belief of the truth; whereunto he called you by our Gospel to the obtaining of the glory of our Lord Jesus Christ. *2 The. ii. 13, 14.* If a man be a hearer of the word and not a doer, he is like unto a man beholding his natural face in a glass; for he beholdeth himself, and goeth away, and straightway forgetteth what manner of man he was. But whose looketh into the perfect law of liberty, and continueth therein, he being not a forgetful hearer, but a doer of the work, this man shall be blessed in his deed. *Ja. i. 23, 24, 25.*

17 Jesus going up to Jerusalem.] And they (*the disciples*) were in the way going up to Jerusalem. And Jesus went before them, and they were amazed: and as they followed,

And they shall mock him, and scourge him, and shall spit upon him, and shall kill him; and the third day he shall rise again. *Mar. x. 32, 33, 34.* Then he took *unto him* the twelve, and said unto them, Behold, we go up to Jerusalem, and all things that are written by the prophets concerning the Son of man shall be accomplished; for he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge *him*, and put him to death; and the third day he shall rise again. And they understood none of these things, and this saying was hid from them; neither knew they the things which were spoken. *Lu. xviii. 31—34.* Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm trees and went out to meet him. *John xii. 12, 13.*

Took the twelve disciples apart, &c.] See chap. xiii. 11; xvi. 13. And Moses' father-in-law said unto him, (counselling him to provide rulers of thousands, &c.) The thing that thou doest is not good. Ex. xviii. 17. Henceforth, I call you not servants (said Jesus to his disciples), for the servant knoweth not what his Lord doeth, but I have called you friends; for all things that I have heard of my Father, I have made known unto you. John xv. 15. "Him" ("Jesus") God raised up on the third day, and shewed him openly, not to all the people, but unto witnesses chosen before of God, even to "us" ("his apostles") who did eat and drink with him, after he rose from the dead. Ac. x. 41.

18 *And the Son of man shall be betrayed.*] See chap. xvi. 21; xvii. 22, 23. Ye know that after two days is the *feast* of the passover, and the Son of man is betrayed to be crucified. *Mat.* xxvi. 2. Why do the heathen rage, and the people imagine a vain thing; the kings of the earth set themselves, and the rulers take

unto the Scribes, and they shall condemn him to death, And shall 19 deliver him to the Gentiles to mock, and to scourge, and to

by the determinate counsel and foreknowledge of God, ye (*Jews, said Peter*) have taken, and by wicked hands have crucified and slain. *Ac. ii. 23.* Of a truth against thy holy child Jesus whom thou hast anointed, both Herod and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. iv. 27, 28.*

They shall condemn him to death.] What think ye (*said the high priest to the people*)? They answered and said, He is guilty of death. *Mat. xxvi. 66.* When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. *Mat. xxvii. 1.* Ye have heard the blasphemy, said the high priest, what think ye? And they all condemned him to be guilty of death. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy. And the servants did strike him with the palms of their hands. *Mar. xiv. 64, 65.* What need we any further witnesses? For we ourselves have heard of his own mouth. *Lu. xxii. 71.*

19 Shall deliver him to the Gentiles.] And when they (*the chief priests, &c.*) had bound him (*Jesus*), they led him away, and delivered him to Pontius Pilate the governor. *Mat. xxvii. 2.* And straightway in the morning the chief priests held a consultation with the elders and Scribes, and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. And the soldiers led him away into the hall called Pretorium; and they called together the whole band. *Mar. xv. 1. 16.* And the whole multitude of them arose, and led him unto Pilate, and they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. *Lu. xxiii. 1, 2.* Then led they Jesus from Caiaphas unto the hall of judgment; and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the passover. *John xviii. 28.* The God of Abraham, and of Isaac, and of Jacob, the God of our fathers, hath glorified his Son Jesus; whom ye delivered up, and denied him in the presence of Pilate, when he was determined to let him go. But ye denied the Holy One and the Just, and desired a murderer to be granted unto you; and killed the Prince of Life, whom God hath raised from the dead, whereof we are witnesses. And his name, through faith in his name, hath made this man strong whom ye see and know; yea, the faith which is by him hath given him this perfect soundness in the presence of you all. *Ac. iii. 13—16.* I

delivered unto you first of all, that which I also received, how that Christ died for our sins according to the Scriptures, and that he was buried, and that he rose again the third day; and that he was seen of Cephas, then of the twelve. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present, but some are fallen asleep. After that he was seen of James, then of all the apostles. *1 Co. xv. 3—7.* See chap. xxvii. 2.

To mock, &c.] Then did they spit in his face, and buffeted him; and others smote him with the palms of their hands, saying, Prophesy unto us, thou Christ: who is he that smote thee? *Mat. xxvi. 67, 68.* The soldiers of the governor took Jesus into the common hall, and gathered unto him the whole band of soldiers. And they stripped him, and put on him a scarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail! king of the Jews. And they spit upon him, and took the reed, and smote him on the head. And after that they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify him. *Mat. xxvii. 27—31.* All they that see me, laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him; Let him deliver him, seeing he delighted in him. *Ps. xxii. 7, 8.* With hypocritical mockers in feasts, they gnashed upon me with their teeth. *Ps. xxxv. 16.* He is despised and rejected of men, a man of sorrows, and acquainted with grief, and we hid as it were our faces from him; he was despised, and we esteemed him not. *Is. liii. 3.* And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands. *Mar. xiv. 65.* The soldiers led him away into the hall called Pretorium; and they call together the whole band. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail! king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. And when they had mocked him, they took off the purple from him, and put his own clothes on him, and led him out to crucify him. And they that passed by, rallied on him, wagging their heads, and saying, Ah! thou that destroyest the temple and buildest it in three days, save thyself, and come down from the cross. Likewise also the chief priests mock-

20 crucify him : and the third day he shall rise again. Then came to him the mother of Zebedee's children, with her sons, worshipping him, and desiring a certain thing of him. And he said unto her, What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the

ing, said among themselves, with the Scribes, he saved others, himself he cannot save. *Mar. xv. 16—20. 29, 30, 31.* And Herod with his men of war set him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. *Lu. xxiii. 11.* Then Pilate took Jesus and scourged him. And the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe, and said, Hail! king of the Jews; and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. *John xix. 1—4.*

And the third day he shall rise again.] See chap. xii. 40; xvi. 21. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust, for thy dew is as the dew of herbs, and the earth shall cast out the dead. *Is. xxvi. 19.* After two days will he revive us; in the third day he will raise us up, and we shall live in his sight. *Ho. vi. 2.* Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. *Lu. xxiv. 46.* I delivered unto you first of all that which I also received: how that Christ died for our sins according to the Scriptures; and that he was buried, and that he rose again the third day, according to the Scriptures. *1 Co. xv. 3, 4.*

20 Came to him.] James and John, the sons of Zebedee, came unto him, saying, Master, we would that thou shouldest do for us whatsoever we shall desire. *Mar. x. 35.*

The mother of Zebedee's children.] See chap. iv. 21. Many women were there (at the crucifixion), beholding afar off, among which was Mary Magdalene, and Mary the mother of James and Joseph, and the mother of Zebedee's children. *Mat. xxvii. 56.* There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less, and of Joseph, and Salome. *Mar. xv. 40.*

Worshipping him.] See chap. ii. 11; viii. 2; xiv. 33; xv. 25. And when they (the disciples) saw him (Jesus, after his resurrection), they worshipped him, but some doubted. *Mat. xxviii. 17.*

21 What wilt thou?] See verse 32. In Gibeon the Lord appeared to Solomon in a dream by night, and God said, Ask what I shall give thee. *1 Ki. iii. 5.* Then said the king (Ahasuerus) unto her (Esther), What wilt thou, queen Esther? And what is thy

request? It shall be given thee to the half of the kingdom. *Es. v. 3.* When the daughter of the said Herodias came in, and danced, and pleased Herod, and them that sat with him, the king said unto the damsel, Ask of me whatsoever thou wilt, and I will give it thee. *Mar. vi. 22.* What would ye that I should do for you (said Jesus to the sons of Zebedee)? *Mar. x. 36.* What wilt thou that I should do unto thee (said Jesus)? The blind man (of Jericho) said unto him, Lord, that I might receive my sight. *Mar. x. 51.* What wilt thou that I shall do unto thee? (said Jesus), and he (Bartimeus of Jericho) said, Lord, that I may receive my sight. *Lu. xviii. 41.* If ye abide in me, and my words abide in you, ye shall ask what ye will, and it shall be done unto you. *John xv. 7.*

Grant that these my two sons.] See chap. xviii. 1; xix. 28. Seekest thou great things for thyself? Seek them not, for behold I will bring evil upon all flesh, said the Lord; but thy life will I give unto thee, for a prey in all places whither thou goest. *Je. xlv. 5.* Grant unto us (said the sons of Zebedee), that we may sit, one on thy right hand, and the other on thy left hand, in thy glory. *Mar. x. 37.* There was also a strife among them, which of them should be accounted the greatest. *Lu. xxii. 24.* Be kindly affectioned one to another, with brotherly love, in honour preferring one another. *Ro. xii. 10.* And to our beloved Apphia, and Archippus our fellow soldier, and to the church in thy house, grace to you, and peace from God our Father, and the Lord Jesus Christ. *Phlm. 2, 3.*

The one on thy right hand.] Bathsheba therefore went unto king Solomon, to speak unto him for Adonijah; and the king arose up to meet her, and bowed himself unto her, and sat down on his throne, and caused a seat to be set for the king's mother. And she sat on his right hand; then she said (making request of Solomon), let Abishag, the Shunammite be given to Adonijah. *1 Ki. ii. 19. 21.* Kings' daughters were among thy honourable women, upon thy right hand did stand the queen is gold of Ophir. *Ps. xlv. 9.* The Lord said unto my lord, Sit thou at my right hand, until I make thine enemies thy footstool. *Ps. cii. 1.* So then after the Lord had spoken unto them (the disciples), he was received up into heaven, and sat on the right hand of God. *Mar. xvi. 19.* Who is he that condemneth? It is Christ that died; yes, rather, that is risen again, who is even at the right hand of

left, in thy kingdom. But Jesus answered and said, Ye know not 22 what ye ask. Are ye able to drink of the cup that I shall drink of, and to be baptized with the baptism that I am baptized with? They say unto him, We are able. And he saith unto them, Ye 23 shall drink indeed of my cup, and be baptized with the baptism that I am baptized with: but to sit on my right hand, and on my left, is not mine to give, but it shall be given to them for whom

God, who also maketh intercession for us. Ro. viii. 34. If ye then be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Col. iii. i.

In thy kingdom.] And when "he" ("Christ") was demanded of the Pharisees when the kingdom of God should come, he answered them, and said, The kingdom of God cometh not with observation. Neither shall they say, Lo, here! or lo, there! for behold, the kingdom of God is within you. Lu. xvii. 20, 21. And as they heard these things, he added and spake a parable, because he was nigh to Jerusalem, and because they thought that the kingdom of God should immediately appear. Lu. xix. 11. When they were come together, they asked of him saying, Lord, wilt thou at this time restore again the kingdom to Israel? Ac. i. 6.

22 Ye know not what ye ask.] Ye know not what ye ask! Can ye drink of the cup that I drink of? And be baptized with the baptism that I am baptized with? &c. Mar. x. 38. The Spirit also helpeth our infirmities, for we know not what we should pray for as we ought; but the Spirit itself maketh intercession for the saints according to the will of God. Ro. viii. 26, 27. Ye ask, and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ja. iv. 3.

The cup that I shall drink of.] O my Father (said Jesus), if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt. O my Father, if this cup may not pass away from me, except I drink it, thy will be done. Mat. xxvi. 39, 42. The earth and all the inhabitants thereof are dissolved, I bear up the pillars of it. Ps. lxxv. 3. Thus saith the Lord God of Israel unto me, Take the wine-cup of this fury at my hand, and cause all the nations to whom I send thee (Jeremiah) to drink it. And they shall drink, and be moved, and be mad, because of the sword that I will send among them. Then took I the cup at the Lord's hand, and made all the nations to drink unto whom the Lord had sent me. Je. xxv. 15, 16, 17. Abba, Father (said Jesus), all things are possible unto thee: take away this cup from me; nevertheless, not what I will, but what thou wilt. Mar. x. 36. Father, if thou be willing remove this cup from me, nevertheless, not my will, but thine be done. Lu. xxii. 42. Put up thy sword (said Jesus to Peter who had cut off

the right ear of Malchus) into the sheath; the cup which my Father hath given me, shall I not drink it? John xviii. 11.

Baptized with the baptism, &c.] Ye shall indeed drink of the cup that I drink of; and with the baptism that I am baptized withal shall ye be baptized. Mar. x. 39. I have a baptism to be baptized with, and how am I straitened till it be accomplished. Lu. xii. 50.

We are able.] Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then (soon after) all the disciples forsook him and fled. Mat. xxvi. 35, 56. Pride goeth before destruction, and an haughty spirit before a fall. Pr. xvi. 18.

23 Ye shall drink indeed of my cup.] And he (Herod) killed James the brother of John with the sword. Ac. xii. 2. And if (ye be) children, then (are ye) heirs, heirs of God, and joint heirs with Christ; if so be that we suffer with him, that we may be also glorified together. Ro. viii. 17. Our hope of you is stedfast, knowing that as ye are partakers of the sufferings, so shall ye be also of the consolation. 2 Co. i. 7. "Whereof" ("of which Gospel") I Paul am made a minister; who now rejoice in my sufferings for you, and fill up that which is behind of the afflictions of Christ in my flesh for his body's sake, which is the church. Col. i. 23, 24. It is a faithful saying, For if we be dead with him, we shall also live with him. If we suffer, we shall also reign with him; if we deny him, he also will deny us. 2 Ti. ii. 11, 12. I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Re. i. 9.

For whom it is prepared.] Come, ye blessed of my Father (shall the king say in the last day), inherit the kingdom prepared for you from the foundation of the world. Mat. xxv. 34. To sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared. Mar. x. 40. As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 Co. ii. 9. But now "they" ("many excellent persons of old time") desire a better country, that is an heavenly; wherefore God is not ashamed to

24 it is prepared of my Father. And when the ten heard *it*, they
 25 were moved with indignation against the two brethren. But
 Jesus called them *unto him*, and said, Ye know that the princes of
 the Gentiles exercise dominion over them, and they that are great
 26 exercise authority upon them. But it shall not be so among you:

be called their God, for he hath prepared for them a city. *He. xi. 16.*

24 *They were moved with indignation.* Only by pride cometh contention, but with the well-advised is wisdom. *Pr. xiii. 10.* When the ten heard "*it*" ("*the suit of Zebedee's sons*"), they began to be much displeased with James and John. *Mar. x. 41.* They (*the disciples*) began to enquire among themselves which of them it was that should do this thing (*should betray him*). And there was also a strife among them, which of them should be accounted the greatest. And he said unto them, The kings of the Gentiles exercise lordship over them; and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. *Lu. xxii. 23-26.* Charity suffereth long, and is kind; charity envieth not; charity vaunteth not itself, is not puffed up. *1 Co. xiii. 4.* Let nothing be done through strife, or vain glory; but in lowliness of mind, let each esteem other better than themselves. *Phi. ii. 3.* But if ye have bitter envying and strife in your hearts, glory not, and lie not against the truth: this wisdom descendeth not from above, but is earthly, sensual, devilish; for where envying and strife is, there is confusion and every evil work. But the wisdom that is from above, is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy; and the fruit of righteousness is sown in peace of them that make peace. *Ja. iii. 14-18.* From whence come wars and fightings among you? Come they not hence, even of your lusts that war in your members? Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? But he giveth more grace; wherefore he saith, God resisteth the proud, but giveth grace unto the humble. *Ja. iv. 1. 5, 6.* Ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. *1 Pe. v. 5.*

25 *Called them unto him.* See chap. xi. 29; xviii. 3, 4. After he (*Jesus*) had washed "*their*" ("*the disciples*") feet, and had taken his garments, and was set down again, he said unto them, Know ye what I have done to you? Ye call me Master, and Lord, and ye say well, for so I am. If I, then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet; for I have given you an example, that ye should

do as I have done to you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him; if ye know these things, happy are ye if ye do them. *John xiii. 12-17.*

The princes of the Gentiles. Ye know (*said Jesus*) that they which are accounted to rule over the Gentiles, exercise lordship over them, and their great ones exercise authority upon them. *Mar. x. 42.* The kings of the Gentiles exercise lordship over them, and they that exercise authority upon them are called benefactors. But ye shall not be so. But he that is greatest among you, let him be as the younger; and he that is chief, as he that doth serve. For whether is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? But I am among you as he that serveth. *Lu. xxii. 25-27.*

Exercise dominion. For "*this came*" ("*because the Chaldeans could not shew Nebuchadnezzar his dream*") the king was angry, and very furious, and commanded to destroy all the wise men of Babylon. And the decree went forth that the wise men should be slain; and they sought Daniel and his fellows to be slain. Thou, O king (*said Daniel*), art a king of kings; for the God of heaven hath given thee a kingdom, power, and strength, and glory. *Da. ii. 12, 13. 37.* Then Nebuchadnezzar the king sent to gather together the princes, the governors, and the captains, the judges, the treasurers, the counsellors, the sheriffs, and all the rulers of the provinces, to come to the dedication of the image which Nebuchadnezzar had set up. And they stood before the image, and fell down, and worshipped the golden image. Wherefore at that time, certain Chaldeans came and accused the Jews (*of not worshipping the golden image*). Now if ye be ready (*said the king to the Jews*) that at what time ye hear the sound of the cornet, flute, &c. and all kinds of music, ye fall down and worship, well; but if ye worship not, ye shall be cast the same hour into the midst of a burning fiery furnace. If it be so (*said Shadrach, Meshach, and Abed-nego*), our God whom we serve is able to deliver us. Then was Nebuchadnezzar full of fury, and the form of his visage was changed; and he commanded that they should heat the furnace one seven times more than it was wont to be heated; and he commanded the most mighty men that were in his army to cast them into the burning fiery furnace. *Da. iii. 2-19.*

25 *It shall not be so among you.* Be not ye called rabbi; for one is your master; and

but whosoever will be great among you, let him be your minister;

Christ, and all ye are brethren; and call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters, for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. *Mat. xxiii. 8—12.* If any man desire to be first, the same shall be last of all, and servant of all. *Mar. ix. 35.* So shall it not be among you; but whosoever will be great among you shall be your minister. And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mar. x. 43, 44, 45.* And he (*Jesus*) put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xiv. 7—11.* Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xviii. 14.* My kingdom (*said Jesus*) is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. *John xviii. 36.* I call God for a record upon my soul, that to spare you I came not unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. *2 Co. i. 23, 24.* Though we walk in the flesh, we do not war after the flesh, (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I

should not be ashamed, that I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. *2 Co. x. 3—10.* Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe. v. 2, 3.* I wrote unto the church; but Diotrefes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. *3 John 9, 10.* I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. *Re. xiii. 11—17.* And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration. *Re. xvii. 6.*

Minister.] Lord (*said those on the left hand of the Judge*), when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? *Mat. xxv. 44.* Many women were "there" ("at the crucifixion") beholding afar off, which followed Jesus from Galilee, ministering unto him. *Mat. xxvii. 55.* And Moses went up and his minister Joshua. *Ex. xxiv. 13.* When they (*Barnabas and Paul*) were at Salamis, they preached the word of God in the synagogues of the Jews, and they had also John to their minister. *Ac. xiii. 5.* The Lord grant unto "him" ("*Onesiphorus*")

27 And whosoever will be chief among you, let him be your servant;
28 Even as the Son of man came not to be ministered unto, but to
29 minister, and to give his life a ransom for many. And as they

that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus, thou knowest very well. 2 Ti. i. 18. I beseech thee for my son Onesimus, whom I would have retained with me, that in thy stead he might have ministered unto me in the bonds of the Gospel. Philm. 13. Are "they" not all ("the angels") ministering spirits, sent forth to minister for them who shall be heirs of salvation. He. i. 14. If any man speak, let him speak as the oracles of God; if any man minister, let him do it as of the ability which God giveth; that God in all things may be glorified, through Jesus Christ: to whom be praise and dominion for ever and ever. Amen. 1 Pe. iv. 11.

[27 Whosoever will be chief.] See chap. xviii. 4. What was it (said Jesus to his disciples) that ye disputed among yourselves by the way? But they held their peace; for by the way they had disputed among themselves who should be the greatest. And he sat down, and called the twelve; and saith unto them, If any man desire to be first, the same shall be last of all, and servant of all. Mar. ix. 33, 34, 35. I am debtor, both to the Greeks and to the barbarians, both to the wise and to the unwise. Ro. i. 14. Though I be free from all men, yet have I made myself servant unto all, that I might gain the more; and unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law, as under the law, that I might gain them that are under the law; to them that are without law, as without law, (being not without law to God, but under the law to Christ,) that I might gain them that are without law; to the weak became I as weak, that I might gain the weak. I am made all things to all men, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with you. 1 Co. ix. 19—23. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. 2 Co. iv. 5. I suppose I was not a whit behind the very chiefest apostles. Are they ministers of Christ? (I speak as a fool.) I am more; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. Of the Jews five times received I forty stripes save one; thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in the deep; in journeyings often, in perils of waters, in perils of robbers, in perils by mine own countrymen, in perils by the heathen, in perils in the city, in perils in the wilderness, in perils in the sea, in perils among false brethren; in weariness and painfulness, in watchings often, in hunger

and thirst, in fastings often, in cold and nakedness. 2 Co. xi. 5, 23—27. And I will very gladly spend and be spent for you, though the more abundantly I love you, the less I be loved. 2 Co. xii. 15.

[28 Came not to be ministered unto.] Whence is greater, he that sitteth at meat, or he that serveth? is not he that sitteth at meat? He I am among you as he that serveth. Lu. xii. 27. "He" ("Jesus") riseth from supper, and laid aside his garment, and took a towel and girded himself. After that he poured water into a bason and began to wash the disciples' feet. If I then (said Jesus), per Lord and master, have washed your feet, ye also ought to wash one another's feet. He I have given you an example, that ye should do as I have done unto you. Verily, verily, I say unto you, the servant is not greater than his lord, neither he that is sent greater than he that sent him. If ye know these things, happy are ye if ye do them. Joh. xiii. 4, 5, 14—17. Look not every man to his own things, but every man also on the things of others. Let this mind be in you, which was also in Christ Jesus; who being in the form of God, thought it not robbery to be equal with God, but made himself of a reputation, and took upon him the form of a servant, and was made in the likeness of men, and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. Phil. 4—8. Though he were a son, yet learned he obedience by the things which he suffered. He. v. 8.

And to give his life a ransom for many. Then "he" ("God") is gracious unto "him" ("man"), and saith, Deliver him from going down to the pit, I have found a ransom. Job xxxiii. 24. None of them can by any means redeem his brother, nor give to God a ransom for him. Ps. xlix. 7. "He" ("Christ") was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. He was taken from prison, and from judgment: and who shall declare his generation? For he was cut off out of the land of the living: for the transgression of my people was he stricken. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prosper in his hand. He shall see travail of his soul, and shall be satisfied: his knowledge shall multiply his righteousness, justify many; for he shall bear their iniquities. Is. liii. 5, 8, 10, 11. Suffering,

but whosoever will be great among you, let him be your minister;

Christ, and all ye are brethren; and call no man your father upon the earth, for one is your Father which is in heaven. Neither be ye called masters, for one is your master, even Christ. But he that is greatest among you shall be your servant. And whosoever shall exalt himself shall be abased, and he that shall humble himself shall be exalted. *Mat. xxiii. 8—12.* If any man desire to be first, the same shall be last of all, and servant of all. *Mar. ix. 35.* So shall it not be among you; but whosoever will be great among you shall be your minister. And whosoever of you will be the chiefest, shall be servant of all. For even the Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Mar. x. 43, 44, 45.* And he (*Jesus*) put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher; then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xiv. 7—11.* Every one that exalteth himself shall be abased, and he that humbleth himself shall be exalted. *Lu. xviii. 14.* My kingdom (*said Jesus*) is not of this world: if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. *John xviii. 36.* I call God for a record upon my soul, that to spare you I came unto Corinth. Not for that we have dominion over your faith, but are helpers of your joy; for by faith ye stand. *2 Co. i. 23, 24.* Though we walk in the flesh, we do not war after the flesh, (for the weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds,) casting down imaginations, and every high thing that exalteth itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ; and having in a readiness to revenge all disobedience, when your obedience is fulfilled. Do ye look on things after the outward appearance? If any man trust to himself that he is Christ's, let him of himself think this again, that, as he is Christ's, even so are we Christ's. For though I should boast somewhat more of our authority, which the Lord hath given us for edification, and not for your destruction, I

should not be ashamed, that I may not seem as if I would terrify you by letters. For his letters, say they, are weighty and powerful; but his bodily presence is weak, and his speech contemptible. *2 Co. x. 3—10.* Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind: neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe. v. 2, 3.* I wrote unto the church; but Diotrephes, who loveth to have the pre-eminence among them, receiveth us not. Wherefore, if I come, I will remember his deeds which he doeth, prating against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. *3 John 9, 10.* I beheld another beast coming up out of the earth; and he had two horns like a lamb, and he spake as a dragon. And he exerciseth all the power of the first beast before him, and causeth the earth, and them which dwell therein, to worship the first beast, whose deadly wound was healed. And he doeth great wonders, so that he maketh fire come down from heaven on the earth in the sight of men, and deceiveth them that dwell on the earth, by the means of those miracles which he had power to do in the sight of the beast; saying to them that dwell on the earth, that they should make an image to the beast, which had the wound by a sword, and did live. And he had power to give life unto the image of the beast, that the image of the beast should both speak and cause that as many as would not worship the image of the beast should be killed. And he caused all, both small and great, rich and poor, free and bond, to receive a mark in their right hand, or in their foreheads: and that no man might buy or sell, save he that had the mark, or the name of the beast, or the number of his name. *Re. xiii. 11—17.* And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. And when I saw her, I wondered with great admiration. *Re. xvii. 6.*

Minister.] Lord (*said those on the left hand of the Judge*), when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? *Mat. xxv. 44.* Many women were "there" ("at the crucifixion") beholding afar off, which followed Jesus from Galilee, ministering unto him. *Mat. xxvii. 55.* And Moses went up and his minister Joshua. *Ex. xxiv. 13.* When they (*Barnabas and Paul*) were at Salamis, they preached the word of God in the synagogues of the Jews, and they had also John to their minister. *Ac. xiii. 5.* The Lord grant unto "him" ("Onesiphorus")

to Jericho, and as he went out of Jericho with his disciples, and a great number of people, blind Bartimeus, the son of Tineus, sat by the highway side begging, &c. *Mar. x. 46.* And it came to pass as he was come nigh unto Jericho, a certain blind man sat by the way side begging. *Lu. xviii. 35.*

30 *Two blind men sitting, &c.* See chap. ix. 27—31; xii. 22. And the blind and the lame came to him in the temple, and he healed them. *Mat. xxi. 14.* The Lord openeth the eyes of the blind. *Ps. cxlvi. 8.* In that day shall the deaf hear the words of the book, and the eyes of the blind shall see out of obscurity, and out of darkness. *Is. xxix. 18.* Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. Then shall the lame man leap as an hart, and the tongue of the dumb sing; for in the wilderness shall waters break out, and streams in the desert. *Is. xxxv. 5, 6.* And I will bring the blind by a way that they knew not, I will lead them in paths that they have not known. I will make darkness light before them, and crooked things straight. These things will I do unto them, and not forsake them. Hear, ye deaf, and look, ye blind, that ye may see. *Is. xlii. 16.* He that hath mercy on them shall lead them, even by the springs of water shall he guide them. *Is. xlix. 10.* We (*the Jews*) grope for the wall like the blind; and we grope as if we had no eyes; we stumble at noon-day, as in the night; we are in desolate places as dead men. *Is. lix. 10.* The spirit of the Lord is upon me, he hath sent me to bind up the broken-hearted, to proclaim liberty to the captive, and the opening of the prison to them that are bound, to proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn. *Is. lxi. 1, 2.* See verse 29. There was delivered to "him" ("Jesus") the book of the prophet

Suoam (which is by interpretation) went his way therefore, and was he seeing. *John ix. 1. 7.*

Have mercy on us, O Lord, &c. xii. 23; xv. 22. Hosanna to David! blessed is he that cometh in the name of the Lord (*said the multitude*). the highest. *Mat. xxi. 9.* Who of Christ (*said Jesus to the Pharisees*) son is he? They say unto him, David. *Mat. xxii. 42.* Therefore being a prophet, and knowing that he was sworn with an oath to him, that of his loins, according to the flesh, he would raise up Christ to sit upon his throne, seeing this before, spake of the Son of Christ. *Ac. ii. 30, 31.* Pass unto the Gospel of God, concern Jesus Christ, which was made of David according to the flesh, and be the Son of God with power, as the spirit of holiness, by the resurrection from the dead, to all that be at Rome, &c. 3, 4, 7.

Rebuked them. See chap. xv. 2. 31 *But they cried the more.* vii. 7, 8. And when "he" ("Jesus") saw that he prevailed not against him, he touched the hollow of his thigh, and he wrestled with him. And he said unto him, Let thee go, for the day breaketh. And he said unto him, What is thy name? he said, Jacob. And he said, Thou shalt be called no more Jacob, but Israel, for thou hast prevailed with men, and hast prevailed against them. And he said, Tell me, I pray thee, what is thy name? he said, I am Jacob. And he said, Wherefore is it that thou dost ask after my name? And he said unto him, Thou shalt not call my name Jacob any more, but Israel. *Ge. xxxii. 25—29.* Thenceforth he was called Israel. ("the friend to whom his neighbor")

and called them, and said, What will ye that I shall do unto you? They say unto him, Lord, that our eyes may be opened. So Jesus 33 had compassion on them, and touched their eyes: and imme- 34 diately their eyes received sight, and they followed him.

parable unto them, to this end, that men ought always to pray, and not to faint saying. There was in a city a judge which feared not God, neither regarded man: and there was a widow in that city: and she came unto him, saying, Avenge me of mine adversary. And he would not for a while: but afterward he said within himself, Though I fear not God nor regard man, yet, because this widow troubleth me, I will avenge her, lest by her continual coming she weary me. *Lu. xviii. 1-5.* They which went before (Jesus: rebuked "him" ("the blind men of Jericho") that he should hold his peace; but he cried so much the more, *Thou Son of David have mercy on me. Lu. xviii. 39.* Continue in prayer, and watch in the same with thanksgiving. *Col. iv. 2.* Pray without ceasing. *1 The. v. 17.*

32 What will ye that I shall do, &c.] See verse 21. Thus saith the Lord God, I will yet for this be enquired of by the house of Israel to do it for them. I will increase them with men like a flock. *Ez. xxxvi. 37.* I ask (said Peter to Cornelius) for what intent ye have sent for me? *Ac. x. 29.* Be careful for nothing, but in every thing, by prayer and supplication with thanksgiving, let your requests be made known unto God. *Phi. iv. 6.*

33 Lord, that our eyes, &c.] Open thou mine eyes, that I may behold wondrous things out of thy law. *Psa. cxix. 18.* (1) cease not to give thanks for you, making mention of you in my prayers; that the God of our Lord Jesus Christ, the Father of glory, may give unto you the spirit of wisdom and revelation in the knowledge of him. The eyes of your understanding being enlightened, that ye may know what is the hope of his calling, and what the riches of the glory of his inheritance in the saints, and what is the exceeding greatness of his power to us-ward, who believe according to the working of his mighty power, which he wrought in Christ. *Eph. i. 16-19.*

34 Jesus had compassion on them.] See chap. ix. 36; xiv. 14; xv. 32. The Lord is gracious, and full of compassion; slow to anger, and of great mercy. *Psa. cxlv. 8.* When I passed by and saw thee polluted in thine own blood, I said, Live. *Ez. xvi. 6.* When the Lord saw "her" ("the widow of Nain"), he had compassion on her, and said unto her, Weep not. *Lu. vii. 13.* When Jesus saw

"her" "Mary" the sister of Lazarus weeping, and the Jews also weeping, which came with her, he groined in the spirit, and was troubled, and said, Where have ye laid him? They say unto him, Lord, come and see: Jesus went. *John xi. 33-35.* Wherefore, in all things he behaved him to be made like unto us brethren, that he might be a merciful and faithful high priest in things pertaining to God, to make reconciliation for the sins of the people. *Heb. ii. 17.* For we have not an high priest which cannot be touched with the feeling of our infirmities, but was in all points tempted like as we are, yet without sin. Let us therefore come boldly unto the throne of grace, that we may obtain mercy, and find grace to help in time of need. *Heb. iv. 15, 16.* Finally, be ye all of one mind, having compassion one of another: love as brethren, be pitiful, be courteous. *1 Pet. iii. 8.*

Touched their eyes.] See chap. ix. 29. He took him (the deaf man) aside from the multitude, and put his fingers into his ears, and he spit, and touched his tongue: and said unto him, Ephphatha, that is, Be opened. *Mar. vii. 33.* Suffer ye thus far (said Jesus, when one of his disciples smote a servant of the High Priest and cut off his right ear), and he touched his ear, and healed him. *Lu. xxii. 51.* When he had thus spoken (saying, I am the light of the world), he spat on the ground, and made clay of the spittle, and he anointed the eyes of the blind man with the clay, and said unto him, Go, wash in the pool Siloam (which is, by interpretation, Sent.) He went his way, therefore, and washed, and came seeing. *John ix. 6, 7.*

And they followed him.] See chap. viii. 15. Before I was afflicted I went astray; but now have I kept thy word. *Psa. cxix. 67.* The law of thy mouth is better unto me than thousands of gold and silver. *Psa. cxix. 72.* And immediately he (the blind man of Jericho) received his sight, and followed him, glorifying God. *Lu. xviii. 43.* My sheep hear my voice, and I know them, and they follow me. *John x. 27.* I send thee (said Christ to Paul) to open "their" ("the Gentiles") eyes, and to turn them from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and inheritance among them which are sanctified by faith that is in me. *Ac. xxvi. 18.* Follow thou me. *John xxi. 22.*

CHAPTER XXI.

1 AND when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two disciples, Saying unto them, Go into the village over against you, and straightway ye shall find an ass tied, and a colt with her: loose them, and bring them unto me. And if any man say ought unto you, ye shall say, The Lord hath need of them; and straight-

CHAP. XXI.—1 *When they drew nigh, &c.*

And when they came nigh to Jerusalem, unto Bethphage and Bethany, at the mount of Olives, he sendeth forth two of his disciples. *Mar. xi. 1.* And when he had "thus" spoken, ("the parable of the nobleman who left his money with his servants") he went before, ascending up to Jerusalem. And it came to pass when he was come nigh to Bethphage and Bethany in the mount, called the mount of Olives, he sent two of his disciples. *Lu. xix. 28, 29.*

[*The mount of Olives.*] And as he sat upon the mount of Olives, the disciples came unto him privately, saying, Tell us when shall these things (the coming of the Son of man, &c.) be? *Mat. xxiv. 3.* And when they had sung an hymn (after the institution of the Lord's Supper), they went out into the mount of Olives. *Mat. xxvi. 30.* And his feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east, and the mount of Olives shall cleave in the midst thereof, toward the east and toward the west, and there shall be a very great valley; and half of the mountain shall remove toward the north, and half of it toward the south. *Zec. xiv. 4.* And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of disciples began to rejoice, and praise God with a loud voice for all the mighty works that they had seen. *Lu. xix. 37.* And in the day-time he was teaching in the temple; and at night he went out and abode in the mount that is called the mount of Olives. *Lu. xxi. 37.* Jesus went unto the mount of Olives. *John viii. 1.* Then (when a cloud had received Jesus out of the Apostles' sight) returned they unto Jerusalem from the mount called Olivet, which is from Jerusalem a sabbath-day's journey. *Ac. i. 12.*

2 *Goin to the village, &c.* Go into the city to such a man (said Jesus before the last Supper), and say unto him, The Master saith, My time is at hand, I will keep the Passover at thy house with my disciples. *Mat. xxvi. 18.* Go your way into the village, over against you, and as soon as ye be entered into it, ye shall find a colt tied, whereon never man sat; loose him and bring him. And if any man say unto you, Why do ye this? say ye that the Lord hath need of him, and straightway he

will send him hither. *Mar. xi. 2, 3.* Go ye into the city, and there shall meet you a man bearing a pitcher of water, follow him; and wheresoever he shall go in, say ye to the good man of the house, The Master saith, Where is the guest chamber, where I shall eat the Passover with my disciples? And he will shew you a large upper room, furnished and prepared, there make ready for us. And his disciples went forth and came into the city, and found as he had said unto them: and they made ready the Passover. *Mar. xiv. 13-16.* Go ye into the village over against you, in the which at your entering you shall find a colt tied, whereon yet never man sat; loose him and bring him hither. And if any man ask you, Why do ye loose him? thus shall ye say unto him, Because the Lord hath need of him. And they that were sent went their way, and found even as he had said unto them. *Lu. xix. 30, 31, 32.* His (Jesus) mother saith unto the servants (at the marriage in Cana of Galilee), Whatsoever he saith unto you do it. And there were set there six water-pots of stone, after the manner of the purifying of the Jews, containing two or three skins a piece. Jesus saith unto them, Fill the water-pots with water; and they filled them up to the brim. And he saith unto them, Draw out now, and bear to the governor of the hall. And they bare it. *John ii. 5-8.*

3 *The Lord hath need of them.* Who said (said David), and what is my people, that should be able to offer so willingly after this sort? for all things come of thee, and of thine own have we given thee; for we are strangers before thee, and sojourners, as were all our fathers. Our days on the earth are as a shadow, and there is none abiding. O Lord our God, all this store that we have prepared to build thee an house for thine holy name cometh of thine hand, and is all thine own. *1 Ch. xxix. 14, 15, 16.* The earth is the Lord's and the fulness thereof, the world and they that dwell therein. *Psa. xxiv. 1.* The beast of the forest is mine (said David) and the cattle upon a thousand hills: the fowls of the mountains, and the field are mine. *Psa. l. 11* is mine and the gold is mine, of hosts; the glory of this is he greater than of the former

way he will send them. All this was done, that it might be 4 fulfilled which was spoken by the prophet, saying, Tell ye the 5 daughter of Sion, Behold, thy King cometh unto thee, meek, and

of hosts, and in this place will I give peace, saith the Lord of hosts. *Hag.* ii. 8, 9. The Father loveth the Son, and hath given all things into his hand. *John* iii. 35. Glorify thy Son (said Jesus to the Father), that thy Son also may glorify thee, as thou hast given him power over all flesh, that he should give eternal life to as many as thou hast given him. *John* xvii. 1, 2. God that made the world, and all things therein, seeing that he is Lord of heaven and earth, dwelleth not in temples made with hands, neither is worshipped with men's hands, as though he needed any thing, seeing he giveth to all, life, and breath, and all things. *Ac.* xvii. 24, 25. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co.* viii. 9.

And straightway he will send them.] And Saul also went home to Gibeath, and there went with him a band of men whose hearts God had touched (to choose him king). *1 Sa.* x. 26. Arise (said the word of the Lord to Elijah), get thee to Zarephath, which belongeth to Zidon, and dwell there. Behold, I have commanded a widow woman there to sustain thee. *1 Ki.* xvii. 9. In the first year of Cyrus, King of Persia, the Lord stirred up the spirit of Cyrus, king of Persia, that he made a proclamation, saying, he (God) hath charged me to build him an house in Jerusalem, which is in Judah. Then rose up the chief of the fathers of Judah and Benjamin, and the priests and the Levites, with all them whose spirit God had raised, to go up to build the house of the Lord which is in Jerusalem. *Ezr.* i. 1. 5. Blessed be the Lord God of our Fathers, which hath put such a thing as this in the king's heart, to beautify the house of the Lord which is in Jerusalem. *Ezr.* vii. 27. Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia, how that in a great trial of affliction, the abundance of their joy and their deep poverty abounded unto the riches of their liberality. *2 Co.* viii. 1, 2. Thanks be to God, which put the same earnest care into the heart of Titus for you. *2 Co.* viii. 16. Every good gift and every perfect gift is from above, and cometh down from the Father of lights, with whom is no variableness; neither shadow of turning. *Ja.* i. 17.

4 This was done.] See chap. i. 22. All this was done (Christ being betrayed, &c.) that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. *Mat.* xxvi. 56. These things were done (the soldiers not breaking Jesus' legs) that

the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced. *John* xix. 36, 37. *Zec.* xii. 10. *Ex.* xii. 46. *Nu.* ix. 12.

Saying.] Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. *Zec.* ix. 9. Fear not, daughter of Zion: behold, thy King cometh, sitting on an ass's colt. *John* xii. 15.

5 The daughter of Sion, &c.] That I may shew forth all thy praise in the gates of the daughter of Zion (have mercy upon me, O Lord): I will rejoice in thy salvation. *Ps.* ix. 14. Cry out and shout, thou inhabitant of Zion; for great is the Holy One of Israel in the midst of thee. *Is.* xii. 6. O Zion, that bringest good tidings, get thee up into the high mountain. O Jerusalem, that bringest good tidings, lift up thy voice with strength; lift it up, be not afraid; say unto the cities of Judah, Behold your God! *Is.* xl. 9. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. *Is.* lxii. 11. Sing O daughter of Zion; shout, O Israel; be glad and rejoice with all the heart, O daughter of Jerusalem. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. *Zep.* iii. 14, 15. They (the disciples) went their way, and found the colt tied by the door without in a place where two ways met; and they loose him. And certain of them that stood there said unto them, What do ye, loosing the colt? And they said unto them even as Jesus had commanded; and they let them go. And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. And many spread their garments in the way; and others cut down branches off the trees, and strawed them in the way. And they that went before, and they that followed, cried, saying, Hosanna! Blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord: Hosanna in the highest. *Mar.* xi. 4—10.

Thy King cometh unto thee.] See chap. ii. 2. 6. The sceptre shall not depart from Judah, nor a lawgiver from between his feet, until Shiloh come; and unto him shall the gathering of the people be. *Ge.* xlix. 10. Out of Jacob shall come he that shall have dominion, and shall destroy him that remaineth of the

6 sitting upon an ass, and a colt the foal of an ass. And the city.

Nu. xxiv. 19. I will declare the decree: the Lord hath said unto me, Thou art my Son; this day have I begotten thee. Ask of me and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. Be wise now, therefore, O ye kings: be instructed, ye judges of the earth. Serve the Lord with fear, and rejoice with trembling. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. *Ps. ii. 7-12.* My heart is inditing of a good matter, I speak of the things which I have made touching the king. Thou art fairer than the children of men; grace is poured into thy lips: therefore God hath blessed thee for ever. Gird thy sword upon thy thigh, O thou most mighty, with thy glory and thy majesty. And in thy majesty ride prosperously; and thy right hand shall teach thee terrible things. Thy throne, O God, is for ever and ever: the sceptre of thy kingdom is a right sceptre. Thou lovest righteousness, and hatest wickedness: therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. I will make thy name to be remembered in all generations; therefore shall the people praise thee for ever. *Ps. xlv. 1-4, 6, 7, 17.* Give the king thy judgments, O God, and thy righteousness unto the king's son. He shall judge thy people with righteousness, and thy poor with judgment. In his days shall the righteous flourish. He shall have dominion also from sea to sea: all kings shall fall down before him, all nations shall serve him. He shall spare the poor and needy, and shall save the souls of the needy. He shall redeem their soul from deceit and violence: and precious shall their blood be in his sight. His name shall endure for ever: his name shall be continued as long as the sun, and men shall be blessed in him; all nations shall call him blessed: and let the whole earth be filled with his glory; Amen, and Amen. *Ps. lxxii. 1-19.* The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion; rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power, in the beauties of holiness from the womb of the morning: thou hast the dew of thy youth. The Lord hath sworn and will not repent, Thou art a priest for ever after the order of Melchizedek. *Ps. cx. 1-4.* In his days (of the righteous Branch) Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, the Lord our Righteousness. *Jer. xxiii. 6.* I the Lord will be their

God (of his flock), and my servant David a prince among them: I the Lord have spoken. *Ez. xxxiv. 24.* David my servant shall be king over them, and they all shall have one shepherd: they shall also walk in my judgments, and observe my statutes, and do them. *Ez. xxxvii. 24.* In the days of these kings (shadowed in Nebuchadnezzar's dream) shall the God of heaven set up a kingdom which shall never be destroyed: and the kingdom shall not be left to other people, but it shall break in pieces and consume all those kingdoms: and it shall stand for ever. *Da. ii. 44, 45.* I saw in the night visions (said Daniel), and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And they gave him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him: his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed. *Da. vii. 13, 14.* Thou, Bebelshem Ephratiah, though thou be little among the thousands of Judah, yet out of thee shall he come forth unto me that is to be ruler in Israel; whose goings forth have been from of old, from everlasting. *Mt. v. 2.* He speaketh the Lord of hosts, saying, Behold, the man whose name is the Branch; and he shall grow up out of his place, and he shall build the temple of the Lord: even he shall build the temple of the Lord; and he shall bear the glory, and shall sit and rule upon the throne: and he shall be a priest upon the throne: and the counsel of peace shall be between them both. *Zec. vi. 12, 13.* Thus saith unto "them" ("the Jews"), Shall I crucify your king? The chief priests answered, We have no king but Caesar. And Pilate wrote a title and put it on the cross, and the writing was, JESUS OF NAZARETH, THE KING OF THE JEWS. Then said the chief priests of the Jews to Pilate, Write, We are the King of the Jews; but that he said, the King of the Jews. Pilate answered, What have I written I have written. *John xix. 15-22.* [See chap. ii. 29; xii. 13, 24.] nothing be done through strife, or violence, but in lowliness of mind let each one love other better than themselves. Look not every man on his own things, but every man on the things of others. *Phi. ii. 2, 4.*

Sitting upon an ass.] But "be," "the king," said the Lord to the Israelites by

ciples went, and did as Jesus commanded them, And brought the 7
 ass, and the colt, and put on them their clothes, and they set him
 thereon. And a very great multitude spread their garments in the 8
 way; others cut down branches from the trees, and strawed them
 in the way. And the multitudes that went before, and that fol- 9
 lowed, cried, saying, Hosanna to the Son of David: Blessed is

shall not multiply horses to himself, nor cause the people to return to Egypt to the end that he should multiply horses: forasmuch as the Lord hath said unto you, Ye shall henceforth return no more that way. *De. xvii. 16.* "Speak, ye" ("governors of Israel") that ride on white asses; ye that sit in judgment, and walk by the way. *Ju. v. 10.* And "he" ("Abdon" who judged Israel) had forty sons, and thirty nephews, that rode on three score and ten ass-colts. *Ju. xii. 14.* And the king (*David*) said unto Ziba (*the servant of Mephibosheth*), What meanest thou by these (two asses saddled, and upon them bread, raisins, summer-fruits, and wine)? And Ziba said, The asses be for the king's household to ride on, &c. &c. *2 Sa. xvi. 2.* The king (*David*) also said unto them (*Zadok the priest, and Nathan the prophet, and Benaiah the Son of Jehoiada*), Take with you the servants of your Lord, and cause Solomon, my son, to ride upon mine own mule; and bring him down to Gihon. *1 Ki. i. 33.* And they brought every man his present (*to Solomon*), vessels of silver, and vessels of gold, and garments, and armour, and spices, horses, and mules, a rate year by year: and Solomon gathered together chariots and horsemen. *1 Ki. x. 25, 26.* I will have mercy upon the House of Judah, and will save them by the Lord their God; and will not save them by bow, nor by sword, nor by battle, by horses, nor by horsemen. *Ho. i. 7.* It shall come to pass, in that day, saith the Lord, That I will cut off thy horses out of the midst of thee; and I will destroy thy chariots. *Mal. v. 10.* I will cut off the chariot from Ephraim, and the horse from Jerusalem. *Zec. ix. 10.*

6 And did as Jesus commanded.] Thus did Noah, according to all that God commanded him; so did he. *Ge. vi. 22.* So Abram departed, as the Lord had spoken unto him (*to go to a strange land from Haran*). *Ge. xii. 4.* And Moses did look upon all the work (*of the tabernacle*), and, behold, they had done it as the Lord had commanded; even so had they done it: and Moses blessed them. *Ex. xxxix. 43.* Thus did Moses according to all that the Lord commanded him; so did he. *Ex. xl. 16.* It repenteth me (*said God*), That I have set up Saul to be king; for he is turned back from following me, and hath not performed my commandments. And it grieved Samuel: and he cried unto the Lord all night. *1 Sa. xv. 11.* Ye are my friends

(*said Jesus*), If ye do whatsoever I command you. *John xv. 14.*

7 Brought the ass.] And they brought the colt to Jesus, and cast their garments on him; and he sat upon him. *Mar. xi. 7.* And they brought him to Jesus; and they cast their garments upon the colt; and they set Jesus thereon. *Lu. xix. 35.*

Put on them their clothes.] Then (*when they heard that Jehu was anointed king*) they hastened, and took every man his garment, and put it under him on the top of the stairs, and blew with trumpets, saying, Jehu is king. *2 Ki. ix. 13.*

8 Others cut down branches, &c.] Ye shall take you on the first day (*of the feast of tabernacles*) the boughs of goodly trees, branches of palm trees, and the boughs of thick trees, and willows of the brook: and ye shall rejoice before the Lord your God seven days. *Le. xxiii. 40.* Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem; took branches of palm trees, and went forth to meet him, and cried, Hosanna! blessed is the King of Israel that cometh in the name of the Lord. *John xii. 13.*

9 Hosanna to the Son of David.] See verse 15. This is the day which the Lord hath made; we will rejoice and be glad in it. Save now, I beseech thee, O Lord; O Lord, I beseech thee, send now prosperity. Blessed be he that cometh in the name of the Lord; we have blessed you out of the house of the Lord. *Ps. cxviii. 24, 25, 26.* And they that went before (*Jesus*), and they that followed, cried, saying, Hosanna; blessed is he that cometh in the name of the Lord. Blessed be the kingdom of our father David, that cometh in the name of the Lord; Hosanna in the highest. *Mar. xi. 9, 10.*

Blessed is he that cometh, &c.] I say unto you (*said Jesus to the people of Jerusalem*), Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord. *Mat. xxiii. 39.* And when he was come nigh, even now at the descent of the mount of Olives, the whole multitude of the disciples began to rejoice, and praise God with a loud voice, for all the mighty works that they had seen; saying, Blessed be the King that cometh in the name of the Lord; peace in heaven, and glory in the highest. *Lu. xix. 37, 38.* Much people that were come to the feast, when they heard that Jesus was coming to Jerusalem, took branches of palm-trees,

he that cometh in the name of the Lord; Hosanna in the highest.
 10 And when he was come into Jerusalem, all the city was moved,
 11 saying, Who is this? And the multitude said, This is Jesus the
 12 prophet of Nazareth of Galilee. And Jesus went into the temple

and went forth to meet him, and cried, Hosanna! blessed is the King of Israel that cometh in the name of the Lord. And Jesus, when he had found a young ass, sat thereon: as it is written, Fear not, daughter of Zion; behold, thy King cometh, sitting on an ass's colt. *John xii. 12-15.*

In the highest. Glory to God in the highest, and on earth peace, good will toward men. *Lu. ii. 14.*

10 *All the city was moved.* See chap. ii. 3. So "they two" ("Naomi and Ruth") went until they came to Bethlehem: and it came to pass when they were come to Bethlehem, that all the city was moved about them; and they said, Is this Naomi? *Ru. i. 19.* And Samuel did that which the Lord spake, and came to Bethlehem (seeking the house of Jesse); and the elders of the town trembled at his coming, and said, Comest thou peaceably? *1 Sa. xvi. 4.* These things (which were written by Zechariah, saying, Behold thy King cometh sitting on an ass's colt) understood not his disciples at the first; but, when Jesus was glorified, then remembered they that these things were written of him, and that they had done these things unto him. The people, therefore, that was with him, when he called Lazarus out of his grave, and raised him from the dead, bare record. For this cause the people also met him; for that they heard that he had done this miracle. The Pharisees, therefore, said among themselves, Perceive ye how ye prevail nothing? Behold the world is gone after him. *John xii. 16-19.*

Who is this? Who is this that cometh out of the wilderness like pillars of smoke, perfumed with myrrh and frankincense, with all powders of the merchant? *Can. iii. 6.* Who is this that cometh from Edom with dyed garments from Bozrah? this that is glorious in his apparel, travelling in the greatness of his strength? I that speak in righteousness, mighty to save. *Is. lxiii. 1.* And the Scribes and the Pharisees began to reason, saying, Who is this which speaketh blasphemies? Who can forgive sins but God alone? *Lu. v. 21.* And they that sat at meat with him began to say, within themselves, Who is this that forgiveth sins also? *Lu. vii. 49.* Herod said, John have I beheaded: but who is this of whom I hear such things? And he desired to see him. *Lu. ix. 9.* Tell us (said the chief priests and Scribes), by what authority doest thou these things? or who is he that gave thee this authority. *Lu. xx. 2.* What sign shewest thou unto us, seeing that thou doest these things? *John ii. 18.* Who

art thou, Lord (said Saul)? And the Lord said, I am Jesus whom thou persecutest. *Ac. ix. 5.*

11 *This is Jesus the prophet, &c.* See chap. xvi. 13, 14. The Lord thy God will raise up unto thee a prophet from the midst of thee, of thy brethren, like unto me; unto him ye shall hearken. And the Lord said unto me (said Moses), They have well spoken that which they have spoken; I will raise them up a prophet from among their brethren, like unto thee, and will put my words into his mouth; and he shall speak unto them all that I command him. And it shall come to pass, that whosoever will not hearken unto my words which he shall speak in my name, I will require it of him. *De. xviii. 15-19.* And there came a fear on all (when he raised to life the widow's son at Nain), and they glorified God, saying, That a great prophet is risen up among us; and that God hath visited his people. *Lu. vii. 16.* Many of the people, when they heard "this saying" ("I shall flow rivers of living water"), said, Of a truth this is the prophet. *John vii. 40.* They say unto the blind man again (whom Jesus healed), What sayest thou of him, that he hath opened thine eyes? He said, He is a prophet. *John ix. 17.* For Moses truly said unto the fathers, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear in all things whatsoever he shall say unto you. And it shall come to pass, that every soul which will not hear that prophet, shall be destroyed from among the people. *Ac. iii. 22, 23.* This is that Moses which said unto the children of Israel, A prophet shall the Lord your God raise up unto you, of your brethren, like unto me; him shall ye hear. *Ac. vii. 37.*

Of Nazareth of Galilee. See chap. ii. 23. We have found him (said Philip to Nathanael) of whom Moses in the law and the prophets did write, Jesus of Nazareth, the Son of Joseph. And Nathanael said unto him, Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. Jesus saw Nathanael coming to him, and saith of him, Behold an Israelite indeed, in whom is no guile. *John i. 45, 46, 47.* Those men, when they had seen the miracle that Jesus did (feeding five thousand with five loaves and two fishes), said, This is of a truth that prophet that should come into the world. *John vi. 14.*

12 *Went into the temple of God.* Behold I will send my messenger, and he shall prepare the way before me: and the Lord whom ye seek shall suddenly come to his temple, even the messenger of the covenant whom ye

of God, and cast out all them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves, And said unto them, It is written, My house

delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? And who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. *Mal. iii. 1, 2.* And Jesus entered into Jerusalem, and into the temple: and when he had looked round about upon all things, and now the eventide was come, he went out unto Bethany with the twelve. *Mar. xi. 11.*

And cast out all them that sold, &c.] And they came to Jerusalem; and Jesus went into the temple, and began to cast out them that sold and bought in the temple, and overthrew the tables of the money-changers, and the seats of them that sold doves. *Mar. xi. 15.* And he went into the temple, and began to cast out them that sold therein, and them that bought; saying unto them, It is written, My house is the house of prayer; but ye have made it a den of thieves. *Luk. xix. 45, 46.* And (Jesus) found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting: and when he had made a scourge of small cords, he drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables: and said unto them that sold doves, Take these things hence; make not my Father's house an house of merchandise. And his disciples remembered that it was written, The zeal of thine house hath eaten me up. *John ii. 14-17.* See *pre. com.*

Money-changers.] And if the way be too long for thee (to eat the tithe of thy corn, &c. in the place which he shall choose to place his name there), so that thou art not able to carry it; or if the place be too far from thee, which the Lord thy God shall choose to set his name there, when the Lord thy God hath blessed thee; then shalt thou turn it into money, and bind up the money in thine hand, and shalt go unto the place which the Lord thy God shall choose. And thou shalt bestow that money for whatsoever thy soul lusteth after, for oxen or for sheep, or for wine, or for strong drink, or for whatsoever thy soul desireth; and thou shalt eat there before the Lord thy God, and thou shalt rejoice, thou and thine household. *De. xiv. 24, 25, 26.*

Doves.] And if the burnt sacrifice for his offering to the Lord be of fowls; then he shall bring his offering of turtle doves, or of young pigeons. *Le. i. 14.* And if "he" ("who brings a trespass-offering"), be not able to bring a lamb, then he shall bring for his trespass, which he hath committed, two turtle doves, or two young pigeons, unto the Lord; one for a sin-offering, and the other for a

burnt-offering. But if he be not able to bring two turtle doves, or two young pigeons, then he that sinned shall bring for his offering the tenth part of an ephah of fine flour for a sin-offering: he shall put no oil upon it, neither shall he put any frankincense thereon; for it is a sin-offering. *Le. v. 7-11.* When the days of "her" ("the woman's") purifying are fulfilled, for a son, or for a daughter, she shall bring a lamb of the first year for a burnt-offering, and a young pigeon, or a turtle dove for a sin-offering, unto the door of the tabernacle of the congregation, unto the priest: and if she be not able to bring a lamb, then she shall bring two turtles, or two young pigeons; the one for the burnt-offering, and the other for a sin-offering: and the priest shall make an atonement for her, and she shall be clean. *Le. xii. 6, 8.* And if he (the leper, in his sacrifices for his cleansing) be poor, he shall take one lamb for a trespass-offering, and one tenth-deal of fine flour mingled with oil for a meat-offering, and a log of oil; and two turtle doves, or two young pigeons, such as he is able to get; and the one shall be a sin-offering and the other a burnt-offering. And he shall offer one of the turtle doves, or of the young pigeons, such as he can get. *Le. xiv. 21, 22, 30.* On the eighth day he (who is cleansed of his issue) shall take to him two turtle doves, or two young pigeons, and come before the Lord unto the door of the tabernacle of the congregation, and give them unto the priest: and on the eighth day she (who hath been cleansed of her issue) shall take unto her two turtles or two young pigeons, and bring them unto the priest, to the door of the tabernacle of the congregation. *Le. xv. 14, 29.* And when the days of her (Mary's) purification, according to the law of Moses, were accomplished, they brought "him" ("Jesus") to Jerusalem, to present him to the Lord; and to offer a sacrifice according to that which is said in the law of the Lord, A pair of turtle doves, or two young pigeons. *Luk. ii. 22, 24.*

13 It is written.] See *chap. ii. 5.* This cometh to pass (that the world hated Jesus and his disciples), that the word might be fulfilled that is written in their law, They hated me without a cause. *John xv. 25.*

My house shall be called.] Thy testimonies are very sure: holiness becometh thine house, O Lord for ever. *Ps. xciii. 5.* Every one that keepeth the sabbath from polluting it, and taketh hold of my covenant, even them will I bring to my holy mountain, and make them joyful in my house of prayer: their burnt-offerings and their sacrifices shall be accepted upon mine altar, for mine house

shall be called the house of prayer; but ye have made it a den of
 14 thieves. And the blind and the lame came to him in the temple;
 15 and he healed them. And when the chief priests and Scribes saw
 the wonderful things that he did, and the children crying in the
 temple, and saying, Hosanna to the Son of David; they were sore
 16 displeased, And said unto him, Hearest thou what these say?

shall be called an house of prayer for all people. *Is. lvi. 7.*

Ye have made it a den of thieves.] Is this house which is called by my name become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. *Je. vii. 11.* Is it not written, My house shall be called of all nations, the house of prayer? But ye have made it a den of thieves. *Mar. xi. 17.* It is written, My house is the house of prayer, but ye have made it a den of thieves. *Lu. xix. 46.*

14 The blind, &c.] See chap. ix. 35; xi. 4, 5. The eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. *Is. xxxv. 5.* Peter and John went up together into the temple at the hour of prayer, being the ninth hour. And a certain man, lame from his mother's womb, was carried, whom they laid daily at the gate of the temple which is called Beautiful, to ask alms of them that entered into the temple; who, seeing Peter and John about to go into the temple, asked an alms. And Peter fastening his eyes upon him with John, said, Look on us. And he gave heed unto them, expecting to receive something of them. Then Peter said, Silver and gold have I none, but such as I have give I thee. In the name of Jesus Christ of Nazareth, rise up and walk. And he took him by the right hand, and lifted him up, and immediately his feet and ancle-bones received strength. And he, leaping up, stood and walked, and entered with them into the temple, walking, and leaping, and praising God. And all the people saw him walking and praising God. *Ac. iii. 1-9.* That word, I say, ye know, how God anointed Jesus of Nazareth with the Holy Ghost and with power; who went about doing good, and healing all that were oppressed of the devil, for God was with him. *Ac. x. 38.*

15 When the chief priests, &c.] See verse 23. Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas. Now the chief priests and elders, and all the council, sought false witnesses against Jesus, to put him to death. *Mat. xxvi. 3. 59.* When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. But the chief priests and elders persuaded the multitude that they should ask Barabbas, and destroy Jesus. *Mat. xxvii. 1. 20.* Lord, when thy hand is lifted up, they

will not see; but they shall see and be ashamed, for their envy at the people; yea, the fire of thine enemies shall devour them. *Is. xxvi. 11.* And the Scribes and chief priests heard "it" ("that Jesus cast out them that bought and sold in the temple"), and sought how they might destroy him; but they feared him, because the people were astonished at his doctrine. *Mar. xi. 18.* And some of the Pharisees from among the multitude said unto him ("Jesus"), Master, rebuke thy disciples. And he answered and said unto them, I tell you, that if these should hold their peace, the stones would immediately cry out. *Lu. xix. 39, 40.* On one of those days as he taught the people in the temple, the chief priests and the Scribes came upon him with the elders. *Lu. xx. 1.* And the chief priests and Scribes sought how they might kill him, for they feared the people. And as soon as it was day, the elders of the people, and the chief priests, and the Scribes, came together, and led him (*Jesus*) into their council. *Lu. xxii. 2. 66.* Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him; and the Romans shall come and take away both our place and nation. And one of them, named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. *John xi. 47, 48, 49.* Now both the chief priests and Pharisees had given a commandment, that if any man knew where he were, he should shew it, that they might take him. *John xi. 57.* The Pharisees therefore said among themselves, Perceive ye how ye prevail nothing? Behold, the world is gone after him. *John xii. 19.*

Hosanna to the Son of David.] See *vern 9. chap. xxii. 42.* Hath not the Scripture said, that Christ cometh of the seed of David, and out of the town of Bethlehem, where David was? *John vii. 42.*

They were sore displeased.] But it displeased Jonah exceedingly (at God's mercy to the Ninevites), and he was very angry. *Jon. iv. 1.*

16 Hearest thou what these say?] See verse 15. What shall we do to these men (*said the Jewish council*)? for that indeed a notable miracle hath been done by them (*Peter and John*) is manifest to all them that dwell in Jerusalem, and we cannot deny it.

us saith unto them, Yea; have ye never read, Out of the
of babes and sucklings thou hast perfected praise? And 17
hem, and went out of the city into Bethany; and he lodged
Now in the morning as he returned into the city, he 18
d. And when he saw a fig-tree in the way, he came to 19
found nothing thereon, but leaves only, and said unto it,

spread no further among the peo-
straitly threaten them, that they
ceforth to no man in this name.
called them, and commanded them
k at all, nor teach in the name of
iv. 16, 17, 18.

never read, &c.] See chap. xii. 3;
s touching the resurrection of the
ye not read that which was spoken
by God? Mat. xxii. 31. Have ye
what David did when he had
was an hungred, he and they that
him? Mar. ii. 25.

he mouth of babes, &c.] See chap.
at of the mouth of babes and suck-
thou ordained strength, because of
nies, that thou mightest still the
avenger. Ps. viii. 2.

left them.] See chap. xvi. 4. Be
acted, O Jerusalem, lest my soul
a thee; lest I make thee desolate,
t inhabited. Je. vi. 8. Though
up their children, yet will I be-
that there shall not be a man left;

also to them when I depart from
ix. 12. Jesus withdrew himself
disciples to the sea; and a great
from Galilee followed him, and from
Mar. iii. 7. Then (when Jesus had
sils into the herd of swine) the whole
of the country of the Gadarenes
ut besought him to depart from
they were taken with great fear;
nt up into the ship, and returned
Now the man out of whom the
e departed besought him that he
with him; but Jesus sent him away.
38.

] And Jesus entered into Jeru-
l into the temple; and when he
round about upon all things, and
entide was come, he went out unto
ith the twelve. And when even
he went out of the city. Mar.

Now it came to pass as they
he entered into a certain village,
in woman named Martha received
er house. Lu. x. 38. Now a cer-
as sick, named Lazarus of Bethany,
of Mary and her sister Martha.
ny was nigh unto Jerusalem, about
ongs off. John xi. 1. 18. Then
days before the passover, came to
here Lazarus was, which had been
to he raised from the dead. There
him a supper, and Martha served;

but Lazarus was one of them that sat at the
table with him. Then took Mary a pound
of ointment of spikenard, very costly, and
anointed the feet of Jesus, and wiped his feet
with her hair; and the house was filled with
the odour of the ointment. John xii. 1, 2, 3.

18 In the morning, &c.] And on the mor-
row when they were come from Bethany, he
was hungry; and seeing a fig-tree afar off,
having leaves, he came, if haply he might
find any thing thereon; and when he came
to it, he found nothing but leaves, for the
time of figs was not yet. Mar. xi. 12, 13.

He hungered.] See chap. iv. 2; xii. 1.
Jesus being full of the Holy Ghost, returned
from Jordan, and was led by the Spirit into
the wilderness, being forty days tempted of
the devil. And in those days he did eat
nothing; and when they were ended he after-
ward hungered. Lu. iv. 1, 2. We have not
an high priest which cannot be touched with
the feeling of our infirmities, but was in all
points tempted like as we are, yet without sin.
He. iv. 15.

19 And found nothing thereon.] When
thou vowest a vow unto God, defer not to pay
it, for he hath no pleasure in fools; pay that
which thou hast vowed. Better is it that thou
shouldest not vow, than that thou shouldest
vow and not pay. Ec. v. 4, 5. Now also the
axe is laid unto the root of the trees; every
tree therefore that bringeth not forth good
fruit, is hewn down and cast into the fire.
Lu. iii. 9. He spake also this parable; A
certain man had a fig-tree planted in his
vineyard, and he came and sought fruit
thereon, and found none. Then said he unto
the dresser of his vineyard, Behold, these
three years I come seeking fruit on this fig-
tree, and find none. Cut it down; why cum-
bereth it the ground? And he answering,
said unto him, Lord, let it alone this year
also, till I shall dig about it and dung it; and
if it bear fruit, well; and if not, then after
that thou shalt cut it down. Lu. xiii. 6-9.
Every branch in me that beareth not fruit he
taketh away; and every branch that beareth
fruit, he purgeth it that it may bring forth
more fruit. If a man abide not in me, he is
cast forth as a branch, and is withered, and
men gather them, and cast them into the fire,
and they are burned. John xv. 2, 6. In the
last days perilous times shall come; for men
shall be lovers of their own selves, having a
form of godliness, but denying the power
thereof; from such turn away. 2 Ti. iii. 6.

- Let no fruit grow on thee henceforward for ever. And presently
 20 the fig-tree withered away. And when the disciples saw it, they
 marvelled, saying, How soon is the fig-tree withered away!
 21 Jesus answered and said unto them, Verily I say unto you, If ye
 have faith, and doubt not, ye shall not only do this *which is done*
 to the fig-tree, but also if ye shall say unto this mountain, Be
 thou removed, and be thou cast into the sea; it shall be done.
 22 And all things, whatsoever ye shall ask in prayer, believing, ye
 23 shall receive. And when he was come into the temple, the

Unto the pure all things are pure; but unto them that are defiled, and unbelieving, is nothing pure; but even their mind and conscience is defiled. They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. *Tit. i. 15, 16.*

Let no fruit grow on thee, &c.] And Jesus answered and said unto it (*the fig-tree*), No man eat fruit of thee hereafter for ever. *Mar. xi. 14.* If thou (*Jerusalem*) hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace; but now they are hid from thine eyes. For the days shall come upon thee, that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. *Lu. xix. 42, 43, 44.* The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God. But that which beareth thorns and briers is rejected, and is nigh unto cursing, whose end is to be burned. *He. vi. 7, 8.* If after they have escaped the pollutions of the world through the knowledge of the Lord and Saviour Jesus Christ, they are again entangled therein and overcome, the latter end is worse with them than the beginning. For it had been better for them not to have known the way of righteousness, than after they have known it to turn from the holy commandment delivered unto them. But it is happened unto them according to the true proverb, The dog is turned to his own vomit again; and the sow that was washed to her wallowing in the mire. *2 Pe. ii. 20, 21, 22.* He that is unjust, let him be unjust still; and he which is filthy, let him be filthy still; and he that is righteous, let him be righteous still; and he that is holy, let him be holy still. *Re. xxii. 11.*

The fig-tree withered away.] These (*false teachers*) are spots in your feasts of charity, when they feast with you, feeding themselves without fear; clouds they are without water, carried about of winds; trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. *Jude 12.*

20 How soon is the fig-tree withered away.] The voice (*of him that crieth in the wilderness*) said, Cry: and he said, What shall I cry! All flesh is grass, and all the goodliness thereof is as the flower of the field. The grass withereth, the flower fadeth, because the Spirit of the Lord bloweth upon it; surely the people is grass. The grass withereth, the flower fadeth, but the word of our God shall stand for ever. *Is. xl. 6, 7, 8.* In the morning as they passed by, they saw the fig-tree dried up from the roots. And Peter, calling to remembrance, saith unto him, Master, behold the fig-tree which thou cursedst is withered away. *Mar. xi. 20, 21.* Let the brother of low degree rejoice, in that he is exalted; but the rich in that he is made low: because as the flower of the grass he shall pass away. For the sun is no sooner risen with a burning heat, but it withereth the grass, and the flower thereof filleth, and the grace of the fashion of it perisheth. So also shall the rich man fade away in his ways. *Ja. i. 10, 11.*

21 If ye have faith.] See chap. xvii. 20. And (*Abraham*) being not weak in faith, he considered not his own body now dead, when he was about an hundred years old, neither yet the deadness of Sarah's womb: he staggered not at the promise of God through unbelief, but was strong in faith, giving glory to God. *Ro. iv. 19, 20.* If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not, and it shall be given him. But let him ask in faith, nothing wavering. *Ja. i. 5, 6.*

Be thou removed.] See chap. viii. 12.

22 All things, whatsoever ye shall ask, &c.] See chap. vii. 7, 11; xviii. 19. Though he (*the friend whose door was shut, and whose children were with him in bed*) will not rise and give him (*his friend who came at midnight to borrow three loaves*), because he is his friend, yet because of his importunity he will rise and give him as many as he needeth. *Lu. xi. 8.* Confess your faults one to another, and pray one for another, that ye may be healed. The effectual fervent prayer of a righteous man availeth much. *Ja. v. 16.*

23 When he was come into the temple.] As he was walking in the temple, there came to him the chief priests, and the Scribes, and the

chief priests and the elders of the people came unto him as he was teaching, and said, By what authority doest thou these things? and who gave thee this authority? And Jesus answered and said unto them, I also will ask you one thing, which if ye tell me, I in like wise will tell you by what authority I do these things. The baptism of John, whence was it? from heaven, or of men? 25 And they reasoned with themselves, saying, If we shall say, From heaven; he will say unto us, Why did ye not then believe him?

lers, and say unto him, By what authority doest thou these things? *Mar. xi. 27, 28.* He taught daily in the temple. But the chief priests, and the Scribes, and the chief of the people, sought to destroy him, and could not find what they might do, for all the people were very attentive to hear him. *Lu. xix. 48.* It came to pass, that on one of those days, as he taught the people in the temple, he preached the Gospel, the chief priests and the Scribes came upon him, with the elders, and spake unto him, saying, Tell us what authority doest thou these things? who is he that gave thee this authority? *Lu. xx. 1, 2.*

The chief priests and the elders.] Now these are the divisions of the sons of Aaron. The sons of Aaron; Nadab, and Abihu, Eleazar, and Ithamar, &c. &c. *1 Chr. xxiv. 1, 2.*

By what authority doest thou these things?] Who made thee a prince and a judge over us, *did the Hebrew to Moses?* intendest thou to kill me, as thou killedst the Egyptian? *Ex. ii. 14.* And when they had set them against him (and John) in the midst, they asked, What power, or by what name have ye done this? *Ac. iv. 7.* He that did his neighbour wrong, thrust "him" ("Moses") away, saying, Who made thee a ruler and a judge over us? *Ac. vii. 27.*

24 I also will ask you one thing.] See chap. x. Answer not a fool according to his folly, and thou also be like unto him. Answer not according to his folly, lest he be wise in his own conceit. *Pr. xxvi. 4, 5.* I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? *Lu. vi. 9.* Let your speech always be with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col. iv. 6.*

25 The baptism of John, whence was it?] *chap. iii. 1; xi. 7—15; xvii. 12, 13.* It is written in the prophets, Behold, I send my messenger before thy face which shall prepare the way before thee. The voice of one crying in the wilderness, Prepare ye the way of the Lord, make his paths straight. *Mar. i. 3.* I will also ask of you one question; I answer me, and I will tell you by what authority I do these things. The baptism of John, was it from heaven or of men? answer

me. And they reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then did ye not believe him? *Mar. xi. 29, 30, 31.* And his father, Zacharias, was filled with the Holy Ghost, and prophesied, saying, Blessed be the Lord God of Israel, for he hath visited and redeemed his people; and hath raised up an horn of salvation for us in the house of his servant David. And thou, child (John), shalt be called the prophet of the Highest; for thou shalt go before the face of the Lord to prepare his ways: to give knowledge of salvation unto his people by the remission of their sins, through the tender mercy of our God, whereby the day-spring from on high hath visited us; to give light to them that sit in darkness, and in the shadow of death, to guide our feet into the way of peace. And the child (John) grew, and waxed strong in spirit, and was in the desert till the day of his shewing unto Israel. *Lu. i. 67, 68, 69. 76—80.* Among those that are born of women there is not a greater than John the Baptist; but he that is least in the kingdom of God is greater than he. John the Baptist came neither eating bread nor drinking wine, and ye say, He hath a devil. The Son of man is come eating and drinking, and ye say, Behold, a gluttonous man, and a wine-bibber, a friend of publicans and sinners. But wisdom is justified of all her children. *Lu. vii. 28. 33, 34, 35.*

Why did ye not then believe him?] They reasoned with themselves, saying, If we shall say, From heaven; he will say, Why then believed ye him not? *Lu. xx. 5.* He that believeth on "him" ("Jesus") is not condemned; but he that believeth not is condemned already, because he hath not believed in the name of the only begotten Son of God. *John iii. 18.* Ye sent unto John (said Jesus unto the Jews), and he bare witness unto the truth. He was a burning and a shining light, and ye were willing for a season to rejoice in his light; but I have greater witness than that of John. *John v. 33, 35, 36.* How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? Do not think that I will accuse you to the Father; there is one that accuseth you, even Moses, in whom ye trust. For had ye believed Moses ye would have believed me, for he wrote of me; but if ye

26 But if we shall say, Of men; we fear the people; for all hold
27 John as a prophet. And they answered Jesus, and said, We
cannot tell. And he said unto them, Neither tell I you by what

believe not his writings, how shall ye believe my words? *John v. 44-47.* I told you (that he was the Christ), and ye believed not: the works that I do in my Father's name, they bear witness of me; but ye believe not, because ye are not of my sheep, as I said unto you. *John x. 25, 26.* But though "he" ("Jesus") had done so many miracles, yet they believed not on him. *John xii. 37.* If our heart condemn us, God is greater than our heart, and knoweth all things. *1 John iii. 20.*

26 *We fear the people.* See verse 46, and chap. xiv. 5. Of whom hast thou been afraid or feared, that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have I not held my peace, even of old, and thou fearest me not? *Is. lvii. 11.* And they (the Jews) sought to lay hold on him (Jesus) but feared the people; for they knew that he had spoken the parable (of the vineyard and wicked husbandmen) against them. *Mar. xii. 12.* And the chief priests, and the Scribes, the same hour sought to lay hands on him; and they feared the people; for they perceived that he had spoken "this parable" ("of the vineyard") against them. *Lu. xx. 19.* The chief priests and Scribes sought how they might kill him; for they feared the people. *Lu. xxii. 2.* These words spake "his" ("the blind man's") parents, because they feared the Jews: for the Jews had agreed already, that if any man did confess that he was Christ he should be put out of the synagogue. *John ix. 22.* Then (when the Jews heard that the apostles whom they had imprisoned were preaching in the temple) went the captain with the officers and brought them without violence (for they feared the people, lest they should have been stoned). *Ac. v. 26.*

For all hold John as a prophet.] Herod feared John, knowing that he was a just man, and an holy, and observed him; and when he heard him, he did many things, and heard him gladly. *Mar. vi. 20.* He was a burning and a shining light, and ye were willing for a season to rejoice in his light. *John v. 35.* And many resorted unto "him" ("Jesus") and said, John did no miracle: but all things that John spake of this man were true. And many believed on him there. *John x. 41, 42.*

27 *We cannot tell.* Let them alone, they be blind leaders of the blind; and if the blind lead the blind both shall fall into the ditch. *Mat. xv. 14.* O ye hypocrites, ye can discern the face of the sky; but can ye not discern the signs of the times? *Mat. xvi. 3.* Woe unto you, Scribes and Pharisees, hypocrites; for ye compass sea and land to make one proselyte; and when he is made, ye make him twofold more the child of hell than yourselves.

Mat. xxiii. 15. Make the heart of this people fat, and make their ears heavy, and shut their eyes; lest they see with their eyes, and hear with their ears, and understand with their heart, and convert, and be healed. *Is. vi. 10.* Whom shall he teach knowledge? And whom shall he make to understand doctrine? Them that are weaned from the milk, and drawn from the breasts. *Is. xxviii. 9.* The Lord hath poured out upon you the spirit of deep sleep, and hath closed your eyes; the prophets and your rulers, the seers, hath he covered; and the vision of all is become unto you as the words of a book that is sealed, which men deliver to one that is learned, saying, Read this, I pray thee; and he saith, I am not learned. *Is. xxix. 10, 11, 12.* Who is blind, but my servant? or deaf, as my messenger that I sent? Who is blind, as he that is perfect, and blind as the Lord's servant? Seeing many things, but thou observest not; opening the ears, but he heareth not. *Is. xlii. 19, 20.* His watchmen are blind; they are all ignorant; they are all dumb dogs, they cannot bark, sleeping, lying down, loving to slumber; yea, they are greedy dogs, which can never have enough; and they are shepherds that cannot understand; they all look to their own way, every one for his gain from his quarter. *Is. lvi. 10, 11.* Yes, the stork in the heavens knoweth her appointed times; and the turtle, and the crane, and the swallow, observe the time of their coming; but my people know not the judgment of the Lord. How do ye say, We are wise; and the law of the Lord is with us? Lo, certainly, in vain made he it; the pen of the Scribes is in vain. *Je. viii. 7, 8.* The priest's lips should keep knowledge, and they should seek the law at his mouth. For he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible and base before all the people; according as ye have not kept my ways, but have been partial in the law. *Mal. ii. 6-9.* They answered, That they could not tell whence "it" ("the baptism of John") was. And Jesus said unto them, Neither tell I you by what authority I do these things. *Lu. xx. 7, 8.* Why, herein is a marvellous thing (said the blind man), that ye know not from whence he is, and yet he hath opened mine eyes. Some of the Pharisees which were with him heard "these words" ("For judgment I am come into this world, that they which see

authority I do these things. But what think ye? *A certain man* 28 had two sons; and he came to the first, and said, Son, go work to-day in my vineyard. He answered and said, I will not: but 29 afterward he repented, and went. And he came to the second, 30

not might see; and that they which see might be made blind"), and said unto "him" ("Jesus"), Are we blind also? Jesus said unto them, If ye were blind ye should have no sin; but now ye say, We see, therefore your sin remaineth. *John ix. 30, 40, 41.* The wrath of God is revealed from heaven against all ungodliness and unrighteousness of men who hold the truth in unrighteousness. Because that which may be known of God is manifest in them; for God hath shewed it unto them. For the invisible things of him from the creation of the world are clearly seen, being understood by the things that are made, even his eternal power and Godhead; so that they are without excuse. Because that, when they knew God, they glorified him not as God, neither were thankful; but became vain in their imaginations, and their foolish heart was darkened. Professing themselves to be wise, they became fools. And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Ro. i. 18—22, 28.* If our Gospel be hid, it is hid to them that are lost. *2 Co. iv. 3.* Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness of his coming; even him whose coming is after the working of Satan, with all power, and signs, and lying wonders; and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause, God shall send them strong delusion, that they should believe a lie. *2 Th. ii. 9, 10.* See chap. xxii. 46.

28 What think ye? See chap. xvii. 25. Tell us what thinkest thou? Is it lawful to give tribute unto Caesar or not? *Mat. xxii. 17.* Those eighteen, upon whom the tower in Siloam fell, and slew them, think ye that they were sinners, above all men that dwelt in Jerusalem? I tell you, nay! but except ye repent, ye shall all likewise perish. *Lu. xiii. 4, 5.* I speak as to wise men; judge ye what I say. *1 Co. x. 15.*

A certain man had two sons. A certain man had two sons, and the younger of them said to his father, Father, give me the portion of goods that falleth to me, &c. *Lu. xv. 11, 12, &c.*

Son, go work to-day. See chap. xx. 5—7. The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. *Mar. xiii. 34.* Therefore, my beloved brethren, be ye

stedfast, unmoveable, always abounding in the work of the Lord, forasmuch as ye know, that your labour is not in vain in the Lord. *1 Co. xv. 58.*

29 I will not. See verse 31. As for the word that thou (*Jeremiah*) hast spoken unto us in the name of the Lord (*said the men, &c. whose wives had burned incense to other gods, in Pathros, in the land of Egypt*), we will not hearken unto thee. *Je. xlv. 16.* This I say, therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind; having the understanding darkened, being alienated from the life of God, through the ignorance that is in them, because of the blindness of their heart; who, being past feeling, have given themselves over unto lasciviousness, to work all uncleanness with greediness. *Ep. iv. 17—19.*

He repented. See chap. iii. 2—8. The Lord spake to Manasseh and to his people, but they would not hearken; wherefore the Lord brought upon them the captains of the host of the king of Assyria, which took Manasseh among the thorns, and bound him with fetters, and carried him to Babylon. And when he was in affliction he sought the Lord, and humbled himself greatly before the God of his fathers; and prayed unto him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem into his kingdom. *2 Ch. xxxiii. 10—13.* Wash you, make you clean, put away the evil of your doings from before mine eyes; cease to do evil; learn to do well; seek judgment; relieve the oppressed; judge the fatherless; plead for the widow. Come now, and let us reason together, saith the Lord; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be as wool; if ye be willing and obedient, ye shall eat the good of the land. *Is. i. 16—19.* Seek ye the Lord while he may be found; call ye upon him while he is near; let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him, and to our God, for he will abundantly pardon. *Is. lv. 6, 7.* Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive. Because he considereth, and turneth away from all his transgressions that he hath committed, he shall surely live, he shall not die. Yet saith the house of Israel, The way of the Lord is not equal! O house of Israel, are not my ways equal? are not your ways unequal? Therefore I will judge you,

32 dom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen *it*, repented 33 not afterward, that ye might believe him. Hear another parable:

might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Ti. i. 12—16.

32. *Came unto you in the way of righteousness.*] See chap. iii. 1—8. An highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those, the way-faring men, though fools, shall not err therein. Is. xxxv. 8. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Je. vi. 16. Bring forth, therefore (said John), fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, &c. Lu. iii. 8, 9, 11. It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. 2 Pe. ii. 21.

And ye believed him not.] See verse 25; chap. xi. 18. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Lu. vii. 29, 30. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man (said Jesus), but these things I say, that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light; but I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. John v. 33—36. As John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren (said Paul to the people of Antioch), children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled

them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre. Ac. xiii. 25—29.

Repented not afterward.] My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their own hearts' lusts and they walked in their own counsels. Ps. lxxxi. 11, 12. They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear; yea, they made their hearts as an adamant-stone, lest they should hear the law and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Zec. vii. 11, 12. The Father himself which hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape; and ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life. John v. 37—40. The servant of the Lord must not strive, but be gentle unto all men, apt to teach, patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 2 Ti. ii. 24, 25. Take heed, brethren, lest there be in any of you an evil heart of unbelief, in departing from the living God. He. iii. 12. If they (who have tasted the good word of God) shall fall away (it is impossible), to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. He. vi. 6, 7, 8. I gave her (that woman Jezebel, which calleth herself a prophetess) space to repent of her fornications, and she repented not. Re. ii. 21.

33. *Hear another parable.*] See chap. xiii. 18. Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne (said Micah the prophet), and all the host of heaven standing by him on his right hand and on his left. 1 Ki. xxii. 19. Hear the word of the Lord, ye rulers of Sodom; give ear unto the law of your God, ye people of Gomorrah. Is. i. 10. Hear ye the word of the

went not. Whether of them twain did the will of *his* father? 31 They say unto him, The first. Jesus saith unto them, Verily I say unto you, That the Publicans and the harlots go into the king-

31 *Did the will of his father.*] See chap. vii. 21. and xii. 50. As I live, saith the Lord God, I have no pleasure in the death of the wicked; but that the wicked turn from his way and live. Turn ye, turn ye from your evil ways; for why will ye die, O house of Israel? Ez. xxxiii. 11. There is joy in the presence of the angels of God over one sinner that repenteth. Lu. xv. 10. The times of this ignorance (of the Gentile nations) God winked at; but now commandeth all men every where to repent. Ac. xvii. 30. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. 2 Pe. iii. 9.

The first.] David's anger was greatly kindled against the man (who took the poor man's lamb and dressed it), and he said to Nathan, As the Lord liveth, the man that hath done this thing shall surely die; and he shall restore the lamb fourfold, because he did this thing, and because he had no pity. And Nathan said to David, Thou art the man. Thus saith the Lord God of Israel; I anointed thee king over Israel, and I delivered thee out of the hand of Saul. Wherefore hast thou despised the commandment of the Lord to do evil in his sight? 2 Sa. xii. 5, 6, 7. Thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee. Job xv. 6. Simon, I have somewhat to say unto thee (said Jesus to the Pharisee). And he saith, Master, say on. There was a certain creditor which had two debtors; the one owed him five hundred pence, and the other fifty; and when they had nothing to pay, he frankly forgave them both. Tell me, therefore, which of them will love him most? Simon answered and said, I suppose that he to whom he forgave most. Lu. vii. 40—43. Out of thine own mouth will I judge thee, thou wicked servant (said the nobleman who left money with his servants); thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow. Wherefore then gavest not thou my money into the bank, that I might receive mine own with usury? Lu. xix. 22. Now we know what thing soever the law saith, it saith to them that are under the law; that every mouth may be stopped, and all the world may become guilty before God. Ro. iii. 19.

Verily I say unto you.] See chap. v. 18; vi. 5; xviii. 3.

The publicans and harlots, &c.] See chap. ix. 9.; xx. 16. All the people that heard him, and the publicans, justified God, being baptized with the baptism of John. And, behold, a woman in the city, which was a

sinner, when she knew that Jesus sat at meat in the Pharisee's house, brought an alabaster box of ointment; and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. Now, when the Pharisee which had bidden him saw it, he spake within himself, saying, This man, if he were a prophet, would have known who and what manner of woman this is that toucheth him, for she is a sinner. And he (Jesus) turned to the woman, and said unto Simon (the Pharisee, in whose house he sat at meat), Seest thou this woman? I entered into thine house, thou gavest me no water for my feet, but she hath washed my feet with tears, and wiped them with the hairs of her head; thou gavest me no kiss, but this woman, since the time I came in, hath not ceased to kiss my feet; my head with oil thou didst not anoint, but this woman hath anointed my feet with ointment. Wherefore, I say unto thee, Her sins, which are many, are forgiven; for she loved much; but to whom little is forgiven, the same loveth little. And he said unto her, Thy sins are forgiven; thy faith hath saved thee; go in peace. Lu. vii. 29. 37—39. 44—50. Then drew near unto him all the publicans and sinners for to hear him. And the Pharisees and Scribes murmured, saying, This man receiveth sinners, and eateth with them. Lu. xv. 1, 2. Moreover, the law entered, that the offence might abound; but where sin abounded, grace did much more abound. Ro. v. 20. What shall we say then? That the Gentiles which followed not after righteousness have attained to righteousness, even the righteousness which is of faith? But Israel, which followed after the law of righteousness, hath not attained to the law of righteousness. Wherefore? Because they sought it not by faith; but, as it were, by the works of the law; for they stumbled at that stumbling-stone; as it is written, Behold, I lay in Sion a stumbling-stone and rock of offence: and whosoever believeth on him shall not be ashamed. Ro. ix. 30—33. I thank Christ Jesus our Lord (said Paul), who hath enabled me, for that he counted me faithful, putting me into the ministry, who was before a blasphemer, and a persecutor, and injurious; but I obtained mercy, because I did it ignorantly in unbelief. And the grace of our Lord was exceeding abundant, with faith and love, which is in Christ Jesus. This is a faithful saying, and worthy of all acceptation, That Christ Jesus came into the world to save sinners; of whom I am chief. Howbeit, for this cause I obtained mercy, that in me, first, Jesus Christ

32 dom of God before you. For John came unto you in the way of righteousness, and ye believed him not: but the Publicans and the harlots believed him: and ye, when ye had seen it, repented
33 not afterward, that ye might believe him. Hear another parable:

might shew forth all long-suffering, for a pattern to them which should hereafter believe on him to life everlasting. 1 Ti. i. 12—16.

32. *Came unto you in the way of righteousness.*] See chap. iii. 1—8. An highway shall be there, and a way, and it shall be called, The way of holiness; the unclean shall not pass over it, but it shall be for those, the way-faring men, though fools, shall not err therein. Is. xxxv. 8. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way; and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein. Je. vi. 16. Bring forth, therefore (said John), fruits worthy of repentance; and begin not to say within yourselves, We have Abraham to our father; for I say unto you, That God is able of these stones to raise up children unto Abraham. And now also the axe is laid unto the root of the trees; every tree therefore which bringeth not forth good fruit is hewn down and cast into the fire. He that hath two coats, let him impart to him that hath none; and he that hath meat, let him do likewise, &c. Lu. iii. 8, 9, 11. It had been better for them not to have known the way of righteousness, than after they have known it, to turn from the holy commandment delivered unto them. 2 Pe. ii. 21.

And ye believed him not.] See verse 25; chap. xi. 18. And all the people that heard him, and the publicans, justified God, being baptized with the baptism of John; but the Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of him. Lu. vii. 29, 30. Ye sent unto John, and he bare witness unto the truth. But I receive not testimony from man (said Jesus), but these things I say, that ye might be saved. He was a burning and a shining light, and ye were willing for a season to rejoice in his light; but I have greater witness than that of John; for the works which the Father hath given me to finish, the same works that I do, bear witness of me, that the Father hath sent me. John v. 33—36. As John fulfilled his course, he said, Whom think ye that I am? I am not he. But behold, there cometh one after me, whose shoes of his feet I am not worthy to loose. Men and brethren (said Paul to the people of Antioch), children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets, which are read every sabbath-day, they have fulfilled

them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree and laid him in a sepulchre. Ac. xiii. 25—28.

Repented not afterward.] My people would not hearken to my voice, and Israel would none of me; so I gave them up unto their hearts' lusts and they walked in their own counsels. Ps. lxxxi. 11, 12. They refused to hearken, and pulled away the shoulder, and stopped their ears that they should not hear; yea, they made their hearts as an adamant-stone, lest they should hear the law and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Zec. vii. 11, 12. The Father himself which hath sent me, hath borne witness of me; ye have neither heard his voice at any time, nor seen his shape; and ye have not his word abiding in you; for whom he hath sent, him ye believe not. Search the Scriptures, for in them ye think ye have eternal life, and they are they which testify of me; and ye will not come to me that ye might have life. John v. 37—40. The servant of the Lord will not strive, but be gentle unto all men, quick to teach, patient in meekness, instructing those that oppose themselves; if God peradventure will give them repentance to the acknowledging of the truth. 2 Ti. ii. 24, 25. Take heed, brethren, lest there be in any of you a heart of unbelief, in departing from the true God. He. iii. 12. If they (who have heard the good word of God) shall fall away (it is impossible), to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame. For the earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. He. vi. 6, 7, 8. I gave her (that woman Jezebel, which collecteth herself in prophetic space to repent of her fornications and she repented not. Re. ii. 21.

33. *Hear another parable.*] See chap. iii. 18. Hear thou, therefore, the word of the Lord: I saw the Lord sitting on his throne (said Micaiah the prophet), and all the host of heaven standing by him on his right hand upon his left. 1 Ki. xxii. 19. Hear the word of the Lord, ye rulers of Sodom; give ye unto the law of your God, ye people of Gomorrah. Is. i. 10. Hear ye the word of the

There was a certain householder, which planted a vineyard, and hedged it round about, and digged a wine-press in it, and built a tower, and let it out to husbandmen, and went into a far country:

Lord, O kings of Judah and inhabitants of Jerusalem: thus saith the Lord of hosts the God of Israel, Behold, I will bring evil upon this place, the which whosoever heareth, his ears shall tingle. *Je. xix. 3.* Hear the word of the Lord, ye children of Israel, for the Lord hath a controversy with the inhabitants of the land, because *there is no truth, nor mercy, nor knowledge of God in the land. Ho. iv. 1.*

There was a certain householder, which planted a vineyard.] Thou hast brought a vine out of Egypt: thou hast cast out the heathen, and planted it. Thou preparedst room before it, and didst enuse it to take deep root, and it filled the land. The hills were covered with the shadow of it, and the boughs thereof were like the goodly cedars. She sent out her boughs unto the sea, and her branches unto the river. Why hast thou then broken down her hedges, so that all they which pass by the way do pluck her? The boar out of the wood doth waste it, and the wild beast of the field doth devour it. Return, we beseech thee, O God of hosts: look down from heaven, and behold, and visit this vine; and the vineyard which thy right hand hath planted, and the branch that thou madest strong for thyself. *It is burnt with fire, it is cut down; they perish at the rebuke of thy countenance. Ps. lxxx. 8-16.* Solomon had a vineyard at Bael-hamon; he let out the vineyard unto keepers, every one for the fruit thereof was to bring a thousand pieces of silver; my vineyard which is mine is before me. Thou, O Solomon, must have a thousand, and those that keep the fruit thereof, two hundred. *Can. viii. 11, 12.* Now will I sing to my well-beloved a song of my beloved touching his vineyard. My well-beloved hath a vineyard in a very fruitful hill: and he fenced it, and gathered out the stones thereof, and planted it with the choicest vine, and built a tower in the midst of it, and made a wine-press therein. And he looked that it should bring forth grapes, and it brought forth wild grapes. And now, O inhabitants of Jerusalem, and men of Judah, judge, I pray you, betwixt me and my vineyard, what could have been done more to my vineyard that I have not done in it? Wherefore, when I looked that it should bring forth grapes, brought it forth wild grapes? *Ia. v. 1-4.* I had planted thee a noble vine (saith the Lord to Jerusalem), wholly a right seed; how then art thou turned into the degenerate plant of a strange vine unto me? *Je. ii. 21.* And he (Jesus) began to speak unto them by parables. A certain man planted a vineyard, and set an hedge about it, and digged a place for the winefat, and built a tower, and let it out to husband-

men, and went into a far country. *Mar. xii. 1.* A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. *Lu. xx. 9.* I am the true vine, and my Father is the husbandman. *John xv. 1.*

Husbandmen.] The Scribes and Pharisees sit in Moses' seat. *Mat. xxiii. 2.* I took the chief of your tribes (said Moses), wise men, and known, and made them heads over you, captains over thousands, and captains over hundreds, and captains over fifties, and captains over tens, and officers among your tribes. And I charged your judges at that time, saying, Hear the causes between your brethren, and judge righteously between every man and his brother, and the stranger that is with him. Ye shall not respect persons in judgment, but ye shall hear the small as well as the great. Ye shall not be afraid of the face of man, for the judgment is God's. And the cause that is too hard for you, bring it unto me, and I will hear it. *De. i. 15, 16, 17.* Judges and officers shalt thou make thee in all thy gates, which the Lord thy God giveth thee, throughout the tribes; and they shall judge the people with just judgment. *De. xvi. 18.* If there arise a matter too hard for thee in judgment, thou shalt come unto the priests, the Levites, and unto the judges, that shall be in those days, and enquire. And they shall shew thee the sentence of judgment, and thou shalt do according to the sentence which they of that place which the Lord shall choose, shall shew thee. And thou shalt observe to do according to all that they inform thee, according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do, thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left. *De. xviii. 9, 10, 11.* And of Levi he (Moses) said, Let thy Thummim and thy Urim be with thy Holy One whom thou didst prove at Massah, and with whom thou didst strive at the waters of Meribah; who said unto his father and to his mother, I have not seen him; neither did he acknowledge his brethren, nor knew his own children; for they have observed thy word, and kept thy covenant. They shall teach Jacob thy judgments, and Israel thy law. They shall put incense before thee, and whole burnt-sacrifice upon thine altar. *De. xxxiii. 8, 9, 10.* And ye shall know that I have sent this commandment unto you, that my covenant might be with Levi, said the Lord of hosts. My covenant was with him of life and peace, and I gave them to him for the fear wherewith he feared me, and was

34 And when the time of the fruit drew near, he sent his servants to

afraid before my name. The law of truth was in his mouth, and iniquity was not found in his lips; he walked with me in peace and equity, and did turn many away from iniquity. For the priests' lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. But ye are departed out of the way; ye have caused many to stumble at the law; ye have corrupted the covenant of Levi, saith the Lord of hosts. Therefore have I also made you contemptible, and base before all the people, according as ye have not kept my ways, but have been partial in the law. *Mal. ii. 4-9.*

*Went into a far country.] The kingdom of heaven is as a man travelling into a far country, who called his own servants, and delivered unto them his goods. And unto one he gave five talents, to another two, and to another one, to every man according to his several ability, and straightway took his journey. *Mat. xxv. 14, 15.* The Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work, and commanded the porter to watch. *Mar. xiii. 34.* A certain nobleman went into a far country, to receive for himself a kingdom, and to return, and he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. *Lu. xix. 12, 13.**

34 *He sent his servants.]* The Lord testified against Israel and against Judah by all the prophets, and by all the seers, saying, Turn ye from your evil ways, and keep my commandments, and my statutes, according to all the law which I commanded your fathers, and which I sent to you by my servants the prophets. Notwithstanding they would not hear, but hardened their necks, like to the neck of their fathers, that did not believe in the Lord their God. *2 Ki. xvii. 13, 14.* And the Lord God of their fathers sent to them by his messengers, rising up betimes and sending, because he had compassion on his people, and on his dwelling-place. But they mocked the messengers of God, and despised his words, and misused his prophets: and the wrath of the Lord arose against his people till there was no remedy. *2 Ch. xxxvi. 15, 16.* Many times didst thou (God) deliver "them" ("the Israelites"), according to thy mercies; and testifiedst against them, that thou mightest bring them again unto thy law, yet they dealt proudly, and hearkened not unto thy commandments, but sinned against thy judgments (which if a man do he shall live in them), and withdrew the shoulder, and hardened their neck, and would not hear. Yet many years didst thou forbear them, and testifiedst against them by the spirit, in thy prophets; yet would they not give ear. Therefore gavest

thou them into the hand of the people of the lands. *Ne. ix. 28, 29, 30.* From the thirtieth year of Josiah the son of Amos, king of Judah, even unto this day, the word of the Lord hath come unto me (*Jeremiah*), and I have spoken unto you, rising early, and speaking, but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets, rising early, and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now, one from his evil way, and from the evil of your doing, and dwell in the land that the Lord hath given unto you, and to your fathers, for ever and ever. And ye did not other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands, and I will do you no hurt. Yet ye have not hearkened, saith the Lord, that ye might provoke me to anger with the works of your own hands, to your own hurt. *Je. xxv. 3-7.* I have also sent unto you all my servants the prophets, rising up early, and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not to other gods to serve them, and ye shall dwell in the land which I have given to you, unto your fathers; but ye have not inclined your ear, nor hearkened unto me. *Je. xxxi. 1-10.* Thus saith the Lord of hosts; Turn ye now unto me, saith the Lord of hosts, and I will turn unto you, saith the Lord of hosts. Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts; Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto me, saith the Lord. Your fathers, where are they? And the prophets, do they live for ever? But my words and my statutes, which I commanded my servants the prophets, did they not take heed of your fathers? And they returned and said, Like as the Lord of hosts thought to do with us, according to our ways, and according to our doings, so hath he dealt with us. *Je. 3-6.* Thus speaketh the Lord of hosts, saying, Execute true judgment, and shew mercy and compassion, every man to his brother, and oppress not the widow, nor the fatherless, the stranger, nor the poor; and let none of you imagine evil against his brother in your heart. But they refused to hearken, and pulled away the shoulder, and stopped their ears, that they should not hear; yea, they made their hearts as an adamant-stone, lest they should hear the law, and the words which the Lord of hosts hath sent in his spirit by the former prophets; therefore came a great wrath from the Lord of hosts. Therefore is it come to pass, that as he cried, and they would not hear, so they cried, and I would

the husbandmen, that they might receive the fruits of it. And the 35 husbandmen took his servants, and beat one, and killed another, and stoned another. Again, he sent other servants more than the 36 first: and they did unto them likewise. But last of all he sent 37 unto them his son, saying, They will reverence my son. But 38 when the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his

not hear, saith the Lord of hosts. *Zec. vii. 9—13.* A certain man planted a vineyard, &c., and at the season he sent to the husbandmen a servant, that he might receive from the husbandmen of the fruit of the vineyard, and they caught him, and beat him, and sent him away empty. And again he sent unto them another servant, and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another; and him they killed, and many others; beating some, and killing some. *Mar. xii. 2—5.* And at the season, he sent a servant to the husbandmen, that they should give him of the fruit of his vineyard; but the husbandmen beat him, and sent him away empty. And again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again, he sent a third, and they wounded him also, and cast him out. *Lu. xx. 10, 11, 12.*

That they might receive the fruits, &c.] See verse 33.

35 Took his servants, and beat one, &c.] See chap. v. 12. Zedekiah the son of Chenaanah, went near and smote Micaiah on the cheek, and said, Which way went the spirit of the Lord from me to speak unto thee? *1 Ki. xxii. 24.* And the Lord God of their fathers sent to "them" ("the priests and people of the Jews") by his messengers, rising up betimes, and sending, because he had compassion on his people. But they mocked the messengers of God, and despised his words, and misused his prophets. *2 Ch. xxxvi. 15, 16.* In vain have I smitten your children (*O Judah*), they received no correction, your own sword hath devoured your prophets like a destroying lion. *Je. ii. 30.* From the thirteenth year of Josiah, even unto this day, the word of the Lord came unto me (*said Jeremiah*), and I have spoken unto you, rising early and speaking, but ye have not hearkened. And the Lord hath sent unto you all his servants the prophets; but ye have not hearkened, nor inclined your ear to hear. *Je. xxv. 3, 4.* I must walk to-day, and to-morrow, and the day following: for it cannot be that a prophet perish out of Jerusalem. *Lu. xiii. 33.* Which of the prophets have not your fathers persecuted (*said Stephen*)? and they have slain them which have shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. *Ac. vii. 52.* Others (*of the saints*)

had trial of cruel mockings and scourgings; yea, moreover, of bonds and imprisonment, they were stoned, they were sawn asunder, were tempted, were slain with the sword. They wandered about in sheep-skins and goat-skins, being destitute, afflicted, tormented. *He. xi. 36, 37.* And when "he" ("the Lamb") had opened the fifth seal, I saw under the altar the souls of them that were slain for the word of God, and for the testimony which they held. *Re. vi. 9.*

37 Last of all he sent unto them his son.] See chap. iii. 17. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. *Mar. xii. 6.* Then said the lord of the vineyard, What shall I do? I will send my beloved son, it may be they will reverence him when they see him. *Lu. xx. 13.* No man hath seen God at any time, the only-begotten Son which is in the bosom of the Father, he hath declared him. I saw and bare record (*said John the Baptist*), that this is the Son of God. *John i. 18. 34.* God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. The Father loveth the Son, and hath given all things into his hand. He that believeth on the Son hath everlasting life: and he that believeth not the Son shall not see life, but the wrath of God abideth on him. *John iii. 16. 35, 36.* God, who at sundry times, and in divers manners, spake in time past unto the fathers by the prophets, hath in these last times spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. *He. i. 1, 2.*

They will reverence my Son.] What could have been done more to my vineyard that I have not done in it? *Is. v. 4.* It may be that the house of Judah will hear all the evil which I purpose to do unto them, that they may return every man from the evil of his way, that I may forgive their iniquity and their sin. *Je. xxxvi. 3.* I said, Surely thou wilt fear me, thou wilt receive instruction; so their dwelling should not be cut off, howsoever I punished them; but they rose early, and corrupted all their doings. *Zep. iii. 7.*

38 This is the heir.] See chap. ii. 13—16. Then assembled together the chief priests, and the Scribes, and the elders of the people, unto the palace of the high priest, who was called Caiaphas; and consulted that they

let out *his* vineyard unto other husbandmen, which shall render him

the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. *Da. ix. 26.* Three shepherds also I cut off in one month, and my soul loathed them, and their soul abhorred me; then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off: and let the rest eat every one the flesh of another. And I took my staff, *even* beauty, and cut it asunder, that I might break my covenant which I had made with all the people. *Ze. xi. 8-10.* And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart; and their wives apart. *Ze. xii. 12.* And it shall come to pass, *that* in all the land, saith the Lord, two parts therein shall be cut off, *and* die; but the third shall be left therein. *Zec. xiii. 8.* For I will gather all nations against Jerusalem to battle. And the city shall be taken, and the houses rifled, and the women ravished. And half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. *Zec. xiv. 2, 3.* For behold, the day cometh that shall burn as an oven. And all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, *with* the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children; and the heart of the children to their fathers; lest I come and smite the earth with a curse. *Mal. iv. 1-6.* Remember Lot's wife: whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night (*of Christ's coming*) there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body *is*, thither will the eagles be gathered together. *Lu. xvii. 32-37.* And when he

was come near, he beheld the city, and wept over it, saying, If thou hadst known, even thou, at least in this thy day, the things *which belong* unto thy peace! But now they are hid from thine eyes; for the days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu. xix. 41-44.* For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu. xxi. 21-24.* Wrath is come upon them (*the Jews*) to the uttermost. *1 Th. ii. 16.* How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him. *He. ii. 3.* See that ye refuse not him that speaketh; for if they escaped not who refused him that spake on earth, much more *shall not* we escape, if we turn away from him that *speaketh* from heaven. *He. xii. 25.*

And will let out his vineyard.] See verse 43. and chap. viii. 11. And now, saith the Lord that formed "me" ("*the Christ*") from the womb *to be* his servant, to bring Jacob again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth; to him whom the nation abhorreth; to a servant of rulers; Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, *and* the Holy One of Israel, and he shall choose thee. *Is. xlix. 5, 6, 7.* And ye shall leave your name (*Israel*) for a curse unto my chosen; for the Lord God shall slay thee, and call his servants by another name. *Is. lxxv. 15.* And I will set a sign among them, and I will send those that escape of them unto the nations to Tarshish, Pul and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

ineyard, and slew him. When the lord therefore of the vine- 40
ard cometh, what will he do unto those husbandmen? They say 41
unto him, He will miserably destroy those wicked men, and will

And slew him.] Him (*Jesus*) being de-
ferred by the determinate counsel and fore-
knowledge of God, ye have taken (*said Peter*
the Jews), and by wicked hands have cru-
cified and slain. *Ac. ii. 23.* Ye denied the
only One, and the Just, and desired a mur-
derer to be granted unto you, and killed the
Prince of life, whom God hath raised from
the dead, whereof we are witnesses. *Ac. iii.*
15. Be it known unto you all (*said*
Peter), and to all the people of Israel, that
by the name of Jesus Christ of Nazareth,
whom ye crucified, whom God raised from
the dead, even by him doth this man (*the*
same man) stand here before you whole. *Ac.*
10. The God of our fathers raised up
Jesus, whom ye slew and hanged on a tree.
Ac. v. 30. Which of the prophets (*said*
Stephen) have not your fathers persecuted?
and they have slain them which shewed be-
fore of the coming of the Just One, of whom
it hath been now the betrayers, and mur-
derers. *Ac. vii. 52.* Ye have condemned and
killed the Just; and he doth not resist you.
1. v. 6.

40 *What will he do unto those husbandmen?*
What shall therefore the Lord of the vineyard
do? He will come and destroy the husband-
men, and will give the vineyard unto others.
Mar. xii. 9. What therefore shall the Lord
do unto the vineyard do unto them? He shall
come and destroy these husbandmen, and
will give the vineyard to others. *Lu. xx.*
16. He that despised Moses' law died
without mercy under two or three witnesses.
How much sorer punishment, suppose ye,
shall he be thought worthy who hath trodden
under foot the Son of God, and hath counted
the blood of the covenant, wherewith he was
sanctified, an unholy thing, and hath done
aspersion unto the Spirit of grace? *He. x. 29.*

41 *He will miserably destroy.]* See chap.
12. And the remnant took his servants,
and entreated them spitefully, and slew them;
when the king heard thereof, he was
wroth; and he sent forth his armies, and
destroyed those murderers, and burnt up their
city. *Mat. xxii. 6, 7.* That upon you
scribes and Pharisees may come all the
righteous blood shed upon the earth, from the
blood of righteous Abel unto the blood of
Zacharias, son of Barachias, whom ye slew
and Jesus between the temple and the altar.
Verily I say unto you, All these things shall
come upon this generation. O Jerusalem,
Jerusalem, thou that killest the prophets, and
stonest them which are sent unto thee! How
often would I have gathered thy children
together, even as a hen gathereth her chickens
under her wings, and ye would not. Behold,

your house is left unto you desolate. *Mat.*
xxiii. 35—38. For then (*at the coming of*
Christ to judgment) shall be great tribulation,
such as was not since the beginning of the
world to this time, no, nor ever shall be; and
except those days shall be shortened there
should no flesh be saved; but for the elect's
sake, those days shall be shortened. *Mat.*
xxiv. 21, 22. If ye will not hearken unto
me (*said God*), and will not do all these com-
mandments, I also will do this unto you; I
will even appoint over you terror, consumption,
and the burning ague, that shall consume the
eyes, and cause sorrow of heart; and ye shall
sow your seed in vain, for your enemies shall
eat it. And I will set my face against you, and ye
shall be slain before your enemies: they that
hate you shall reign over you; and ye shall
flee when none pursueth you. *Le. xxvi. 14.*
16, 17. If thou wilt not observe to do all the
words of this law that are written in this
book, that thou mayest fear this glorious and
fearful name, the Lord thy God; then the
Lord will make thy plagues wonderful, and
the plagues of thy seed, even great plagues,
and of long continuance, and sore sicknesses,
and of long continuance. Moreover he will
bring upon thee all the diseases of Egypt,
also every sickness, and every plague, and ye
shall be left few in number, whereas ye were
as the stars of heaven for multitude; because
thou wouldest not obey the voice of the Lord
thy God. And the Lord shall bring thee into
Egypt again with ships, by the way whereof
I spake unto thee thou shalt see it no more
again; and there ye shall be sold unto your
enemies for bondmen, and bondwomen; and
no man shall buy you. *De. xxviii. 58—62.*
68. He that sitteth in the heavens shall laugh:
the Lord shall have them in derision. Then
shall he speak unto them in his wrath, and vex
them in his sore displeasure. Thou shalt break
them with a rod of iron: thou shalt dash
them in pieces, like a potter's vessel. *Ps. ii.*
4, 5, 9. Now go to; I will tell you what I will
do to my vineyard: I will take away the
hedge thereof, and it shall be eaten up; and
break down the wall thereof, and it shall be
trodden down: and I will lay it waste: it
shall not be pruned nor digged; but there shall
come up briers and thorns. I will also com-
mand the clouds that they rain no rain upon it.
For the vineyard of the Lord of hosts is the
house of Israel, and the men of Judah his
pleasant plant. And he looked for judgment,
but behold oppression; for righteousness, but
behold a cry. *Is. v. 5—7.* After threescore
and two weeks shall Messiah be cut off, but
not for himself. And the people of the prince
that shall come shall destroy the city, and

let out *his* vineyard unto other husbandmen, which shall render him

the sanctuary; and the end thereof shall be with a flood, and unto the end of the war, desolations are determined. *Da. ix. 26.* Three shepherds also I cut off in one month, and my soul loathed them, and their soul abhorred me; then said I, I will not feed you: that that dieth, let it die; and that that is to be cut off, let it be cut off: and let the rest eat every one the flesh of another. And I took my staff, *even* beauty, and cut it asunder, that I might break my covenant which I had made with all the people. *Ze. xi. 8-10.* And the land shall mourn, every family apart; the family of the house of David apart, and their wives apart; the family of the house of Nathan apart; and their wives apart. *Ze. xii. 12.* And it shall come to pass, that in all the land, saith the Lord, two parts therein shall be cut off, *and* die; but the third shall be left therein. *Zec. xiii. 8.* For I will gather all nations against Jerusalem to battle. And the city shall be taken, and the houses rifled, and the women ravished. And half of the city shall go forth into captivity; and the residue of the people shall not be cut off from the city. Then shall the Lord go forth, and fight against those nations, as when he fought in the day of battle. *Zec. xiv. 2, 3.* For behold, the day cometh that shall burn as an oven. And all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch; but unto you that fear my name shall the Sun of Righteousness arise with healing in his wings; and ye shall go forth, and grow up as calves of the stall. And ye shall tread down the wicked; for they shall be ashes under the soles of your feet, in the day that I shall do *this*, saith the Lord of hosts. Remember ye the law of Moses my servant, which I commanded unto him in Horeb, for all Israel, *with* the statutes and judgments. Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. And he shall turn the heart of the fathers to the children; and the heart of the children to their fathers; lest I come and smite the earth with a curse. *Mal. iv. 1-6.* Remember Lot's wife: whosoever shall seek to save his life shall lose it; and whosoever shall lose his life shall preserve it. I tell you, in that night (*of Christ's coming*) there shall be two men in one bed; the one shall be taken and the other shall be left. Two women shall be grinding together; the one shall be taken and the other left. Two men shall be in the field; the one shall be taken and the other left. And they answered and said unto him, Where, Lord? And he said unto them, Wheresoever the body is, thither will the eagles be gathered together. *Lu. xvii. 32-37.* And when he

was come near, he beheld the city, and wept over it, saying, If thou hadst known, *even* thou, at least in this thy day, the things which *belong* unto thy peace! But now they are hid from thine eyes; for the days shall come upon thee that thine enemies shall cut a trench about thee, and compass thee round, and keep thee in on every side; and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu. xix. 41-44.* For these be the days of vengeance, that all things which are written may be fulfilled. But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people. And they shall fall by the edge of the sword, and shall be led away captive into all nations. And Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu. xxi. 21-24.* Wrath is come upon them (*the Jews*) to the uttermost. *1 Th. ii. 16.* How shall we escape if we neglect so great salvation, which at first began to be spoken by the Lord, and was confirmed unto us by them that heard him. *He. ii. 2.* See that ye refuse not him that speaketh: for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. *He. xii. 25.*

And will let out *his* vineyard.] *See* *ver. 43.* and chap. viii. 11. And now, saith the Lord that formed "me" ("the Christ") from the womb to be his servant, to bring light again to him, though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the presence of Israel; I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth; to a servant of rulers; Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. *Is. xlix. 5, 6, 7.* And ye shall leave your name (*Israel*) for a name unto my chosen; for the Lord God shall save thee, and call his servants by another name. *Is. lvi. 15.* And I will set a sign among them, and I will send those that escape of them unto the nations to Tarshish, Pat and Lud, that draw the bow, to Tubal, and Javan to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles.

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43 it is marvellous in our eyes? Therefore say I unto you, The kingdom of God shall be taken from you, and given to a nation
44 bringing forth the fruits thereof. And whosoever shall fall on this stone shall be broken: but on whomsoever it shall fall, it will

in your days *which* ye will not believe, though it be told you. *Hab. i. 5.* Beware therefore (said Paul to the Jews), lest that come upon you which is spoken of the prophets. Behold, ye despisers, and wonder, and perish; for I work a work in your days, a work which ye shall in no wise believe though a man declare it unto you. *Ac. xiii. 40, 41.* (If ye have heard of the dispensation of the grace of God (said Paul) which is given me to you-ward: how that by revelation he made known unto me the mystery: as I wrote afore in few words, whereby, when ye read, ye may understand my knowledge in the mystery of Christ, which in other ages was not made known unto the sons of men, as it is now revealed unto the holy apostles and prophets by the Spirit; that the Gentiles should be fellow-heirs, and of the same body, and partakers of his promise in Christ by the Gospel: whereof I was made a minister, according to the gift of the grace of God given unto me by the effectual working of his power. Unto me, who am less than the least of all saints, is this grace given, that I should preach among the Gentiles the unsearchable riches of Christ; and to make all men see what is the fellowship of the mystery, which from the beginning of the world hath been hid in God, who created all things by Jesus Christ. *Ep. iii. 2-9.*

43 The kingdom of God shall be taken, &c.] See verse 41; chap. viii. 11, 12. and xii. 28. Behold, the Lord hath a mighty and strong one, which as a tempest of hail and a destroying storm, as a flood of mighty waters overflowing, shall cast down to the earth with the hand. *Is. xxviii. 2.* When he (Jesus) was demanded of the Pharisees when the kingdom of God should come, he answered them and said, The kingdom of God cometh not with observation, neither shall they say, Lo, here; or lo, there! for behold, the kingdom of God is within you. *Lu. xvii. 20, 21.* Verily, verily, I say unto thee, Except a man be born again he cannot see the kingdom of God. Nicodemus saith unto him, How can a man be born when he is old? Can he enter the second time into his mother's womb and be born? Jesus answered, Verily, verily, I say unto thee, Except a man be born of water and of the Spirit, he cannot enter into the kingdom of God. *John iii. 3, 4, 5.*

A nation bringing forth the fruits thereof.] Ye shall be unto me a kingdom of priests, and an holy nation (said God to Israel). *Ex. xix. 6.* Open ye the gates, that the righteous nation which keepeth the truth may enter in. *Is. xxvii. 2.* Though I have the gift of prophecy, and understand all mysteries, and all knowledge;

and though I have all faith, so that I could remove mountains, and have not charity, I am nothing. *1 Co. xiii. 2.* But ye (true Christians) are a chosen generation, a royal priesthood, an holy nation, a peculiar people, that ye should shew forth the praises of him who hath called you out of darkness into his marvellous light. *1 Pe. ii. 9.*

44 Whosoever shall fall on this stone shall be broken.] Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little. Blessed are all they that put their trust in him. *Psa. ii. 12.* And he shall be for a sanctuary; but for a stone of stumbling, and for a rock of offence, to both the houses of Israel, for a gin, and for a snare, to the inhabitants of Jerusalem. And many among them shall stumble, and fall, and be broken, and be snared, and be taken. *Is. viii. 14, 15.* The nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. *Is. lx. 12.* And in that day will I make Jerusalem a burdensome stone for all people; all that burden themselves with it shall be cut to pieces, though all the people of the earth be gathered together against it. *Zec. xii. 3.* Whosoever shall fall upon that stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. *Lu. xx. 18.* As it is written, Behold, I lay up in Sion a stumbling-stone, and rock of offence; and whosoever believeth on him shall not be ashamed. *Is. ix. 33.* If our Gospel be hid, it is hid to them that are lost, in whom the god of this world hath blinded the minds of them which believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them. *2 Co. iv. 3, 4.* Unto them which be disobedient (he, Christ, is), a stone of stumbling and a rock of offence, even to them which stumble at the word, being disobedient, whereunto also they were appointed. *1 Pe. ii. 8.*

But on whomsoever it shall fall, &c.] The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed: it had been good for that man if he had not been born. *Mat. xxvi. 24.* His blood be on us, and on our children (said all the people). *Mat. xxvii. 25.* Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps. ii. 9.* The Lord at thy right hand shall strike through kings in the day of his wrath; he shall judge among the heathen: he shall fill the places with the dead bodies; he shall wound the heads over many countries. *Ps. cx. 5, 6.* Thou (Nebuchadnezzar, said Daniel) sawest till that a stone was cut out without

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45 *They perceived that he spake of them.* They sought to lay hold on him, but feared the people; for they knew that he had spoken the parable (*of the vineyard let out to wicked husbandmen*) against them; and they left him and went their way. *Mar. xii. 2.* Then answered one of the lawyers (*when Jesus had threatened woe to the Scribes and Pharisees*), and said unto him, Master, thus saying, thou reproachest us also. *Lu. xi. 45.* And the chief priests and the Scribes the same hour sought to lay hands on him; and they feared the people: for they perceived that he had spoken this parable against them. *Lu. ix. 19.*

Sought to lay hands on him. And Nathan said to David, Thou art the man (*that took the poor man's lamb*). Thus saith the Lord God of Israel, I anointed thee king over

Israel, and I delivered thee out of the hand of Saul; and I gave thee thy master's house, and thy master's wives into thy bosom, and gave thee the house of Israel and of Judah; and if *that had been* too little, I would moreover have given unto thee such and such things.

Wherefore hast thou despised the commandment of the Lord, to do evil in his sight? thou hast killed Uriah the Hittite with the sword, and hast taken his wife to be thy wife, and hast slain him with the sword of the children of Ammon. Now therefore the sword shall never depart from thine house; because thou hast despised me, and hast taken the wife of Uriah the Hittite to be thy wife. Thus saith the Lord, Behold, I will raise up evil against thee out of thine own house, and I will take thy wives before thine eyes, and give them unto thy neighbour, and he shall lie with thy wives in the sight of this sun. For thou didst it secretly: but I will do this thing before all Israel, and before the sun. And David said unto Nathan, I have sinned against the Lord. And Nathan said unto David, The Lord also hath put away thy sin; thou shalt not die. *2 Sa. xii. 7-13.* He that reproveth a scorner getteth to himself shame; and he that rebuketh a wicked man, getteth to himself a blot. Reprove not a scorner, lest he hate thee; rebuke a wise man, and he will love thee. Give instruction to a wise man, and he will be yet wiser; teach a just man, and he will increase in learning. *Pr. ix. 7, 8, 9.* A scorner loveth not one that reproveth him, neither will he go unto the wise. *Pr. xv. 12.* Woe to Ariel, to Ariel (*O Ariel, that is the lion of God*), the city where David dwelt! Add ye year to year; let them kill sacrifices. *Isa. xxix. 1.* The world cannot hate you, but me it hateth, because I testify of it that the works thereof are evil. *John vii. 7.*

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CHAPTER XXII.

1 AND Jesus answered and spake unto them again by parables, and
 2 said, The kingdom of heaven is like unto a certain king, which
 3 made a marriage for his son, And sent forth his servants to call

Christ; but some said, Shall Christ come out of Galilee? *John vii. 40, 41.* Ye men of Israel (*said Peter on the day of Pentecost*), hear these words; Jesus of Nazareth, a man approved of God among you, by miracles, and wonders, and signs, which God did by him in the midst of you, as ye yourselves also know: him ye have taken, and by wicked hands have crucified and slain. *Ac. ii. 22, 23.*

CHAP. XXII.—1 *And spake unto them again, &c.* See chap. ix. 15, 16, 17; xii. 43, 44, 45; xiii. 3—11; xx. 1—16; xxi. 28—46. And with many such parables spake he the word unto them, as they were able to hear it. But without a parable spake he not unto them; and when they were alone, he expounded all things to his disciples. *Mar. iv. 33, 34.* Unto you (*his disciples*) it is given to know the mysteries of God; but to others in parables; that seeing they might not see, and hearing they might not understand. *Lu. viii. 10.* A certain man made a great supper, and bade many. *Lu. xiv. 16.*

2 *Kingdom of heaven is like, &c.* See chap. xiii. 24. 31—33. 44—47. Then shall the kingdom of heaven be likened unto ten virgins which took their lamps and went forth to meet the bridegroom. *The kingdom of heaven* is as a man travelling into a far country, who called his own servants and delivered unto them his goods. *Mat. xxv. 1, 14.*

Which made a marriage for his Son. See *Mat. xxv. 1—14.* (*The parable of the ten virgins*). Hearken, O daughter (*Christ's kingdom*), and consider; and incline thine ear; forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty: for he is thy Lord, and worship thou him. And the daughter of Tyre shall be there with a gift; *even* the rich among the people shall entreat thy favour. The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needlework: the virgins, her companions, that follow her shall be brought unto thee. With gladness and rejoicing shall they be brought; they shall enter into the king's palace. Instead of thy fathers shall be thy children, whom thou mayest make princes in all the earth. *Ps. xlv. 10—16.* He that hath the bride is the bridegroom; but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled, &c. *John iii. 29.* I am jealous over

you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. *2 Co. xi. 2.* Therefore as the church is subject unto Christ, so let the wives be to their own husbands in every thing. Husbands, love your wives, even as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or any such thing; but that it should be holy and without blemish. So ought men to love their wives as their own bodies: he that loveth his wife loveth himself. For no man yet ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church: for we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and the church. *Ep. v. 24—32.* Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage-supper of the Lamb. *Re. xix. 7, 8, 9.*

3 *Sent forth his servants to call, &c.* See chap. iii. 2; x. 6, 7. The Lord gave the word; great was the company of those that published it. *Ps. lxxviii. 11.* Wisdom hath builded her house; she hath hewn out her seven pillars; she hath killed her beasts; she hath mingled her wine; she hath also furnished her table. She hath sent forth her maidens: she crieth upon the highest places of the city. *Pr. ix. 1, 2, 3.* Ho! every one that thirsteth, come ye to the waters; and he that hath no money. Yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread? and your labour for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. *Is. lv. 1, 2.* And the Lord hath sent unto you all his servants the prophets, rising early and sending them: but ye have not hearkened, nor inclined your ear to hear. *Je. xxv. 4.* And he (*Jesus*) called unto him the twelve, and began to send them forth by two and two; and gave them power over un-

them that were bidden to the wedding: and they would not come. Again, he sent forth other servants, saying, Tell them which are 4

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4 Other servants.] After these things

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(*having sent out the Apostles*), the Lord appointed other seventy also, and sent them two and two before his face into every city and place whither he himself would come (*saying*), He that heareth you heareth me; and he that despiseth you despiseth me; and he that despiseth me despiseth him that sent me. *Lu. x. 1. 16.* Thus it is written (*said Jesus to the Apostles before his ascension*), and thus it behoved Christ to suffer, and to rise from the dead the third day: and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 46, 47.* Ye shall receive power, after that the Holy Ghost is come upon you; and ye shall be witnesses unto me (*said Jesus*), both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. i. 8.* Now they (*the disciples*) which were scattered abroad upon the persecution that arose about Stephen, travelled as far as Phenice, and Cyprus, and Antioch, preaching the word to none, but unto the Jews only. And some of them were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. *Ac. xi. 19, 20.* Then Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to you: but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. For so hath the Lord commanded us, *saying*, I have set thee to be a light of the Gentiles, that thou shouldst be for salvation unto the ends of the earth. *Ac. xiii. 46, 47.* After three days Paul called the chief of the Jews together: and when they were come together, he said unto them, Men and brethren, though I have committed nothing against the people, or customs of our fathers, yet was I delivered prisoner from Jerusalem into the hands of the Romans. *Ac. xxviii. 17.*

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say unto you, Except ye eat the flesh of the Son of man, and drink his blood, ye have no life in you. Whoso eateth my flesh, and drinketh my blood, hath eternal life; and I will raise him up at the last day. For my flesh is meat indeed, and my blood is drink indeed. He that eateth my flesh, and drinketh my blood, dwelleth in me and I in him. As the living Father hath sent me, and I live by the Father, so he that eateth me, even he shall live by me. *John vi. 50—57.* He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. viii. 32.* Purge out the old leaven, that ye may be a new lump, as ye are unleavened. For even Christ our passover is sacrificed for us. Therefore let us keep the feast, not with old leaven, neither with the leaven of malice and wickedness; but with the unleavened bread of sincerity and truth. *1 Co. v. 7, 8.*

And all things are ready.] See verse 3. "They" (*"the Israelites"*) and our fathers refused to obey, neither were mindful of thy wonders that thou didst among them; but thou art a God ready to pardon, gracious and merciful, slow to anger, and of great kindness, and forsookest them not. *Ne. ix. 17.* Thou, Lord, art good, and ready to forgive, and plenteous in mercy unto all them that call upon thee. *Ps. lxxxvi. 5.* Come, for all things are now ready (*said the servant at supper-time to them that were bidden*). *Lu. xiv. 17.*

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his farm, another to his merchandise: And the remnant took his 6 servants, and entreated *them* spitefully, and slew *them*. But 7 when the king heard *thereof*, he was wroth: and he sent forth

spoken by the Lord, and was confirmed unto us by them that heard him. *He. ii. 3.*

One to his farm.] See chap. xiii. 22. As in the days that were before the flood, they were eating and drinking, marrying and giving in marriage, until the day that Noe entered into the ark, and knew not until the flood came and took them all away; so shall also the coming of the Son of man be. *Mat. xxiv. 38, 39.* And they all (*that were bidden*) with one consent began to make excuse. The first said unto "him" (*the servant that was sent to invite the guests*), I have bought a piece of ground, and I must needs go and see it; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. *Lu. xiv. 18, 20.* As it was in the days of Noe, so shall it be also in the days of the Son of man. They did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came, and destroyed them all. Likewise also as it was in the days of Lot; they did eat, they drank, they bought, they sold, they planted, they builded; but the same day that Lot went out of Sodom, it rained fire and brimstone from heaven and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. In that day, he which shall be upon the housetop, and his stuff in the house, let him not come down to take it away: and he that is in the field, let him likewise not return back. Remember Lot's wife. *Lu. xvii. 26—32.* To be carnally minded is death; but to be spiritually minded is life and peace. *Ro. viii. 6.* In the last days perilous times shall come, for men shall be lovers of their own selves; traitors, heady, high-minded, lovers of pleasures more than lovers of God. *2 Ti. iii. 1, 2, 4.*

6 *The remnant took his servants, &c.] See chap. v. 10, 11, 12; x. 12—18. 22—25; xxi. 35, 39.* Behold, I send unto you prophets, and wise men, and Scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel, unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon this generation. O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them which are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not. *Ma. xxiii. 34—37.* If ye were of the world (*said Jesus to his disciples*), the world

would love his own: but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you; if they have kept my saying, they will keep your's also. *John xv. 19, 20.* They shall put you out of the synagogues; yea, the time cometh, that whosoever killeth you will think that he doeth God service. And these things will they do unto you, because they have not known the Father, nor me. *John xvi. 2, 3.* And "they" (*"the priests and captain of the temple"*) laid hands on "them" (*"Peter and John"*) and put them in hold unto the next day, for it was now even-tide. *Ac. iv. 3.* To "him" (*"Gamaliel"*) "they" (*the "council"*) agreed; and when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. And they departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac. v. 40, 41.* Ye stiff-necked, and uncircumcised in heart and ears (*said Stephen*), ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted; and they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers; who have received the law by the disposition of angels, and have not kept it. When they heard these things they were cut to the heart, and they gnashed on him with their teeth. But he being full of the Holy Ghost, looked up stedfastly into heaven, and saw the glory of God, and Jesus standing on the right hand of God. Then they cried out with a loud voice, and stopped their ears; and ran upon him with one accord. *Ac. vii. 51—57.* Ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus, for ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus and their own prophets, and have persecuted us: and they please not God, and are contrary to all men. *1 Th. ii. 14, 15.*

7 *He was wroth.] See chap. xxi. 40, 41.* Those mine enemies (*said the nobleman who left money with his servants*), which would not that I should reign over them, bring hither, and slay them before me. *Lu. xix. 27.* "They" (*"the Jews"*) please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they might be saved; to fill up their sins alway; for the wrath is come upon them to the uttermost. *1 Th.*

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8 city. Then saith he to his servants, The wedding is ready, but
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the highways, and as many as ye shall find, bid to the marriage.

ii. 15, 16. The time is come that judgment must begin at the house of God; and if it first begin at us, what shall the end be of them that obey not the Gospel of God? And if the righteous scarcely be saved, where shall the ungodly and sinner appear. 1 Pe. iv. 17, 18.

His armies.] The Lord shall bring a nation against thee from far, from the end of the earth, as swift as the eagle flieth; a nation whose tongue thou shalt not understand. A nation of fierce countenance, which shall not regard the person of the old, nor shew favour to the young. And he shall eat the fruit of thy cattle, and the fruit of thy land, until thou be destroyed, &c. De. xxviii. 49, 50, 51. O Assyrian, the rod of mine anger, and the staff in their hand is mine indignation; I will send him against an hypocritical nation, and against the people of my wrath will I give him a charge—to take the spoil and to take the prey, and to tread them down like the mire of the streets. Howbeit, he meaneth not so, neither doth his heart think so; but it is in his heart to destroy and cut off nations not a few. Is. x. 5, 6, 7. Lift ye up a banner upon the high mountain, exalt the voice unto “them” (“of his wrath”). Shake the hand, that they may go into the gates of the nobles. I have commanded my sanctified ones, I have also called my mighty ones for mine anger, even them that rejoice in my highness. The noise of a multitude in the mountains, like as of a great people; a tumultuous noise of the kingdoms of nations gathered together: the Lord of hosts mustereth the host of the battle. They come from a far country, from the end of heaven, even the Lord, and the weapons of his indignation, to destroy the whole land. Is. xlii. 2—5. Thou art my battle-axe, and weapons of war (said God to Israel), for with thee will I break in pieces the nations; and with thee will I destroy kingdoms. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. Je. li. 20—23. And the Lord shall utter his voice before his army; for his camp is very great: for he is strong that executeth his word. For the day of the Lord is great, and very terrible, and who can abide it? And I will restore to “you” (“Zion”) the years that

the locust hath eaten, the canker-worm, and the caterpillar, and the palmer-worm, my great army which I sent among you. Joel ii. 11, 25. I will also gather all nations, and will bring them down into the valley of Jehoshaphat, and will plead with them there for my people, and for my heritage, Israel, whom they have scattered among the nations, and parted my land. Joel iii. 2. But these mine enemies which would not that I should reign over them, bring hither, and slay them before me. Lu. xix. 27.

8 *The wedding is ready.*] See verse 4. But they which were bidden, &c.] See chap. x. 11—13, 37, 38. But they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage. Lu. xxi. 34. Watch ye therefore, and pray always, that ye may be accounted worthy to escape all these things that shall come to pass, and to stand before the Son of man. Lu. xxi. 36. It was necessary (said Paul and Barnabas to the Jews) that the word of God should first have been spoken to you, but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles. Ac. xiii. 46. We ourselves glory in you, for your patience and faith, in all your persecutions and tribulations that ye endure, which is a manifest token of the righteous judgment of God, that ye may be counted worthy of the kingdom of God, for which ye also suffer. 2 Th. i. 4, 5. Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white, for they are worthy. Re. iii. 4. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. Ac. xxii. 14.

9 *Ye therefore into the highways.*] Wisdom crieth without; she uttereth her voice in the streets; she crieth in the chief place of concourse, in the openings of the gates; in the city she uttereth her words, saying, How long, ye simple ones, will ye love simplicity? And the scornors delight in their scorning, and fools hate knowledge? Turn you at my reproof. Behold, I will pour out my Spirit unto you, I will make known my words unto you. Pr. i. 20—23. Doth not wisdom cry? and understanding put forth her voice? She standeth in the top of high places, by the way in the places of the paths. She crieth at the gates, at the entry of the city, at the coming in at the doors. Unto you, O men, I call: and my voice is to the sons of man. Ye simple, understand wisdom; and ye foolish

So those servants went out into the highways, and gathered together all as many as they found, both bad and good: and the wedding was furnished with guests. And when the king came

be of an understanding heart. *Pr. viii. 1-5.* Whoso is simple let him turn in hither; as for him that wanteth understanding, she saith to him, Come, eat of my bread, and drink of the wine which I have mingled. Forsake the foolish and live; and go in the way of understanding. *Pr. ix. 4, 5, 6.* Ho, every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy, and eat; yea, come, buy wine and milk, without money and without price. Wherefore do ye spend money for that which is not bread? And your labour for that which satisfieth not? Harken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. Seek ye the Lord while he may be found, call ye upon him while he is near. Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is. lv. 1, 2, 3, 6, 7.* Go ye into all the world (*said Jesus to the eleven apostles*), and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned. *Mar. xvi. 15, 16.* Go out quickly (*said the master of the house to the servant in the parable*) into the streets and lanes of the city, and bring in hither the poor, and the maimed, and the halt, and the blind. And the servant said, Lord, it is done as thou hast commanded, and yet there is room. And the Lord said unto the servant, Go out into the highways and hedges, and compel them to come in, that my house may be filled. For I say unto you, that none of those men which were bidden shall taste of my supper. *Lu. xiv. 21-24.* Thus it behoved, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 47.* I have set thee (*so hath the Lord commanded us, said Paul and Barnabas*) to be a light of the Gentiles; that thou shouldest be for salvation unto the ends of the earth. *Ac. xiii. 47.* Unto me, who am less than the least of all saints, is this grace given; that I should preach among the Gentiles the unsearchable riches of Christ. *Ep. iii. 8.* And the Spirit and the bride say, Come; and let him that heareth say, Come; and let him that is athirst come; and whosoever will, let him take the water of life freely. *Re. xxii. 17.*

10 Both bad and good.] See verse 11, 12. Chap. xiii. 38. 47. 48. Then shall the kingdom of heaven be likened unto ten virgins,

which took their lamps, and went forth to meet the bridegroom: and five of them were wise, and five were foolish. *Mat. xxv. 1, 2.* Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived, neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind; nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the kingdom of God. And such were some of you. But ye are washed, but ye are sanctified, but ye are justified in the name of the Lord Jesus, and by the Spirit of our God. *1 Co. vi. 9, 10, 11.* We do all things, dearly beloved, for your edifying (*said Paul*), lest when I come again, my God will humble me among you, and that I shall bewail many which have sinned already, and have not repented of the uncleanness, and fornication, and lasciviousness, which they have committed. *2 Co. xii. 21.* They went out from us; but they were not of us. For if they had been of us, they would, no doubt, have continued with us: but they went out, that they might be made manifest that they were not all of us. *1 John ii. 19.* But I have a few things against "thee" (*"the angel of the church in Pergamos"*), because thou hast there them that hold the doctrine of Balaam, who taught Balac to cast a stumbling-block before the children of Israel, to eat things sacrificed unto idols, and to commit fornication. So hast thou also them that hold the doctrine of the Nicolaitanes, which thing I hate. I have a few things against "thee" (*also "the angel" of the church in Thyatira*), because thou sufferest that woman Jezebel, which calleth herself a prophetess, to teach and to seduce my servants to commit fornication, and to eat things sacrificed unto idols: and I gave her space to repent of her fornication, and she repented not. Behold I will cast her into a bed, and them that commit adultery with her into great tribulation, except they repent of their deeds. And I will kill her children with death; and all the churches shall know that I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works. *Re. ii. 14-16. 20-23.*

And the wedding was furnished, &c.] While "they" (*the "foolish virgins in the parable"*) went to buy (*oil for their lamps*), the bridegroom came, and they that were ready went in with him to the marriage: and the door was shut. *Mat. xxv. 10.* And "they" (*"the four beasts and four and twenty elders" which fell down before the Lamb*) sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain,

in to see the guests, he saw there a man which had not on a wedding-garment: And he saith unto him, Friend, how camest thou in

and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation. *Re. v. 9.* After this I beheld, and lo a great multitude which no man could number, of all nations, and kindreds, and peoples, and tongues, stood before the throne, and before the Lamb, clothed with white robes, and palms in their hands. *Re. vii. 9.* And I heard as it were the voice of a great multitude, and as the voice of many waters, and as the voice of mighty thunderings, saying, Alleluia: for the Lord God Omnipotent reigneth. Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean, and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, Blessed are they which are called unto the marriage supper of the Lamb. *Re. xix. 6-9.*

[11 *When the king came in to see the guests.*] He that cometh after me (*said John the Baptist*) is mightier than I, whose shoes I am not worthy to bear; he shall baptize you with the Holy Ghost and with fire. Whose fan is in his hand; and he will thoroughly purge his floor, and gather his wheat into the garner, but he will burn up the chaff with unquenchable fire. *Mat. iii. 11, 12.* Let "both" (*"wheat and tares"*) grow together until the harvest; and in the time of harvest I will say unto the reapers, Gather ye together first the tares, and bind them in bundles to burn them, but gather the wheat into my barn. *Mat. xiii. 30.* When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory; and before him shall be gathered all nations, and he shall separate them one from another, as a shepherd divideth his sheep from the goats. *Mat. xxv. 31, 32.* And it shall come to pass at that time (*of God's judgment against Judah*), that I will search Jerusalem with candles, and punish the men that are settled on their lees; that say in their heart, The Lord will not do good, neither will he do evil. *Zep. i. 12.* Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God. *1 Co. iv. 5.* The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow, and is a discerner of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked and opened unto the eyes of him with whom we have to do. *He. iv.*

12, 13. I am he which searcheth the reins and hearts, and I will give unto every one of you according to your works. *Re. ii. 23.*

Which had not on a wedding-garment. And he (*Jehu*) said unto him that was over the vestry, Bring forth vestments for all the worshippers of Baal; and he brought them forth vestments. *2 Ki. x. 22.* The king's daughter is all glorious within; her clothing is of wrought gold. She shall be brought unto the king in raiment of needle work, the virgins her companions that follow her shall be brought unto thee. *Psa. xlv. 13, 14.* Awake, awake; put on thy strength, O Zion; put on thy beautiful garments, O Jerusalem, the holy city; for henceforth there shall no more come into thee the uncircumcised and the unclean. *Is. lii. 1.* The Spirit of the Lord God is upon "me" (*"Christ"*); because the Lord hath anointed me to preach good tidings unto the meek, &c. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. I will greatly rejoice in the Lord. My soul shall be joyful in my God, for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. *Is. lxi. 3, 10.* But we are all as an unclean thing, and all our righteousnesses are as filthy rags; and we all do fade as a leaf, and our iniquities, like the wind, have taken us away. *Is. lxiv. 6.* Now Joshua (*the high priest, as a type of Christ*) was clothed with filthy garments, and stood before the angel. And he answered and spake unto those that stood before him, saying, Take away the filthy garments from him. And unto him he said, Behold, I have caused thine iniquity to pass from thee, and I will clothe thee with change of raiment. *Zec. iii. 3, 4.* Bring forth the best robe (*said the father of the prodigal in the Gospel*), and put it on him, and put a ring on his hand, and shoes on his feet. *Lu. xv. 22.* But now the righteousness of God without the law is manifested, being witnessed by the law and the prophets; even the righteousness of God which is by faith of Jesus Christ unto all and upon all them that believe; for there is no difference. *Ro. iii. 21, 22.* Put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro. xiii. 14.* As many of you as have been baptized into Christ have put on Christ. *Gal. iii. 27.* In this (*earthly tabernacle*) we groan, earnestly desiring to be clothed upon with our house which is from heaven. If so be that being clothed we shall not be found naked. *2 Co. v. 2, 3.* Put on

hither, not having a wedding-garment? And he was speechless. Then said the king to the servants, Bind him hand and foot, and 13

the new man which, after God, is created in righteousness and true holiness. *Ep. iv. 24.* Put on the new man which is renewed in knowledge, after the image of him that created him. Where there is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond nor free; but Christ is all, and in all. *Col. iii. 10, 11.* Thou hast a few names even in Sardis, which have not defiled their garments; and they shall walk with me in white; for they are worthy. He that overcometh, the same shall be clothed in white raiment, and I will not blot out his name out of the book of life; but I will confess his name before my Father, and before his angels. I counsel thee to buy of me gold tried in the fire, that thou mayest be rich; and white raiment, that thou mayest be clothed, and that the shame of thy nakedness do not appear; and anoint thine eyes with eye-salve that thou mayest see. *Re. iii. 4, 5, 18.* Behold, I come as a thief: blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re. xvi. 15.* And to "her" (the "wife of the Lamb") was granted, that she should be arrayed in fine linen, clean and white, for the fine linen is the righteousness of saints. *Re. xix. 8.*

12 *Friend.*] Friend, I do thee no wrong (saith the householder in the parable to the labourer whom he had first hired), didst not thou agree with me for a penny? *Mat. xx. 13.* Friend (said Jesus to Judas Iscariot), wherefore art thou come? Then came they, and laid hands on Jesus, and took him. *Mat. xxvi. 50.*

How camest thou in hither?] I say unto you, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Mat. v. 20.* A certain man named Ananias, with Sapphira his wife, sold a possession, and kept back part of the price, his wife also being privy to it, and brought a certain part, and laid it at the apostles' feet. But Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? Thou hast not lied unto men, but unto God. How is it that ye have agreed together (said Peter also to Sapphira) to tempt the Spirit of the Lord? Behold, the feet of them which have buried thy husband (for he fell down and gave up the ghost) are at the door, and shall carry thee out. Then fell she down straightway at his feet, and yielded up the ghost, and the young men came in and found her dead, and carrying her forth, buried her by her husband. And great fear came upon all the church, and upon as many as heard these

things. *Ac. v. 1—11.* Thy money perish with thee (said Peter to Simon the Sorcerer), because thou hast thought that the gift of God may be purchased with money. Thou hast neither part nor lot in this matter, for thy heart is not right in the sight of God. Repent therefore of this thy wickedness, and pray God, if perhaps the thought of thine heart may be forgiven thee. For I perceive that thou art in the gall of bitterness, and in the bond of iniquity. *Ac. viii. 20—23.* Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts, and then shall every man have praise of God. *1 Co. iv. 5.*

And he was speechless.] He (the Lord) will keep the feet of his saints, and the wicked shall be silent in darkness; for by strength shall no man prevail. *1 Sa. ii. 9.* So the poor hath hope, and iniquity stoppeth her mouth. *Job v. 16.* The righteous shall see it (the prosperity of the poor and afflicted) and rejoice; and all iniquity shall stop her mouth. *Ps. cvii. 42.* How canst thou (Israel) say, I am not polluted, I have not gone after Baalim? See thy way in the valley; know what thou hast done. As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets. *Je. li. 23, 26.* We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 19.* A man that is an heretic, after the first and second admonition, reject, knowing that he that is such is subverted and sinneth, being condemned of himself. *Tit. iii. 10, 11.*

13 Bind him hand and foot.] How can one enter into a strong man's house, and spoil his goods, except he first bind the strong man? and then he will spoil his house. *Mat. xii. 29.* Gather ye together first the tares, and bind them in bundles to burn them. *Mat. xiii. 30.* Awake, awake, put on thy strength, O Zion; for henceforth there shall no more come into thee the uncircumcised and the unclean. *Is. lii. 1.* And "he" ("Nebuchadnezzar") commanded the most mighty men that were in his army to bind Shadrach, Meshach, and Abed-nego, and to cast them into the burning fiery furnace. *Da. iii. 20.* Verily, verily, I say unto "thee" ("Simon Peter"), when thou wast young, thou girdedst thyself, and walkedst whither thou wouldest; but when thou shalt be old, thou shalt stretch forth thy hands, and another shall gird thee, and carry thee whither thou wouldest not. *John xxi. 18.* And when "he" ("Agabus") a certain prophet from

take him away, and cast *him* into outer darkness; there shall be 14 weeping and gnashing of teeth. For many are called, but few are 15 chosen. Then went the Pharisees, and took counsel how they 16 might entangle him in *his* talk. And they sent out unto him

Judea) was come unto us; he took Paul's girdle, and bound his own hands and feet, and said, Thus saith the Holy Ghost: so shall the Jews at Jerusalem bind the man that owneth this girdle, and shall deliver *him* into the hands of the Gentiles. *Ac.* xxi. 11. And there shall in no wise enter into "it" ("the new Jerusalem") any thing that defileth, neither whatsoever worketh abomination, or maketh a lie; but they which are written in the Lamb's book of life. *Re.* xxi. 27.

Outer darkness.] The children of the kingdom shall be cast out into outer darkness, there shall be weeping and gnashing of teeth. *Mat.* viii. 12. Cast ye the unprofitable servant into outer darkness, there shall be weeping and gnashing of teeth. *Mat.* xxv. 30. The Lord Jesus shall be revealed from heaven with his mighty angels in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *2 The.* i. 7, 8, 9. If God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness to be reserved unto judgment, the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. "These" ("false teachers") are wells without water, clouds that are carried with a tempest, to whom the mist of darkness is reserved for ever. *2 Pe.* ii. 4, 9, 17. The angels which kept not their first estate, but left their own habitation, he hath reserved in everlasting chains under darkness unto the judgment of the great day. Raging waves of the sea, foaming out their own shame (*are the false teachers*), wandering stars, to whom is reserved the blackness of darkness for ever. *Jude* vi. 13.

There shall be weeping and gnashing of teeth.] See chap. xiii. 42. The wicked plotteth against the just, and gnasheth upon him with his teeth. *Ps.* xxxvii. 12. The wicked shall see "it" ("the exaltation of the righteous"), and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish. *Ps.* cxii. 10. When "they" ("the Jews") heard these things (*the reproaches of the martyr Stephen*), they were cut to the heart, and they gnashed on him with their teeth. *Ac.* vii. 54.

14 *Many are called, &c.*] Enter ye in at the strait gate; for wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat. Because strait is the gate, and narrow is the way, which

leadeth unto life, and few there be that find it. *Mat.* vii. 13, 14. So the last shall be first, and the first last; for many be called, but few chosen. *Mat.* xx. 16. Lord, are there few that be saved? And he said unto them, Strive to enter in at the strait gate; for many I say unto you, will seek to enter in, and shall not be able. *Lu.* xiii. 23, 24.

15 *Went the Pharisees.*] The rulers of the earth set themselves, and the rulers also counsel together, against the Lord, and against his anointed. *Ps.* ii. 2. And they sent unto him certain of the Pharisees, and of the Herodians, to catch him in his words. And when they were come, they say unto him, Master, we know that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar or not? shall we give or shall we not give? But he, knowing their hypocrisy, said unto them, Why tempt ye me? Bring me a penny, that I may see it; and they brought it. And he saith unto them, Whose is this image and superscription? And they said unto him, Cesar's. And Jesus answering said unto them, Render to Cesar the things that are Cesar's; and to God the things that are God's. And they marvelled at him. *Mar.* xii. 13-17. And they watched him, and sent spies which should feign themselves just men, that they might take hold of his words, that they might deliver him unto the power and authority of the governor. And they asked him, saying, Master, we know that thou earnest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. Is it lawful for us to give tribute unto Cesar or no? But he perceived their craftiness, and said unto them, Why tempt ye me? Shew me a penny; whose image and superscription hath it? They answered and said, Cesar's. And he said unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things which are God's. And they could not take hold of his words before the people. And they marvelled at his answer, and held their peace. *Ex.* ii. 20-26.

How they might entangle him in his talk.] If he come to see me, he speaketh vanity (*and he said of his enemy*); his heart gathereth himself to itself; when he goeth abroad. *xli.* 6. Every day they waken their thoughts are against me; they gather themselves together, they mark my soul for my soul. Shall they in thine anger cast down.

their disciples with the Herodians, saying, Master, we know that thou art true, and teachest the way of God in truth, neither carest

Ps. lvi. 5, 6, 7. They have prepared a net for my steps; my soul is bowed down; they have digged a pit before me, into the midst whereof they are fallen themselves. *Ps. lvii. 6.* Lo, they lie in wait for my soul; the mighty are gathered against me, not for my transgression, not for my sin, O Lord. *Ps. lix. 3.* They (the Jews) make a man an offender for a word, and lay a snare for him that reproveth in the gate, and turn aside the just for a thing of nought. *Is. xxix. 21.* Come (said the Jews), and let us devise devices against Jeremiah; for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words. *Je. xviii. 18.* I heard the defaming of many, fear on every side. Report, say they, and we will report it. All my familiars watched for my halting, saying, Peradventure we will be enticed, and we shall prevail against him, and we shall take our revenge on him. *Je. xx. 10.* And as he (Jesus) said these things unto them (pronouncing woe unto the lawyers, &c.), the Scribes and the Pharisees began to urge him vehemently, and to provoke him to speak of many things, laying wait for him, and seeking to catch something out of his mouth, that they might accuse him. *Lu. xi. 53, 54.* Consider him that endured such contradiction of sinners against himself, lest ye be wearied, and faint in your minds. *He. xii. 3.*

16 *The Herodians.*] How is it that ye do not understand (said Jesus to the Jews) that I spake it not to you concerning bread, that ye should beware of the leaven of the Pharisees and of the Sadducees? Then understood they, how that he bade them not beware of the leaven of bread, but of the doctrine of the Pharisees and Sadducees. *Mat. xvi. 11, 12.* The Pharisees went forth and straightway took counsel with the Herodians against him, how they might destroy him. *Mar. iii. 6.* Take heed (said Christ), beware of the leaven of the Pharisees, and of the leaven of Herod. *Mar. viii. 15.*

Master.] See verse 24. 26. Go into the synagogy to such a man (said Jesus), and say unto him, The Master saith, my time is at hand, I will keep the passover at thy house with my disciples. And forthwith "he" ("Judas Iscariot") came to Jesus, and said, Hail, Master, and kissed him. *Mat. xxvi. 18. 49.* Then he (Jesus) was gone forth into the way, where came one running, and kneeled to him, and asked him, Good Master, what shall I do that I may inherit eternal life? *Mar. x. 17.* Simon (said Jesus to the Pharisee), I have somewhat to say unto thee. And he saith, Master, say on. *Lu. vii. 40.*

We know that thou art, &c.] There is no faithfulness in their mouth; their inward part is very wickedness. Their throat is an open sepulchre; they flatter with their tongue (said David of his enemies). *Ps. v. 9.* They speak vanity every one with his neighbour; with flattering lips and with a double heart do they speak. *Ps. xii. 2.* The words of his mouth were smoother than butter, but war was in his heart. His words were softer than oil, yet were they drawn swords. *Ps. lv. 21.* A man that flattereth his neighbour spreadeth a net for his feet. *Pr. xxix. 5.* Our transgressions are with us; in transgressing and lying against the Lord, and departing away from our God; speaking oppression and revolt, conceiving and uttering from the heart words of falsehood. And judgment is turned away backward, and justice standeth afar off; for truth is fallen in the street, and equity cannot enter; yea, truth faileth, and he that departeth from evil maketh himself a prey; and the Lord saw it, and it displeased him that there was no judgment. *Is. lix. 13, 14, 15.* They bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth; for they proceed from evil to evil, and they know not me, saith the Lord. Take ye heed every one of his neighbour, and trust ye not in any brother: for every brother will utterly supplant, and every neighbour will walk with slanders. And they will deceive every one his neighbour, and will not speak the truth. They have taught their tongue to speak lies, and weary themselves to commit iniquity. Thine habitation is in the midst of deceit; through deceit they refuse to know me, saith the Lord. *Je. ix. 3—6.* Also thou son of man, the children of thy people still are talking against thee by the walls, and in the doors of the houses, and speak one to another, every one to his brother, saying, Come, I pray you, and hear what is the word that cometh forth from the Lord. And they come unto thee as the people cometh; and they sit before thee as my people; and they hear thy words, but they will not do them: for with their mouth they shew much love, but their heart goeth after their covetousness. *Ez. xxxiii. 30, 31.*

True.] The law of truth was in his mouth, and iniquity was not found in his lips. He walked with me in peace and equity, and did turn many away from iniquity. *Mal. ii. 6.* He that speaketh of himself seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. *John vii. 18.* I am the way, and the truth, and the life: no man cometh unto the Father but by me. *John xiv. 6.* Art thou a king, then (said Pilate)? Jesus an-

thou for any man: for thou regardest not the person of men.
17 Tell us therefore, What thinkest thou? Is it lawful to give

swered, Thou sayest that I am a king. To this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. Every one that is of the truth heareth my voice. *John xviii. 37.* We are not as many which corrupt the word of God: but as of sincerity, but as of God, in the sight of God speak we in Christ. *2 Co. ii. 17.* Therefore *(said Paul)*, seeing we have this ministry, as we have received mercy, we faint not; but have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully; but by manifestation of the truth commending ourselves to every man's conscience in the sight of God. *2 Co. iv. 1, 2.* We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *1 John v. 18.*

Neither carest thou for any man. Neither did he *(Levi)* acknowledge his brethren, nor knew his own children. *De. xxxiii. 9.* And Micah *(the prophet)* said *(unto the messenger sent unto him by Ahab)*, As the Lord liveth, what the Lord saith unto me, that will I speak. *1 Ki. xxii. 14.* Let me not, I pray you, accept any man's person, neither let me give flattering titles unto man; for I know not to give flattering titles; in so doing my Maker would soon take me away. *Job xxxii. 21, 22.* Hear this, I pray you, ye heads of the house of Jacob, and princes of the house of Israel, that abhor judgment and pervert all equity. They build up Zion with blood, and Jerusalem with iniquity; the heads thereof judge for reward, and the priests thereof teach for hire, and the prophets thereof divine for money; yet will they lean upon the Lord, and say, Is not the Lord among us? none evil can come upon us. Therefore shall Zion, for your sake, be plowed as a field, and Jerusalem shall become heaps, and the mountain of the house as the high places of the forest. *Mi. iii. 9—12.* Therefore have I also made you contemptible and base before all the people, according as ye have not kept my ways, but have been partial in the law. *Mal. ii. 9.* Master, we know *(said the Pharisees and Herodians)* that thou art true, and carest for no man; for thou regardest not the person of men, but teachest the way of God in truth. Is it lawful to give tribute to Cesar, or not? *Mar. xii. 14.* Master, we know that thou sayest and teachest rightly, neither acceptest thou the person of any, but teachest the way of God truly. *Lu. xx. 21.* Henceforth know we no man after the flesh: yea, though we have known Christ after the flesh, yet now henceforth know we him no more. *2 Co. v. 16.* Do I now persuade men or God? or do

I seek to please men? For if I yet pleased men, I should not be the servant of Christ. *Ga. i. 10.* Of those who seemed to be somewhat, whatsoever they were, it maketh no matter to me; God accepteth no man's person: for they who seemed to be somewhat, in conference added nothing to me. *Ga. ii. 6.* As we were allowed of God, to be put in trust with the Gospel, even so we speak; not as pleasing men, but God, which trieth our hearts. *1 The. ii. 4.* The wisdom that is from above is first pure, then peaceable, gentle, and easy to be entreated, full of mercy and good fruits, without partiality, and without hypocrisy. *Ja. iii. 17.*

17 *What thinkest thou?* And all the people came near, and said unto Jeremiah the prophet, Let, we beseech thee, our supplication be accepted before thee, and pray for us unto the Lord thy God, even for all this remnant; (for we are left but a few of many, as thine eyes do behold us;) that the Lord thy God may shew us the way wherein we may walk, and the thing that we may do. *Je. xlii. 2, 3.* Ye dissembled in your hearts, when ye sent me unto the Lord your God, saying, Pray for us unto the Lord God; and according unto all that the Lord our God shall say, so declare unto us, and we will do it. *Je. xlii. 20.* We desire to hear of thee *(said the Jews at Rome to Paul)* what thou thinkest; for as concerning this sect, we know that every where it is spoken against. *Ac. xxviii. 22.*

Is it lawful to give tribute, &c. When thou art come unto the land which the Lord thy God giveth thee, and shalt possess it, and shalt dwell therein, and shalt say, I will set a king over me, like as all the nations that are about me; thou shalt in any wise set a king over thee whom the Lord thy God shall choose; one from among thy brethren shalt thou set king over thee; thou mayest not set a stranger over thee, which is not thy brother. *De. xvii. 14, 15.* Be it known unto the king *(said the adversaries of the Jews to Artaxerxes)*, that if this city be builded, and the walls set up again, then will they not pay toll, tribute, and custom, and so thou shalt endamage the revenue of the kings. *Ezr. iv. 13.* We certify you *(said the commission of Artaxerxes to Ezra)*, that touching any of the priests and Levites, singers, porters, nethenims, or ministers of this house of God, it shall not be lawful to impose toll, tribute, or custom upon them. *Ezr. vii. 24.* There were also *(of the Jews)* that said, We have borrowed money for the king's tribute, and that upon our lands and vineyards. *Ne. v. 4.* Behold, we are servants this day *(said the Levites to Ged)*, and for the land that thou gavest unto our

tribute unto Cesar, or not? But Jesus perceived their wickedness, 18 and said, Why tempt ye me, ye hypocrites? Shew me the tribute 19 money. And they brought unto him a penny. And he saith unto 20 them, Whose is this image and superscription? They say unto 21 him, Cesar's. Then saith he unto them, Render therefore unto Cesar the things which are Cesar's; and unto God the things that

fathers, to eat the fruit thereof, and the good thereof; behold we are servants in it. And it yieldeth much increase unto the kings whom thou hast set over us, because of our sins. Also they have dominion over our bodies, and over our cattle at their pleasure, and we are in great distress. Ne. ix. 36, 37. After this man (*Theudas*) rose up Judas of Galilee, in the days of the taxing, and drew away much people after him. Ac. v. 37. For this cause also (*conscience sake*) pay ye tribute also; for they are God's ministers, attending continually upon this very thing. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Ro. xiii. 6, 7.

Cesar.] It came to pass in those days (*about the birth of Christ*), that there went out a decree (*from Cesar Augustus*), that all the world should be taxed. Lu. ii. 1. If thou let this "man" ("Christ") go (*said the Jews to Pilate*), thou art not Cesar's friend; whosoever maketh himself a king speaketh against Cesar. When Pilate therefore heard that saying, he brought Jesus forth, and sat down in the judgment-seat, in a place that is called the Pavement, but in the Hebrew, Gabbatha. And it was the preparation of the passover, and about the sixth hour. And he saith unto the Jews, Behold your king. But they cried out, Away with him; away with him; crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. John xix. 12-15.

18 Perceived their wickedness.] When Jesus perceived in his spirit that they so reasoned (*respecting his power of forgiving sins*) within themselves, he said unto them, Why reason ye these things in your hearts? Mar. ii. 8. When Jesus perceived their thoughts, he answering said unto them, What reason ye in your hearts? Lu. v. 22. Jesus perceiving the thought of "their" ("the disciples") heart (*which of them should be greatest*), took a child and set him by him. Lu. ix. 47. He perceived their (*the chief priests*) craftiness (*in asking, Is it lawful to give tribute to Cesar?*), and said unto them, Why tempt ye me? Lu. xx. 23. He (*Jesus*) knew all men, and needed not that any should testify of man, for he knew what was in man. John ii. 25. I am he which searcheth the reins and hearts. Re. ii. 23.

Why tempt ye me? See chap. xvi. 1-4; xix. 3. Behold, a certain lawyer stood up and tempted him, saying, Master, what shall

I do to inherit eternal life? Lu. x. 25. This they said (*respecting the woman taken in adultery*), tempting him, that they might have to accuse him. John viii. 6. How is it (*said Peter to Ananias and Sapphira*) that ye have agreed together to tempt the Spirit of the Lord? Ac. v. 9.

19 A penny.] See chap. xviii. 28; xx. 2. And I heard a voice in the midst of the four beasts say, A measure of wheat for a penny, and three measures of barley for a penny, &c. Re. vi. 6.

20 Superscription.] Whose image and superscription hath "it" ("the penny")? They answered and said, Cesar's. Lu. xx. 24.

21 Render therefore, &c.] What thinkest thou, Simon (*said Jesus to Peter*), of whom do the kings of the earth take custom, or tribute? of their own children, or of strangers? Peter saith unto him, Of strangers. Jesus saith unto him, Then are the children free. Notwithstanding, lest we should offend them, go thou to the sea, and cast an hook, and take up the fish that first cometh up; and when thou hast opened his mouth thou shalt find a piece of money, that take and give unto them for me and thee. Mat. xvii. 25, 26, 27. My son, fear thou the Lord, and the king, and meddle not with them that are given to change. Pr. xxiv. 21. We found this fellow (*said the Jews to Pilate*) perverting the nation, and forbidding to give tribute to Cesar, saying, that he himself is Christ, a King. Lu. xxiii. 2. Render therefore to all their dues: tribute to whom tribute is due; custom to whom custom; fear to whom fear; honour to whom honour. Ro. xiii. 7.

And unto God the things that are God's.] See verse 37. chap. iv. 10. Shadrach, Meshach, and Abednego, answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. If it be so (*that they be cast into a burning fiery furnace*), our God whom we serve is able to deliver us from the burning fiery furnace; and he will deliver us out of thine hand, O king. But if not, be it known unto thee, O king, that we will not serve thy gods, nor worship the golden image which thou hast set up. Da. iii. 16, 17, 18. Now when Daniel knew that the writing was signed (*which decreed, that whosoever shall ask a petition of any god or man for thirty days, save of the king, he shall be cast into the den of lions*), he went into his house, and his windows being open in his chamber toward Jerusalem, he kneeled upon his knees three times a day,

22 are God's. When they had heard *these words*, they marvelled, 23 and left him, and went their way. The same day came to him the Sadducees, which say that there is no resurrection, and asked 24 him, Saying, Master, Moses said, If a man die, having no chil-

and prayed, and gave thanks before his God, as he did aforetime. Then these men (*who conspired against him*) assembled, and found Daniel praying and making supplication before his God. And when he (*Nebuchadnezzar, who signed the decree*) came to the den (*into which Daniel had been cast*), he cried with a lamentable voice unto Daniel. And the king spake and said unto Daniel, O Daniel, servant of the living God, is thy God whom thou servest continually able to deliver thee from the lions? Then said Daniel unto the king, O king, live for ever. My God hath sent his angel, and hath shut the lions' mouths, that they have not hurt me; forasmuch as before him innocency was found in me, and also before thee, O king, have I done no hurt. Then was the king exceeding glad for him, and commanded that they should take Daniel up out of the den; and no manner of hurt was found upon him, because he believed in his God. *Da. vi. 10, 11. 20—23.* A son honoureth his father, and a servant his master. If I then be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name; and ye say, Wherein have we despised thy name? Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? and if ye offer the lame and sick, is it not evil? *Mal. i. 6, 7, 8.* Will a man rob God? Yet ye have robbed me: but ye say, Wherein have we robbed thee? In tithes and offerings: ye are cursed with a curse; for ye have robbed me, *even the whole nation.* Bring ye all the tithes into the store-house, that there may be meat in mine house; and prove me now herewith, saith the Lord of hosts, if I will not open you the windows of heaven, and pour you out a blessing, that *there shall not be room enough to receive it.* *Mal. iii. 8, 9, 10.* Peter and John answered (*the Jewish council*) and said, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye. *Ac. iv. 19.* We ought to obey God rather than men (*said Peter to the high priest*). *Ac. v. 29.* Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the king, as supreme, or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well. For so is the will of God, that with well doing ye may put to silence the ignorance of foolish men. As free, and not using your liberty for a cloak of maliciousness, but as the

servants of God. Honour all men. Love the brotherhood. Fear God. Honour the king. *1 Pe. ii. 13—17.*

22 *They marvelled, &c.] See verses 33. 46.* Be ye wise as serpents, and harmless as doves. *Mat. x. 16.* Answer not a fool according to his folly, lest thou also be like unto him. Answer a fool according to his folly, lest he be wise in his own conceit. *Pr. xvi. 4, 5.* Render unto Cesar (*said Jesus*) the things which be Cesar's, and unto God the things which be God's. And they could not take hold of his words before the people. And they marvelled at his answers, and held their peace. *Lu. xx. 25, 26.* I will give you a mouth, and wisdom (*said Christ to his apostles*), which all your adversaries shall not be able to gainsay nor resist. *Lu. xxi. 15.* And they (*of the synagogue*) were not able to resist the wisdom and the spirit by which "he" ("Stephen") spake. *Ac. vi. 10.* Let your speech be always with grace, seasoned with salt, that ye may know how ye ought to answer every man. *Col. iv. 6.*

23 *Same day.]* Then come unto him the Sadducees, which say there is no resurrection, &c. *Mar. xii. 18.* Then came to him certain of the Sadducees, which deny that there is any resurrection. *Lu. xx. 27.*

The Sadducees.] See chap. iii. 7; xvi. 6. Then (*when the apostles worked many miracles, to the great increase of the faith*) the high priest rose up, and all they that were with him (*which is the sect of the Sadducees*), and were filled with indignation. *Ac. v. 17.*

Which say that there is no resurrection.] Now if Christ be preached that he rose from the dead, how say some among you, that there is no resurrection of the dead? But if there be no resurrection of the dead, then is Christ not risen: and if Christ be not risen, then is our preaching vain, and your faith is also vain. *1 Co. xv. 12, 13, 14.* Shun profane and vain babblings: for they will increase unto more ungodliness. And their word will eat as doth a canker: of whom is Hymenæus and Philetus; who concerning the truth have erred, saying, that the resurrection is past already, and overthrow the faith of some. *2 Ti. ii. 16—18.*

24 *Master.] See verses 16. 36.* Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven, but he that doeth the will of my Father which is in heaven. *Mat. vii. 21.* Why call ye me Lord, Lord, and do not the things which I say? *Lu. vi. 46.*

Moses said, If a man die, &c.] Then (*after the Lord slew Onan*) said Judah to Tamar his

dren, his brother shall marry his wife, and raise up seed unto his brother. Now there were with us seven brethren: and the first, 25 when he had married a wife, deceased, and, having no issue, left his wife unto his brother: Likewise the second also, and the third, 26 unto the seventh. And last of all the woman died also. There- 27 fore in the resurrection whose wife shall she be of the seven? for 28 they all had her. Jesus answered and said unto them, Ye do err, 29 not knowing the Scriptures, nor the power of God. For in the 30

daughter-in-law, Remain a widow at thy father's house till Shelah my son be grown, (for he said, lest peradventure he die also as his brethren did.) And Tamar went and dwelt in her father's house. *Ge. xxxviii. 11.* If brethren dwell together, and one of them die, and have no child, the wife of the dead shall not marry without unto a stranger; her husband's brother shall go in unto her, and take her to him to wife, and perform the duty of an husband's brother unto her. And it shall be; that the first-born which she beareth shall succeed in the name of his brother which is dead, that his name be not put out of Israel. And if the man like not to take his brother's wife, then let his brother's wife go up to the gate unto the elders, and say, My husband's brother refuseth to raise up unto his brother a name in Israel; he will not perform the duty of my husband's brother. Then the elders of his city shall call him and speak unto him; and if he stand to it, and say, I like not to take her; then shall his brother's wife come unto him, in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. And his name shall be called in Israel, The house of him that bath his shoe loosed. *De. xxv. 5—10.* Naomi said (to Orpah and Ruth), Turn again, my daughters, why will ye go with me? Are there yet any more sons in my womb, that they may be your husbands. *Ru. i. 11.* Master, Moses wrote unto us, If a man's brother die, and leave his wife behind him, and leave no children, that his brother should take his wife, and raise up seed unto his brother. *Mar. xii. 19.* Master, Moses wrote unto us, If any man's brother die, having a wife, and he die without children, that his brother should take his wife, and raise up seed unto his brother. *Lu. xx. 28.*

25 *There were with us seven brethren.]* Now there were seven brethren; and the first took a wife, and dying, left no seed. And the second took her, and died, neither left he any seed; and the third likewise. And the seven had her, and left no seed; last of all the woman died also. In the resurrection therefore, when they shall rise, whose wife shall she be of them? for the seven had her to wife. *Mar. xii. 20—23.* There were therefore

seven brethren. And the first took a wife, and died without children. And the second took her to wife, and he died childless. And the third took her; and in like manner the seven also: and they left no children, and died. Last of all the woman died also. Therefore, in the resurrection, whose wife of them is she? for seven had her to wife. *Lu. xx. 29—33.* It is appointed unto men once to die; but after this the judgment. *He. ix. 27.*

29 *Not knowing the Scriptures.]* I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth. And though after my skin worms destroy this body, yet in my flesh shall I see God; whom I shall see for myself, and mine eyes shall behold, and not another; though my reins be consumed within me. *Job. xix. 25, 26, 27.* Therefore my heart is glad, and my glory rejoiceth; my flesh also shall rest in hope. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy; at thy right hand there are pleasures for evermore. *Ps. xvi. 9, 10, 11.* As for me, I will behold thy face in righteousness; I shall be satisfied when I awake with thine likeness. *Ps. xvii. 15.* Like sheep they are laid in the grave; death shall feed on them, and the upright shall have dominion over them in the morning, and their beauty shall consume in the grave from their dwelling. But God will redeem my soul from the power of the grave; for he shall receive me. *Ps. xlix. 14, 15.* Whom have I in heaven but thee? And there is none upon earth that I desire besides thee: my flesh and my heart faileth, but God is the strength of my heart, and my portion for ever. *Ps. lxxiii. 25, 26.* He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it, *Is. xxv. 8.* Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead. *Is. xxvi. 19.* The righteous perisheth, and no man layeth it to heart; and merciful men are taken away, none considering that the righteous is taken away from

resurrection they neither marry, nor are given in marriage, but as the angels of God in heaven. But as touching the resurrection

the evil to come. He shall enter into peace; they shall rest in their beds, each one walking in his uprightness. *Is. lvii. 1, 2.* Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. And they that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars for ever and ever. *Da. xii. 2, 3.* I will ransom them from the power of the grave: I will redeem them from death. O death, I will be thy plagues; O grave, I will be thy destruction: repentance shall be hid from mine eyes. *Ho. xiii. 14.* These are the words which I spake unto you, while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms concerning me. Then opened he their understanding, that they might understand the Scriptures; and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 44-47.* As yet they knew not the Scripture, that he must rise again from the dead. *John xx. 9.* Whatsoever things were written aforetime, were written for our learning, that we through patience and comfort of the Scriptures might have hope. *Ro. xv. 4.*

[*Nor the power of God.*] Is any thing too hard for the Lord? *Ge. xviii. 14.* Ah, Lord God! behold, thou hast made the heaven and the earth by thy great power and stretched-out arm, and there is nothing too hard for thee. *Je. xxxii. 17.* With God nothing is impossible. *Lu. i. 37.* Why should it be thought a thing incredible with you, that God should raise the dead? *Ac. xxvi. 8.* For our conversation is in heaven; from whence also we look for the Lord Jesus Christ: who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. *Phi. iii. 21.*

[*30 In the resurrection.*] Do ye not therefore err (*said Jesus*), because ye know not the Scriptures, neither the power of God; for when they shall rise from the dead, they neither marry nor are given in marriage, but are as the angels which are in heaven. *Mar. xii. 24, 25.* The children of this world marry, and are given in marriage; but they which shall be accounted worthy to obtain that world, and the resurrection from the dead, neither marry nor are given in marriage; neither can they die any more, for they are equal unto the angels, and are the

children of God, being the children of the resurrection. *Lu. xx. 34, 35, 36.* Marvel not at this; for the hour is coming in the which all that are in the graves shall hear his (*the Son of man's*) voice; and shall come forth, they that have done good unto the resurrection of life, and they that have done evil, unto the resurrection of damnation. *John v. 28, 29.* This I say, brethren, the time is short. It remaineth that both they that have wives, be as though they had none; and they that weep, as though they wept not; and they that rejoice, as though they rejoiced not; and they that buy, as though they possessed not; and they that use this world, as not abusing it; for the fashion of this world passeth away. *1 Co. vii. 29, 30, 31.* Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God. Therefore the world knoweth us not, because it knew him not. Behold, now are we the sons of God; and it doth not yet appear what we shall be; but we know that when he shall appear we shall be like him, for we shall see him as he is. *1 John iii. 1, 2.*

[*As the angels of God, &c.*] See chap. xii. 43; xviii. 10. Bless the Lord ye his angels, that excel in strength, that do his commandments, hearkening unto the voice of his word. *Ps. ciii. 20.* Thus saith the Lord of hosts (*to Joshua the high priest by the angel of the Lord*), If thou wilt walk in my ways, and I thou wilt keep my charge, then thou shalt also judge my house, and shalt also keep my courts; and I will give thee places to walk among these that stand by. *Zec. iii. 7.* Beloved, now are we the sons of God; and it doth not yet appear what we shall be, but we know that when he shall appear, we shall be like him, for we shall see him as he is. *1 John iii. 2.* And "they" (*"the four and four and twenty elders"*) sung a new song, saying, Thou art worthy to take the book, and to open the seals thereof; for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation; and hast made us unto our God kings and priests, and we shall reign on the earth. And I beheld, and heard the voice of many angels round about the throne, and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands. *Re. vii. 10, 11.* And I fell at his (*the angel's*) feet to worship him: and he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God: for the testimony of Jesus is the spirit of prophecy. *Re. xix. 10.*

of the dead, have ye not read that which was spoken unto you by God, saying, I am the God of Abraham, and the God of Isaac, 32 and the God of Jacob? God is not the God of the dead, but of the living. And when the multitude heard *this*, they were astonished at his doctrine. But when the Pharisees had heard that 34 he had put the Sadducees to silence, they were gathered together.

31 *Have ye not read that, &c.]* Go ye and learn what *that* meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous, but sinners to repentance. *Mat. ix. 13. See chap. xii. 3. 7; xxi. 16. 42.*

32 *I am the God of Abraham, &c.]* I am the God of thy father (*said the Lord to Moses, as he kept the flock of Jethro his father-in-law*), the God of Abraham, the God of Isaac, and the God of Jacob. And Moses hid his face, for he was afraid to look upon God. *Ex. iii. 6.* And God said moreover unto Moses, Thus shalt thou say unto the children of Israel; The Lord God of your fathers, the God of Abraham, the God of Isaac, and the God of Jacob, hath sent me unto you. This is my name for ever; and this is my memorial unto all generations. Go and gather the elders of Israel together, and say unto them, The Lord God of your fathers, the God of Abraham, of Isaac, and of Jacob, appeared unto me, saying, I have surely visited you, and seen that which is done to you in Egypt. *Ex. iii. 15, 16.* When Moses saw it (*the flame of fire in the bush*), he wondered at the sight (*said Stephen*), and as he drew near to behold it, the voice of the Lord came unto him, saying, I am the God of thy fathers, the God of Abraham, and the God of Isaac, and the God of Jacob. Then Moses trembled, and durst not behold. *Ac. vii. 31, 32.* God is not ashamed to be called their God, for he hath prepared for them (*Abraham, Isaac, Jacob, and ancient believers*) a city. *He. xi. 16.*

God is not the God of the dead.] And as touching the dead, that they rise, have ye not read in the book of Moses, how in the bush God spake unto him, saying, I am the God of Abraham, and the God of Isaac, and the God of Jacob? He is not the God of the dead, but the God of the living: ye therefore do greatly err. *Mar. xii. 26, 27.* Now, that the dead are raised, even Moses shewed at the bush, when he calleth the Lord the God of Abraham, and the God of Isaac, and the God of Jacob: for he is not a God of the dead, but of the living, for all live unto him. *Lu. xx. 37, 38.*

33 *They were astonished.]* See verse 22. When Jesus had ended these sayings (*his sermon on the mount*), the people were astonished at his doctrine: for he taught them as one having authority, and not as the Scribes. *Mat. vii. 28, 29.* When the sabbath-day was come, he began to teach in the synagogue;

and many hearing him were astonished, saying, From whence hath this man these things? and what wisdom is this which is given unto him, that even such mighty works are wrought by his hands? *Mar. vi. 2.* Render to Cesar (*said Jesus*) the things that are Cesar's, and to God the things that are God's. And they marvelled at him. *Mar. xii. 17.* And all that heard him were astonished at his understanding and answers. *Lu. ii. 47.* And all bare him witness, and wondered at the gracious words which proceeded out of his mouth. *Lu. iv. 22.* Then certain of the Scribes answering, said, Master, thou hast well said. And after that they durst not ask him any question at all. *Lu. xx. 39, 40.* Never man spake like this man (*said the officers to the high priests*). *John vii. 46.*

34 *When the Pharisees had heard.]* One of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? *Mar. xii. 28.*

They were gathered together.] See chap. xii. 14; xxvi. 3—5. The isles saw it (*God's mercy to his Church*), and feared; the ends of the earth were afraid, drew near, and came; they helped every one his neighbour, and every one said to his brother, Be of good courage. So the carpenter encouraged the goldsmith; and he that smootheneth with the hammer him that smote the anvil, saying, It is ready for the soldering. And he fastened it with nails, that it should not be moved. *Is. xli. 5, 6, 7.* Then gathered the chief priests and the Pharisees a council, and said, What do we? for this man doeth many miracles. If we let him thus alone, all men will believe on him, and the Romans shall come and take away both our place and nation. And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all, nor consider that it is expedient for us that one man should die for the people, and that the whole nation perish not. *John xi. 47—50.* Now when the high priest, and the captain of the temple, and the chief priests, heard these things (*respecting the release of the apostles from the prison*), they doubted of them whereunto this would grow. Then came one and told them saying, Behold, the men whom ye put in prison are standing in the temple, and teaching the people; then went the captain with the officers, and brought them without violence (for they feared the people, lest they

35 Then one of them, *which was* a lawyer, asked him a question,
36 tempting him, saying, Master, *which is* the great command-
37 ment in the law? Jesus said unto him, Thou shalt love the Lord

should have been stoned); and when they had brought them, they set them before the council; and the high priest asked them, saying, Did we not straitly command you that ye should not teach in this name? And behold, ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. *Ac. v. 24—28.* And the same time there arose no small stir about that way; for a certain man named Demetrius, a silversmith, which made silver shrines for Diana, brought no small gain unto the craftsmen, whom he called together with the workmen of the like occupation, and said, Sirs, ye know that by this craft we have our wealth. Moreover ye see and hear, that not alone at Ephesus, but almost throughout all Asia, this Paul hath persuaded and turned away much people, saying, that they be no gods which are made with hands: so that not only this our craft is in danger to be set at nought, but also that the temple of the great goddess Diana should be despised, and her magnificence should be destroyed, whom all Asia and the world worshippeth. And when they heard these sayings they were full of wrath, and cried out saying, Great is Diana of the Ephesians. *Ac. xix. 23—28.* Men of Israel, help (cried the Jews which were of Asia): this is the man (Paul) that teacheth all men every where against the people, and the law, and this place: and further, brought Greeks also into the temple, and hath polluted this holy place (for they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple). And all the city was moved, and the people ran together; and they took Paul and drew him out of the temple: and forthwith the doors were shut. *Ac. xxi. 28, 29, 30.*

35 *A lawyer.*] The Pharisees and lawyers rejected the counsel of God against themselves, being not baptized of "him" ("John"). *Lu. vii. 30.* And behold, a certain lawyer stood up, and tempted him, saying, Master, what shall I do to inherit eternal life? *Lu. x. 25.* Then answered one of the lawyers, and said unto him, Master, thus saying (*pronouncing woe unto the Scribes and Pharisees*), thou reproachest us also. And he said, Woe unto you also, ye lawyers; for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. Woe unto you, lawyers, for ye have taken away the key of knowledge: ye entered not in yourselves, and them that were entering in ye hindered. *Lu. xi. 45, 46, 52.* And Jesus answering spake unto the lawyers and Pharisees, saying, Is it lawful to heal on

the sabbath-day? *Lu. xiv. 3.* Bring Zenas the lawyer, and Apollos on their journey diligently, that nothing be wanting unto them. *Tit. iii. 13.*

Tempting him.] See verse 18. And the Pharisees came to him, and asked him, Is it lawful for a man to put away his wife? tempting him. *Mar. x. 2.*

36 *Which is the great commandment.*] See chap. v. 19, 20; xv. 6. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint, and anise, and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat and swallow a camel. *Mat. xxiii. 23, 24.* I have written to him (*Ephraim*) the great things of my law; but they were counted as a strange thing. *Ho. viii. 12.* One of the Scribes came, and having heard them reasoning together, and perceiving that he had answered them well, asked him, Which is the first commandment of all? And Jesus answered him, The first of all the commandments is, Hear O Israel, the Lord our God is one Lord; and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment of all? And the second is like, namely, this, Thou shalt love thy neighbour as thyself: there is none other commandment greater than these. And the Scribes said unto him, Well, Master, thou hast said the truth: for there is one God, and there is none other but he. And to love him with all the heart, and with all the understanding, and with all the soul, and with all the strength, and to love his neighbour as himself, is more than all whole burnt offerings and sacrifices. *Mar. xii. 28—33.* Woe unto you, Pharisees! for ye tithe mint and rue, and all manner of herbs, and pass over judgment, and the love of God; these ought ye to have done, and not to leave the other undone. *Lu. xi. 42.*

37 *Thou shalt love the Lord thy God.*] Thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. *De. vi. 5.* And now, Israel, what doth the Lord God require of thee, but to fear the Lord thy God, to walk in all his ways, and to love him, and to serve the Lord thy God with all thy heart, and with all thy soul? *Da. x. 12.* The Lord thy God will circumcise thine heart, and the heart of thy seed, to love the Lord thy God with all thine heart, and with all thy soul, that thou mayest live. *De. xxx. 6.* The first of all the commandments is, Hear, O Israel, the Lord our

thy God with all thy heart, and with all thy soul, and with all thy mind. This is the first and great commandment. And the second ³⁸ is like unto it, Thou shalt love thy neighbour as thyself. On these ³⁹ two commandments hang all the law and the prophets. While ⁴⁰

God is one Lord: and thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength. This is the first commandment. *Mar. xii. 29, 30.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind. *Lu. x. 27.* The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. *Ro. viii. 7.* This is the covenant that I will make with them after these days, saith the Lord, I will put my laws into their hearts, and in their minds will I write them; and their sins and iniquities will I remember no more. *He. x. 16, 17.* By this we know that we love the children of God, when we love God, and keep his commandments. For this is the love of God, that we keep his commandments, and his commandments are not grievous; for whatsoever is born of God overcometh the world; and this is the victory that overcometh the world, even our faith. Who is he that overcometh the world, but he that believeth that Jesus is the Son of God? *1 John v. 2—5.*

³⁹ Thou shalt love, &c.] Thou shalt love thy neighbour as thyself. *Mat. xix. 19.* Thou shalt not avenge, nor bear any grudge against the children of thy people; but thou shalt love thy neighbour as thyself. *I am the Lord. Le. xix. 18.* And the second (commandment) is like (the first), namely this, Thou shalt love thy neighbour as thyself; there is none other commandment greater than these. *Mar. xii. 31.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy strength, and with all thy mind, and thy neighbour as thyself (said a certain lawyer to Jesus). And he said unto him, Thou hast answered right, this do, and thou shalt live. *Lu. x. 27, 28.* Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. Love worketh no ill to his neighbour, therefore love is the fulfilling of the law. *Ro. xiii. 9, 10.* All the law is fulfilled in one word, even in this, Thou shalt love thy neighbour as thyself. *Ga. v. 14.* If ye fulfil the royal law according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. *Ja. ii. 8.*

Neighbour as thyself.] Who is my neighbour (said the lawyer to Jesus)? And Jesus answering said, A certain man went down from Jerusalem to Jericho, and fell among

thieves, which stripped him of his raiment, and wounded him, and departed, leaving him half dead. And by chance there came down a certain priest that way, and when he saw him, he passed by on the other side. And likewise a Levite when he was at the place came and looked on him, and passed by on the other side; but a certain Samaritan, as he journeyed, came where he was; and when he saw him he had compassion on him, and went to him and bound up his wounds, pouring in oil and wine, and set him on his own beast, and brought him to an inn, and took care of him. And on the morrow, when he departed, he took out two pence, and gave them to the host, and said unto him, Take care of him; and whatsoever thou spendest more, when I come again I will repay thee; which now of these three, thinkest thou, was neighbour unto him that fell among thieves? And he said, He that shewed mercy on him. Then said Jesus unto him, Go and do thou likewise. *Lu. x. 29—37.* Let every one of us please his neighbour for his good to edification. *Ro. xv. 2.* As we have therefore opportunity, let us do good unto all men, especially unto them who are of the household of faith. *Ga. vi. 10.*

⁴⁰ On these two, &c.] See chap. vii. 12. The law was given by Moses, but grace and truth came by Jesus Christ. *John i. 17.* We know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God; therefore by the deeds of the law there shall no flesh be justified in his sight, for by the law is the knowledge of sin; but now the righteousness of God without the law is manifested, being witnessed by the law and the prophets. *Ro. iii. 19, 20, 21.* He that loveth another hath fulfilled the law. For this, Thou shalt not commit adultery, thou shalt not kill, thou shalt not steal, thou shalt not bear false witness, thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, namely, Thou shalt love thy neighbour as thyself. *Ro. xiii. 8, 9.* Now the end of the commandment is charity, out of a pure heart, and of a good conscience, and of faith unfeigned. *1 Ti. i. 5.* Beloved, let us love one another, for love is of God, and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God; for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be

41 the Pharisees were gathered together, Jesus asked them, Saying,
 42 What think ye of Christ? whose son is he? They say unto him,
 43 The son of David. He saith unto them, How then doth David

the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. 1 John iv. 7—11. We loved him, because he first loved us; if a man say, I love God, and hateth his brother, he is a liar, for he that loveth not his brother whom he hath seen, how can he love God whom he hath not seen? And this commandment have we from him, That he who loveth God, love his brother also. 1 John iv. 19, 20, 21. If ye fulfil the royal law, according to the Scripture, Thou shalt love thy neighbour as thyself, ye do well. Ja. ii. 8.

41 *The Pharisees were gathered, &c.*] See verse xv. 34. Jesus answered and said, while he taught in the temple, How say the Scribes, That Christ is the Son of David? for David himself said, by the Holy Ghost, The Lord said to my lord, Sit thou on my right hand till I make thine enemies thy footstool. David himself therefore calleth him Lord; and whence is he then his son? And the common people heard him gladly. Mar. xii. 35, 36, 37. How say they that Christ is David's son? And David himself saith in the book of Psalms, The Lord said unto my lord, Sit thou on my right hand, till I make thine enemies thy footstool. David therefore calleth him lord: how is he then his son? Lu. xx. 41—44.

42 *What think ye of Christ?*] And when "he" ("Herod") had gathered all the chief priests and Scribes of the people together, he demanded of them where Christ should be born? And they said unto him, In Bethlehem of Judea; for thus it is written by the prophet, And thou, Bethlehem, in the land of Judea, art not the least among the princes of Juda; for out of thee shall come a governor, that shall rule my people Israel. Mat. ii. 4, 5, 6. They that were in the ship (and who saw him walking on the sea) came and worshipped him, saying, Of a truth thou art the Son of God. Mat. xiv. 33. When Jesus came into the coasts of Cesarea Philippi, He asked his disciples, saying, Whom do men say that I the Son of man am? And they said, Some say that thou art John the Baptist: some Elias; and others, Jeremias, or one of the prophets. He saith unto them, But whom say ye that I am? And Simon Peter answered and said, Thou art the Christ, the Son of the living God. Mat. xvi. 13—16. Rabbi (said Nathanael unto Jesus), thou art the Son of God; thou art the King of Israel. John i. 39. Lord, to whom shall we go (said Simon Peter)? Thou hast the words of eternal life; and we believe, and are sure that thou art that Christ, the Son of the living God. John vi. 68, 69. My Lord, and my God

(said Thomas, having thrust his hand into the wounded side of his Master). John xx. 28. Wherefore God hath highly exalted "him" ("Christ"), and given him a name which is above every name: that at the name of Jesus every knee should bow, of things in heaven, and things in earth, and things under the earth; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father. Phi. ii. 9, 10, 11. What things were gain to me, those I counted loss for Christ; yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord; for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him, not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith; that I may know him, and the power of his resurrection; and the fellowship of his sufferings, being made conformable unto his death. Phi. iii. 7—10. There is neither Greek, nor Jew, circumcision, nor uncircumcision, Barbarian, Scythian, bond nor free; but Christ is all and in all. Col. iii. 11. The Lord is gracious, to whom coming as unto a living stone, disallowed, indeed, of men, but chosen of God, and precious. Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God, by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner-stone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe, he is precious: but unto them which be disobedient, the stone which the builders disallowed, the same is made the head of the corner. 1 Pe. ii. 3—7. Worthy is the Lamb that was slain (said the angels, &c., with a loud voice) to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb, for ever and ever. And the four beasts said, Amen. And the four and twenty elders fell down and worshipped him that liveth for ever and ever. Re. v. 12, 13, 14.

The son of David.] See chap. i. 1; xxi. 9. Hear ye now, O house of David, Is it a small thing for you to weary men, but will ye weary my God also? Therefore the Lord himself shall give you a sign; behold, a virgin shall conceive, and bear a son; and

in spirit call him Lord, saying, The Lord said unto my Lord, Sit thou on my right hand, till I make thine enemies thy footstool?

shall call his name Immanuel. *Is. vii. 13, 14.* There shall come forth a Rod out of the stem of Jesse, and a Branch shall grow out of his roots; and the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; and shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears; but with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. *Is. xi. 1-4.* Behold, the days come, saith the Lord, that I will raise unto David a righteous Branch, and a King shall reign and prosper, and shall execute judgment and justice in the earth. In his days shall Judah be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our Righteousness. *Je. xxiii. 5, 6.* And I will set up one shepherd over them, and he shall feed them, even my servant David: he shall feed them, and he shall be their shepherd; and I the Lord will be their God, and my servant David a prince among them. I the Lord have spoken it. *Ez. xxxiv. 23, 24.*

43 *In spirit call him Lord.*] The spirit of the Lord spake by me (*were the last words of David*), and his word was on my tongue. *2 Sa. xxiii. 2.* David himself said by the Holy Ghost, the Lord said to my lord, Sit thou on my right hand till I make thine enemies thy footstool. *Mar. xii. 36.* It was revealed unto "him" (*"Simeon"*) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, when the parents brought the child Jesus to do for him after the custom of the law. *Lu. ii. 26, 27.* Men and brethren (*said Peter*), this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. *Ac. i. 16.* Therefore (*David*) being a prophet, and knowing that God had sworn with an oath to him, that of the fruit of his loins, according to the flesh, he would raise up Christ to sit on his throne; he seeing this before, spake of the resurrection of Christ, that his soul was not left in hell, neither his flesh did see corruption. *Ac. ii. 30, 31.* Wherefore, as the Holy Ghost saith (*by David*), To-day if ye will hear his voice, harden not your hearts, &c. *He. iii. 7.* For the prophecy came not in old time by the will of man; but holy men of God spake as they were moved by the

Holy Ghost. *2 Pe. i. 21.* And immediately (*said John*) I was in the spirit, and behold, a throne was set in heaven, and one sat on the throne. *Re. iv. 2.*

44 *Lord said unto my Lord.*] The Lord said unto my lord, Sit thou at my right hand until I make thine enemies thy footstool. *Ps. cx. 1.* David is not ascended into the heavens, but he saith himself, The Lord said unto my lord, Sit thou on my right hand until I make thy foes thy footstool. *Ac. ii. 34, 35.* For he (*Christ*) must reign till he hath put all enemies under his feet. *1 Cor. xv. 25.* "Who" (*"the Son of God"*) being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had, by himself, purged our sins, sat down on the right hand of the Majesty on high. But to which of the angels said he at any time, Sit on my right hand until I make thine enemies thy footstool? *He. i. 3, 13.* This man (*Christ*) after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. *He. x. 12, 13.* Let us lay aside every weight, and the sin which doth so easily beset us, and let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. xii. 1, 2.*

My Lord.] My Lord, and my God (*said the convinced apostle Thomas*). *John xx. 28.* Paul unto the church which is at Corinth, called to be saints, with all that in every place call upon the name of Jesus Christ, our Lord, both theirs and ours. *1 Co. i. 2.* Yea, doubtless, I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord, for whom I have suffered the loss of all things. *Phi. iii. 8.*

Till I make thine enemies.] And I will put enmity between thee and the woman (*said God to the Serpent*), and between thy seed and her seed: it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron, thou shalt dash them in pieces like a potter's vessel. *Ps. ii. 8, 9.* Thou shalt make "them" (*"thine enemies"*) as a fiery oven in the time of thine anger. The Lord shall swallow them up in his wrath, and the fire shall devour them. *Ps. xxi. 8, 9.* Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel,

45 If David then call him Lord, how is he his son? And no man

travelling in the greatness of his strength? I that speak in righteousness, mighty to save, Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? I have trodden the winepress alone; and of the people *there was none with me*; for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. For the day of vengeance is in mine heart, and the year of my redeemed is come. And I looked, and *there was none to help*; and I wondered that *there was none to uphold*: therefore mine own arm brought salvation unto me; and my fury, it upheld me. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth. *Is. lxiii. 1-6.* But those mine enemies, which would not that I should reign over them, bring hither, and slay them before me (*said the nobleman in the parable, who left money with his servants to trade with*). *Lu. xix. 27.* And I saw the beast, and the kings of the earth, and their armies gathered together to make war against him that sat on the horse, and against his army. And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire burning with brimstone. And the remnant were slain with the sword of him that sat upon the horse, which sword proceeded out of his mouth; and all the fowls were filled with their flesh. *Re. xix. 19, 20, 21.* And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand; and he laid hold on the dragon, that old serpent, which is the Devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled, and after that he must be loosed a little season. And I saw a great white throne, and him that sat on it, from whose face the earth and the heaven fled away, and there was found no place for them. And I saw the dead, small and great, stand before God; and the books were opened; and another book was opened which is the book of life, and the dead were judged of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them: and they were judged every man according to their works. And death and hell were cast into the lake of fire. This is the second death; and whosoever was

not found written in the book of life, was cast into the lake of fire. *Re. xx. 1, 2, 3. 11-12.*

45 How is he his son? Jesus said unto them (*the Jews*), Verily, verily, I say unto you, before Abraham was I am. *John vi. 58.* Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh: and declared to be the Son of God with power, according to the Spirit of holiness by the resurrection from the dead. *Ro. i. 3, 4.* I could wish that *unbelievers* were accursed from Christ for my brethren who are Israelites; whose are the fathers, and of whom, as concerning the flesh, Christ *came*, who is over all, God blessed for ever. *Acts. Ro. ix. 3, 4, 5.* "Who" ("Christ") being in the form of God, thought it not robbery to be equal with God, but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phil. ii. 6, 7, 8.* Without controversy, great is the mystery of godliness: God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1. Tim. iii. 16.* Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same, that through death he might destroy him that had the power of death, that is, the devil. *Heb. ii. 14.* I Jesus have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. *Re. xxii. 16.*

46 No man was able to answer. See chap. xxi. 27. They (*Job's friends*) were amazed: they answered no more; they left off speaking. When I had waited (for they spake not, but stood still, and answered no more). *Job xxxii. 15, 16.* Wherefore when I came (*said the Lord Jesus*) was there no man? When I called was there none to answer? Is my hand shortened at all, that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea: I make the rivers a wilderness: their fish stinketh, because there is no water, and fowls for thirst: I clothe the heavens with blackness, and I make sackcloth their covering. The Lord God hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary: he wakeneth mine ear to hear as the learned. The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid my face from shame and spitting: for I

was able to answer him a word, neither durst any man from that 46 day forth ask him any more questions.

CHAPTER XXIII.

THEN spake Jesus to the multitude, and to his disciples, Saying, 1 The Scribes and the Pharisees sit in Moses' seat: All therefore 2 whatsoever they bid you observe, *that* observe and do; but do 3

Lord God will help me; therefore shall I not be confounded. Therefore have I set my face like a flint, and I know that I shall not be ashamed. *He is* near that justifieth me; who will contend with me? let us stand together: who is mine adversary? Let him come near to me. Behold the Lord God will help me; Who is he that shall condemn me? Lo, they all shall wax old as a garment; the moth shall eat them up. *Is. i. 2—9.* When he (*Jesus*) said these things (*respecting the sabbath, &c.*), all his adversaries were ashamed: and all the people rejoiced for all the glorious things that were done by him. *Lu. xiii. 17.* And they could not answer him again to these things. *Lu. xiv. 6.* When they continued asking him (*respecting the woman taken in adultery*) he lifted up himself, and said unto them, He that is without sin among you, let him first cast a stone at her. And again he stooped down, and wrote on the ground; and they which heard it, being convicted by *their own* conscience, went out one by one, beginning at the eldest, *even* unto the last. And Jesus was left alone, and the woman standing in the midst. *John viii. 7, 8, 9.* And (*the rulers of the people, &c.*) beholding the (*lame*) man which was healed standing with them, they could say nothing against it. *Ac. iv. 14.*

Neither durst any man.] When Jesus saw that he (*the Scribe*) answered discreetly, he said unto him, Thou art not far from the kingdom of God; and no man after that durst ask him any question. *Mar. xii. 34.* Certain of the Scribes answering, said, Master, thou hast well said: and after that they durst not ask him any question at all. *Lu. xx. 40.*

CHAP. XXIII.—1 *To the multitude and to his disciples.*] And he called the multitude, and said unto them, hear and understand. *Mat. xv. 10.* And when he had called all the people unto him, he said unto them, Hearken unto me every one of you, and understand. *Mar. vii. 14.* When they were gathered together an innumerable multitude of people, inasmuch that they trode one upon another, he began to say unto his disciples first of all, Beware ye of the leaven of the Pharisees which is hypocrisy. Yea, even of yourselves (*said Jesus to the Jews*) judge ye not what is right? *Lu. xii. 1. 57.* Then, in the audience of all the people, he said unto

his disciples, Beware of the Scribes. *Lu. xx. 45.*

2 *The Scribes, &c.*] Ezra the Scribe stood upon a pulpit of wood, which they had made for the purpose; and beside him stood Mattithiah, and Shema, and Ananiah, and Urijah, and Hilkiah, and Maaseiah, on his right hand; and on his left hand, Pedaliah, and Mishaël, and Malchiah, and Haabum, and Hashbadana, Zechariah, and Meshullam. And Ezra opened the book in the sight of all the people (for he was above all the people); and when he opened it all the people stood up. And Ezra blessed the Lord, the great God; and all the people answered, Amen, Amen, with lifting up their hands: and they bowed their heads, and worshipped the Lord with their faces to the ground. Also, Jeshua, and Bani, and Sherebiah, Jamin, Akkub, Shabbethai, Hodijah, Maaseiah, Kellith, Azariah, Jozabad, Hanan, Pelaiah, and the Levites, caused the people to understand the law. So they read in the book in the law of God distinctly, and gave the sense, and caused them to understand the reading. *Ne. viii. 4—8.* For the priest's lips should keep knowledge, and they should seek the law at his mouth, for he is the messenger of the Lord of hosts. *Mal. ii. 7.* Beware of the Scribes (*said Jesus*), which love to go in long clothing, and love salutations in the market-places. *Mar. xii. 38.* Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts. *Lu. xx. 46.*

3 *Whatsoever they bid you, &c.*] See chap. xv. 2—9. Hearken now unto my voice (*said Jethro to Moses*), I will give thee counsel, and God shall be with thee: be thou for the people to God-ward, that thou mayest bring the causes unto God. *Ex. xviii. 19.* And thou shalt teach them ordinances and laws, (*said Jethro to Moses*), and shalt shew them the way wherein they must walk, and the work that they must do. Moreover thou shalt provide out of all the people, able men, such as fear God, men of truth, hating covetousness, and place such over them, to be rulers of thousands, and rulers of hundreds, rulers of fifties, and rulers of tens; and let them judge the people at all seasons: and it shall be that every great matter they shall bring unto thee;

4 not ye after their works: for they say, and do not. For they bind heavy burdens and grievous to be borne, and lay *them* on men's shoulders; but they *themselves* will not move them with one of 5 their fingers. But all their works they do for to be seen of men:

but every small matter they shall judge. So shall it be easier for thyself, and they shall bear *the burden* with thee. *Ex. xviii. 20, 21, 22.* Behold, I have taught you (*said Moses*) statutes and judgments, even as the Lord my God commanded me, that ye should do so in the land whither ye go to possess it. *De. iv. 5.* Go thou near (*said the Israelites to Moses*), and hear all that the Lord our God shall say, and speak thou unto us all that the Lord our God shall speak unto thee, and we will hear it and do it. *De. v. 27.* And thou shalt come unto the priests, the Levites, and unto the judge that shall be in those days, and inquire; and they shall shew thee the sentence of judgment; and thou shalt do according to the sentence, which they of that place which the Lord shall choose shall shew thee; and thou shalt observe to do according to all that they inform thee: according to the sentence of the law which they shall teach thee, and according to the judgment which they shall tell thee, thou shalt do. Thou shalt not decline from the sentence which they shall shew thee, to the right hand nor to the left. And the man that will do presumptuously, and will not hearken unto the priest that standeth to minister there before the Lord thy God, or unto the judge, even that man shall die: and thou shalt put away the evil from Israel. *De. xvii. 9—12.* In Judah the hand of God was to give them one heart, to do the commandment of the king, and of the princes, by the word of the Lord. *2 Ch. xxx. 12.* We ought to obey God rather than man (*said Peter and the other apostles*). *Ac. v. 29.* Let every soul be subject unto the higher powers; for there is no power but of God; the powers that be are ordained of God. *Ro. xiii. 1.*

For they say, and do not.] And he (*a certain man who had two sons*) came to the second, and said "likewise" ("*go work to-day in my vineyard*"). And he answered and said, I go, sir, and went not. *Mat. xxi. 30.* Unto the wicked God saith, What hast thou to do to declare my statutes, or that thou shouldest take my covenant in thy mouth? Seeing thou hatest instruction, and castest my words behind thee. When thou sawest a thief, then thou consentedst with him, and hast been partaker with adulterers. Thou givest thy mouth to evil, and thy tongue frameth deceit. Thou sittest and speakest against thy brother; thou slanderest thine own mother's son. *Ps. l. 16—20.* Behold, thou art called a Jew, and retest in the law, and makest thy boast of God, and knowest his will, and approvest the things that are more

excellent, being instructed out of the law. And art confident, that thou thyself art a guide of the blind, a light of them which are in darkness, an instructor of the foolish, a teacher of babes, which hast the form of knowledge, and of the truth in the law. Thou therefore which teachest another, teachest thou not thyself? Thou that preachest a man should not steal, dost thou steal? Thou that sayest a man should not commit adultery, dost thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that makest thy boast of the law, through breaking the law dishonourest thou God? For the name of God is blasphemed among the Gentiles through you. *Ro. ii. 17—24.* Men shall be lovers of their own selves, having a form of Godliness, but denying the power thereof; from such turn away. *2 Ti. iii. 5.* They profess that they know God, but in works they deny him, being abominable and disobedient, and unto every good work reprobate. *Ti. i. 16.*

4 *They bind heavy burdens, &c.*] See *vers. 23.* Come unto me, all ye that labour and are heavy laden, and I will give you rest; take my yoke upon you, and learn of me, for I am meek, and lowly in heart, and ye shall find rest unto your souls; for my yoke is easy, and my burden is light. *Mat. xi. 28, 29, 30.* Woe unto you also, ye lawyers, for ye lade men with burdens grievous to be borne, and ye yourselves touch not the burdens with one of your fingers. *Lu. xi. 46.* Now, therefore, why tempt ye God (*said Peter*) to put a yoke upon the neck of the disciples, which neither our fathers nor we were able to bear? *Ac. xv. 10.* For it seemed good to the Holy Ghost (*said the apostles and elders of the church by letter, to their Gentile brethren*), and to us, to lay upon you no greater burden than these necessary things, that ye abstain from meats offered to idols, &c. *Ac. xv. 28.* For neither they themselves who are circumcised keep the law; but desire to have you circumcised, that they may glory in your flesh. *Gal. vi. 13.* Unto you I say, and unto the rest in Thyatira, as many as have not "this doctrine" ("*That I will give unto every one of you according to your works*"), (and which have not known the depths of Satan, as they speak), I will put upon you no other burden: but that which ye have already, hold fast till I come. *Re. ii. 24, 25.*

5 *All their works they do, &c.*] See *chap. vi. 1—16.* Come with me (*said Jesus*), and see my zeal for the Lord. *2 Ki. x. 16.* Ye are they (*said Jesus to the Pharisees*) which justify yourselves before men: but God

they make broad their phylacteries, and enlarge the borders of their garments, And love the uppermost rooms at feasts, and the 6

knoweth your hearts; for that which is highly esteemed among men is abomination in the sight of God. *Lu. xvi. 15.* Beware of the Scribes, which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. *Lu. xx. 47.* And he looked up and saw the rich men casting their gifts into the treasury. *Lu. xxi. 1.* How can ye believe which receive honour one of another, and seek not the honour that cometh from God only? *John v. 44.* He that speaketh of himself seeketh his own glory: but he that seeketh his glory that sent him, the same is true, and no unrighteousness is in him. *John vii. 18.* They (the Pharisees) loved the praise of men more than the praise of God. *John xii. 43.* Some indeed preach Christ, even of envy and strife, and some also of good-will. *Phi. i. 15.* Let nothing be done through strife or vain-glory; but in lowliness of mind let each esteem other better than themselves. *Phi. ii. 3.* Let no man deceive you by any means: for that day (of Christ) shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition, who opposeth and exalteth himself above all that is called God, or that is worshipped; so that he, as God, sitteth in the temple of God, shewing himself that he is God. *2 Th. ii. 3, 4.*

They make broad their phylacteries.] Thou shalt bind "them" (the words which Moses commanded) for a sign upon thine hand, and they shall be as frontlets between thine eyes. *De. vi. 8.* Let not mercy and truth forsake thee: bind them about thy neck; write them upon the table of thine heart. *Pr. iii. 3.* Bind "them" ("thy Father's commandments") continually upon thine heart; and tie them about thy neck: when thou goest it shall lead thee; when thou sleepest it shall keep thee; and when thou awakest, it shall talk with thee: for the commandment is a lamp, and the law is light, and reproofs of instruction are the way of life. *Pr. vi. 21, 22, 23.*

The borders of their garments.] Behold a woman, which was diseased with an issue of blood twelve years, came behind him, and touched the hem of his garment. *Mat. ix. 20.* Speak unto the children of Israel, and bid them that they make them fringes in the borders of their garment, throughout their generations, and that they put upon the fringe of the borders a riband of blue; and it shall be unto you for a fringe, that ye may look upon it, and remember all the commandments of the Lord, and do them: and that ye seek not after your own heart, and your own eyes, after which ye use to go a whoring. *Nu. xv. 38, 39.* Thou shalt make

thee fringes upon the four quarters of thy vesture, wherewith thou coverest thyself. *De. xxii. 12.*

6 Love the uppermost rooms, &c.] And "He" ("Jesus") said unto "her" (the "mother" of Zebedee's children), What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. *Mat. xx. 21.* Put not forth thyself in the presence of the king; and stand not in the place of great men. For better it is that it be said unto thee, Come up hither; than that thou shouldst be put lower in the presence of the prince, whom thine eyes have seen. *Pr. xxv. 6, 7.* Beware of the Scribes, which love to go in long clothing, and love salutations in the market-places, and the chief seats in the synagogues, and the uppermost rooms at feasts. *Mar. xii. 38, 39.* Woe unto you, Pharisees, for ye love the uppermost seats in the synagogues, and greetings in the markets, &c. *Lu. xi. 43.* And he put forth a parable to those which were bidden, when he marked how they chose out the chief rooms, saying unto them, When thou art bidden of any man to a wedding, sit not down in the highest room, lest a more honourable man than thou be bidden of him, and he that bade thee and him come and say to thee, Give this man place; and thou begin with shame to take the lowest room. But when thou art bidden, go, and sit down in the lowest room, that when he that bade thee cometh, he may say unto thee, Friend, go up higher: then shalt thou have worship in the presence of them that sit at meat with thee. For whosoever exalteth himself shall be abased; and he that humbleth himself shall be exalted. *Lu. xiv. 7—11.* Beware of the Scribes, which desire to walk in long robes, and love greetings in the markets, and the highest seats in the synagogues, and the chief rooms at feasts: which devour widows' houses, and for a shew make long prayers: the same shall receive greater damnation. *Lu. xx. 46, 47.* Be kindly affectioned one to another, with brotherly love; in honour preferring one another. *Ro. xii. 10.* My brethren, have not the faith of our Lord Jesus Christ, the Lord of glory, with respect of persons. For if there come unto your assembly a man with a gold ring, in goodly apparel, and there come in also a poor man, in vile raiment; and ye have respect to him that weareth the gay clothing, and say unto him, Sit thou here in a good place; and say to the poor, Stand thou there, or sit here under my footstool: are ye not then partial in yourselves, and are become judges of evil thoughts? *Ja. ii. 1—4.* I wrote unto the church: but Diotrephes, who

7 chief seats in the synagogues, And greetings in the markets; and 8 to be called of men, Rabbi, Rabbi. But be not ye called Rabbi: 9 for one is your Master, *even* Christ; and all ye are brethren. And call no man your father upon the earth: for one is your Father,

loveth to have the pre-eminence among them, receiveth us not. 3 John 9.

7 Rabbi, Rabbi.] What seek ye? (*said Jesus to his two disciples*). They said unto him, Rabbi (which is to say, being interpreted, Master), Where dwellest thou? Rabbi, thou art the Son of God (*said Nathanael*). John i. 38. 49. Rabbi (*said Nicodemus*), we know that thou art a teacher come from God, for no man can do these miracles that thou doest, except God be with him. Rabbi (*said John's disciples*), he that was with thee beyond Jordan, to whom thou barest witness, behold, the same baptizeth, and all men come to him. John iii. 2. 26. And when "they" ("the people") had found him on the other side of the sea, they said unto him, Rabbi, when camest thou hither? John vi. 25. Jesus saith unto "her" ("Mary Magdalene"), Mary! she turned herself, and saith unto him, Rabboni! which is to say, Master! John xx. 16.

8 Be not ye called Rabbi.] See verse 10. I call God for a record upon my soul, that to spare you, I came not as yet unto Corinth: not for that we have dominion over your faith, but are helpers of your joy: for by faith ye stand. 2 Co. i. 24. For we preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. 2 Co. iv. 5. My brethren, be not many masters, knowing that we shall receive the greater condemnation. Ja. iii. 1. Feed the flock of God, which is among you: neither as being lords over God's heritage, but being ensamples to the flock. 1 Pe. v. 2, 3.

One is your Master.] It is enough for the disciple that he be as his Master, and the servant as his Lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? Mat. x. 25. This is my beloved Son (*said the voice from the cloud, at the transfiguration*), in whom I am well pleased, hear ye him. Mat. xvii. 5. Hail, Master (*said Judas*), and (*he*) kissed him. Mat. xxvi. 49. Ye call me Master, and Lord, and ye say well, for so I am. If I then, your Lord and Master, have washed your feet, ye also ought to wash one another's feet. John xiii. 13, 14. For to this end Christ both died, and rose, and revived, that he might be Lord both of the dead and living. But why dost thou judge thy brother? or why dost thou set at nought thy brother? for we shall all stand before the judgment seat of Christ. Ro. xiv. 9, 10. Now this I say, that every one of you saith, I am of Paul; and I of Apollos; and I of Cephas; and I of Christ: is Christ divided?

was Paul crucified for you? or were ye baptized in the name of Paul? 1 Co. i. 12, 13. Ye are yet carnal, for whereas there is among you envying, and strife, and divisions: are ye not carnal, and walk as men? For while one saith, I am of Paul; and another I am of Apollos; are ye not carnal? Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man? 1 Co. iii. 3, 4, 5.

All ye are brethren.] I have prayed for thee (*said Christ to Peter*), that thy faith fail not, and when thou art converted strengthen thy brethren. Lu. xxii. 32. For this cause I bow my knees unto the Father of our Lord Jesus Christ, of whom the whole family in heaven and earth is named. Ep. iii. 14, 15. Paul, an apostle of Jesus Christ, by the will of God, and Timotheus our brother, to the saints and faithful brethren in Christ which are in Colosse, grace be unto you, and peace from God our Father, and the Lord Jesus Christ. Col. i. 1, 2. I, John, who also am your brother and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ. Re. i. 9. I fell at his (*the angel's*) feet to worship him (*said John*), and he said unto me, See thou do it not, I am thy fellow-servant, and of thy brethren that have the testimony of Jesus: worship God; for the testimony of Jesus is the spirit of prophecy. Re. xix. 10. Then saith he (*the angel*) unto me, See thou do it not (*for John fell down to worship*), for I am thy fellow-servant, and of thy brethren the prophets, and of them which keep the sayings of this book; worship God. Re. xxii. 9.

9 Call no man your father.] And Elisha saw it (*that Elijah went up by a whirlwind into heaven*), and he cried, My father, my father! the chariot of Israel, and the horsemen thereof. 2 Ki. ii. 12. And the king of Israel said unto Elisha, when he saw "them" ("the army sent by the king of Syria to apprehend Elisha"), My father, shall I smite them? Shall I smite them? 2 Ki. vi. 21. Now Elisha was fallen sick of his sickness whereof he died: and Joash the king of Israel came down unto him, and wept over his face, and said, O my father! my father! the chariot of Israel, and the horsemen thereof! 2 Ki. xiii. 14. Let me not, I pray you, accept any man's person; neither let me give flattering titles unto man: for I know not to give flattering titles; in so doing my Maker would soon take me away. Job xxxii. 21, 22. Men, brethren, and fathers, hear ye my

which is in heaven. Neither be ye called masters : for one is 10 your Master, *even* Christ. But he that is greatest among you 11 shall be your servant. And whosoever shall exalt himself shall be 12 abased ; and he that shall humble himself shall be exalted. But 13

defence, which I make now unto you. *Ac.* xiii. 1. Though ye have ten thousand instructors in Christ, yet have ye not many fathers ; for in Christ Jesus I have begotten you through the Gospel. 1 *Co.* iv. 15. Rebuke not an elder, but entreat him as a father ; and the younger men as brethren ; the elder women as mothers ; the younger as sisters ; with all purity. 1 *Tim.* v. 1, 2. Furthermore, we have had fathers of our flesh which corrected us, and we gave them reverence ; shall we not much rather be in subjection unto the Father of spirits, and live ? *He.* xviii. 9.

[For one is your Father.] See chap. vi. 8, 9. 23. A son honoureth his father ; and a servant his master : if then I be a father, where is mine honour ? and if I be a master, where is my fear ? Saith the Lord of hosts unto you, O priests, that despise my name ; and ye say, Wherein have we despised thy name ? *Mal.* i. 6. As many as are led by the Spirit of God, they are sons of God : for ye have not received the spirit of bondage, again to fear ; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit itself beareth witness with our spirit that we are the children of God : and if children, then heirs, heirs of God, and joint heirs with Christ ; if so be that we suffer with him, that we may be also glorified together. *Ro.* viii. 14—17. And I will be a Father unto you, and ye shall be my sons and daughters, with the Lord Almighty. 2 *Co.* vi. 18. Behold what manner of love the Father hath bestowed upon us, that we should be called to sons of God ; therefore the world knoweth us not, because it knew him not. 1 *John* i. 1.

11. He that is greatest, &c.] Whosoever shall be great among you, let him be your minister ; and whosoever will be chief among you, let him be your servant. *Mat.* xx. 26, 27. Whosoever will be great among you, shall be your minister ; and whosoever of you will be first, shall be servant of all. *Mar.* x. 43. Whosoever is greatest among you, let him be as the younger ; and he that is chief, as he that will serve. For whether is greater, he that sitteth at meat, or he that serveth ? Is not he that sitteth at meat ? but I am among you as he that serveth. *Lu.* xii. 26, 27. If I wash your feet, ye also ought to wash one another's feet. For I have given you an example, that ye should do as I have done to you. *John* xiii. 14, 15. For though I be free from all men, yet have I made myself servant unto all, that I might gain the more. 1 *Co.* ix. 19.

We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. 2 *Co.* iv. 5. Are they ministers of Christ ? (I speak as a fool,) I am more ; in labours more abundant, in stripes above measure, in prisons more frequent, in deaths oft. 2 *Co.* xi. 23. Brethren, ye have been called unto liberty ; only use not liberty for an occasion to the flesh, but by love serve one another. *Gal.* v. 13. Let this mind be in you which was also in Christ Jesus, who being in the form of God, thought it not robbery to be equal with God ; but made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men ; and being found in fashion as a man, he humbled himself, and became obedient unto death, even the death of the cross. *Phi.* ii. 5—8.

12 Whosoever shall exalt himself.] Blessed are the poor in spirit, for theirs is the kingdom of heaven. *Mat.* v. 3. Whosoever therefore shall humble himself as this little child, the same is greatest in the kingdom of heaven. *Mat.* xviii. 4. When men are cast down, then thou shalt say, There is lifting up, and he shall save the humble person. *Job* xlii. 29. Though the Lord be high, yet hath he respect unto the lowly ; but the proud he knoweth afar off. *Psa.* cxxxviii. 6. The fear of the Lord is the instruction of wisdom ; and before honour is humility. *Pr.* xv. 33. Pride goeth before destruction ; and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. *Pr.* xvi. 18, 19. A man's pride shall bring him low ; but honour shall uphold the humble spirit. *Pr.* xix. 28. Thus saith the high and lofty One that inhabiteth eternity, whose name is Holy ; I dwell in the high and holy place, with him also that is of a contrite and humble spirit, to revive the spirit of the humble, and to revive the heart of the contrite ones. *Isa.* lvii. 15. Now I, Nebuchadnezzar, praise, and extol, and honour the King of heaven, all whose works are truth, and his ways judgment : and those that walk in pride he is able to abase. *Da.* iv. 37. He hath shewed strength with his arm : he hath scattered the proud in the imagination of their hearts. He hath put down the mighty from their seats, and exalted them of low degree. *Lu.* i. 51, 52. Whosoever exalteth himself shall be abased ; and he that humbleth himself shall be exalted. *Lu.* xiv. 11. I tell you (said Jesus), this man (the Publican who smote upon his breast, saying, God be merciful to me a sinner) went down to his house justified rather than the other (the self-righteous

woe unto you, Scribes and Pharisees, hypocrites ! for ye shut up the kingdom of heaven against men : for ye neither go in yourselves, neither suffer ye them that are entering to go in. Woe unto you, Scribes and Pharisees, hypocrites ! for ye devour widows'

Pharisee) ; for every one that exalteth himself shall be abased ; and he that humbleth himself shall be exalted. *Lu. xviii. 14.* God resisteth the proud, but giveth grace unto the humble. *Ja. iv. 6.* Likewise, ye younger submit yourselves unto the elder. Yea, all of you be subject one to another, and be clothed with humility : for God resisteth the proud and giveth grace to the humble. *1 Pe. v. 5.*

[*13 Woe unto you, Scribes and Pharisees.*] See verse 14, 15. 27. 29. Therefore the Lord will cut off from Israel head and tail, branch and rush in one day. The ancient and honourable, he is the head ; and the prophet that teacheth lies, he is the tail. *Is. ix. 14, 15.* The sinners in Zion are afraid ; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire ? who among us shall dwell with everlasting burnings ? *Is. xxx. 14.* Woe to the idle shepherd that leaveth the flock ! the sword shall be upon his arm and upon his right eye : his arm shall be clean dried up ; and his right eye shall be utterly darkened. *Ze. xi. 17.* Woe unto you, Pharisees ! for ye tithe mint and rue and all manner of herbs, and pass over judgment and the love of God : these ought ye to have done, and not to leave the other undone. Woe unto you, Pharisees ! for ye love the uppermost seats in the synagogues, and greetings in the markets. *Lu. xi. 42, 43.*

[*For ye shut up the kingdom of heaven.*] See chap. xxi. 31, 32. Woe unto you, lawyers ! for ye have taken away the key of knowledge ; ye entered not in yourselves, and them that were entering in ye hindered. *Lu. xi. 52.* Never man spake like this man (*said the officers to the chief priests*). Then answered them the Pharisees, Are ye also deceived ? Have any of the rulers or of the Pharisees believed on him ? But this people who knoweth not the law are cursed. Nicodemus saith unto them (he that came to Jesus by night, being one of them), Doth our law judge any man before it hear him, and know what he doeth ? They answered and said unto him, Art thou also of Galilee ? Search, and look : for out of Galilee ariseth no prophet. And every man went unto his own house. *John vii. 46—53.* The Jews had agreed already, that if any man did confess that he was Christ, he should be put out of the synagogue. Then again called they the man that was blind, and said unto him, Give God the praise ; we know that this man is a sinner. Thou wast altogether born in sins, and dost thou teach us ? And they cast him out. *John ix. 22, 24, 34.* That "it" (*"the doctrine of Christ"*)

spread no further among the people (*said the council*), let us straitly threaten them (*the apostles*), that they speak henceforth no man in this name. And they called them and commanded them not to speak at all or teach in the name of Jesus. *Ac. iv. 15, 17.* Did not we straitly command you (*said to high priest to the apostles*) that ye should not teach in this name ? And behold ye have filled Jerusalem with your doctrine, and intend to bring this man's blood upon us. And when they had called the apostles and beaten them, they commanded that they should not speak in the name of Jesus, and so they went. *Ac. v. 23, 40.* And Saul was consenting unto his (*Stephen's*) death. And at that time there was a great persecution against the church which was at Jerusalem, and they were all scattered abroad throughout the regions of Judea, and Samaria, except the apostles. *Ac. viii. 1.* But Elymas the sorcerer (for so is his name by interpretation, withstood "them") (*"Barnabas and Saul"*) seeking to turn away the deputy (*Sepia Paulus*) from the faith. *Ac. xiii. 8.* He also have suffered like things of you countrymen, even as they have of the Jews who both killed the Lord Jesus and our prophets, and have persecuted us, and they please not God, and are contrary to all that forbidding us to speak to the Gentiles that they might be saved, to fill up their churches for the wrath is come upon them to the utmost. *1 The. ii. 15, 16.* Now as James and Jambres withstood Moses, so do they also resist the truth ; men of corrupt minds, disapproved concerning the faith. *2 Ti. iii. 8.* For under the coppersmith did we much suffer. The Lord reward him according to his works, to whom be thou ware also, for he hath greatly withstood our words. *2 Ti. iv. 14, 15.* *xxvii. 1.*

[*14 For ye devour widows' houses.*] Ye shall not afflict any widow or fatherless child. If thou afflict them in any wise, and they cry all unto me, I will surely hear their cry : for my wrath shall wax hot ; and I will visit with the sword, and your wives shall be widows, and your children fatherless. *Ex. xxii. 22, 23, 24.* Thou hast said, I will not see, I will not see, and the arms of the fatherless have been broken. *Job xxii. 9.* If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel myself alone, and the fatherless have not eaten thereof : if I have seen any perish for want of clothing, or any without covering ; if his loins have not warmed me, and if he were not warmed with the bed

1, and for a pretence make long prayer : therefore ye shall
 2 the greater damnation. Woe unto you, Scribes and Pha- 15
 hypocrites ! for ye compass sea and land to make one pro-
 and when he is made, ye make him twofold more the

sleep ; then let mine arm fall from my
 -blade, and mine arm be broken from
 . Job xxxi. 16—20. 22. Beware of
 sea, which devour widows' houses, and
 tence make long prayers ; they shall
 reater damnation. Mar. xii. 40. Beware
 cribs, which devour widows' houses,
 a shew make long prayers. The same
 sive greater damnation. Lu. xx. 47.
 sort are they (*having a form of godli-
 denying the power*), which creep into
 and lead captive silly women laden
 1, led away with divers lusts. 2 Ti.
 There are many unruly and vain
 and deceivers, specially they of the
 slon ; whose mouths must be stopped,
 vert whole houses, teaching things
 ey ought not for filthy lucre's sake.
 0, 11. Spots "they" (*the "false
 "*) are ; having eyes full of adultery,
 cannot cease from sin ; beguiling un-
 onals : an heart they have exercised
 vetous practices ; cursed children :
 ave forsaken the right way, and are
 ray, following the way of Balaam, the
 Bosor, who loved the wages of un-
 ness. 2 Pe. ii. 14, 15.

fore ye shall receive the greater dam-

See verse 33. It shall be more toler-
 he land of Sodom in the day of judg-
 un for thee (*said Jesus to Capernaum*).
 24. He that knew not, and did com-
 -go worthy of stripes, shall be beaten
 'stripes. For unto whomsoever much
 , of him shall be much required : and
 men have committed much, of him
 ask the more. Lu. xii. 48. My bre-
 : not many masters, knowing that we
 xeive the greater condemnation. Ja.
 And many shall follow their pernicious
 y reason of whom the way of truth
 evil spoken of, and through covet-
 shall they with feigned words make
 dise of you, whose judgment now of
 ime lingereth not, and their damna-
 nereth not. 2 Pe. ii. 2, 3.

ye compass sea and land.] Am I
 : become your enemy because I tell
 truth ? They zealously affect you,
 well ; yea, they would exclude you,
 night affect them. Ga. iv. 16, 17. As
 s desire to make a fair shew in the
 ey constrain you to be circumcised ;
 they should suffer persecution for the
 Christ. For neither they themselves
 circumcised keep the law ; but desire
 you circumcised, that they may glory
 flesh. Ga. vi. 12, 13.

yte.] In every province, and in every
 .. II.

city, whithersoever the king's commandment
 and his decree came, the Jews had joy and
 gladness, a feast and a good day. And many
 of the people of the land became Jews ; for the
 fear of the Jews fell upon them. Es. viii. 17.
 How hear we (*said the multitude on the day of
 Pentecost*) every man in our own tongue,
 wherein we were born ? Parthians, and
 Medes, and Elamites, and the dwellers in
 Mesopotamia, in Pontus, and Asia. Phrygia,
 and Pamphylia, in Egypt, and in the parts of
 Lybia about Cyrene, and strangers of Rome,
 Jews and Proselytes, Cretes and Arabians,
 we do hear them speak in our tongues the
 wonderful works of God. Ac. ii. 8—11. Now,
 when the congregation was broken up, many
 of the Jews and religious proselytes followed
 Paul and Barnabas : who, speaking to them,
 persuaded them to continue in the grace of
 God. Ac. xiii. 43.

Ye make him twofold more the child of hell.]

Ye are of your father the devil, and the lusts
 of your father ye will do. He was a murder-
 er from the beginning, and abode not in the
 truth, because there is no truth in him. When
 he speaketh a lie, he speaketh of his own :
 for he is a liar, and the father of it. Johs
 viii. 44. O full of all subtilty, and all mis-
 chief, thou child of the devil, thou enemy
 of all righteousness, wilt thou not cease to
 pervert the right ways of the Lord ? Ac. xiii.
 10. The unbelieving Jews stirred up the
 Gentiles, and made their minds evil affected
 against the brethren. And there came thither
 (*to Lystra*) certain Jews from Antioch and
 Iconium, who persuaded the people, and,
 having stoned Paul, drew him out of the city,
 supposing he had been dead. Ac. xiv. 2. 19.
 The Jews which believed not, moved with
 envy, took unto them certain lewd fellows of
 the baser sort, and gathered a company, and
 set all the city on an uproar, and assaulted the
 house of Jason, and sought to bring them out
 to the people. And when they found them
 not, they drew Jason and certain brethren
 unto the rulers of the city, crying, These that
 have turned the world upside down are come
 hither also. But when the Jews of Thessa-
 lonica had knowledge that the word of God was
 preached of Paul at Berea, they came thither
 also, and stirred up the people. Ac. xvii. 5, 6.
 13. You *hath he quickened* who were dead
 in trespasses and sins. Wherein in time past
 ye walked according to the course of this
 world, according to the prince of the power
 of the air, the spirit that now worketh in the
 children of disobedience : among whom also
 we all had our conversation in times past. In
 the lusts of our flesh fulfilling the desires of

16 child of hell than yourselves. Woe unto you, ye blind guides, which say, Whosoever shall swear by the temple, it is nothing; but whosoever shall swear by the gold of the temple, he is a debtor! Ye fools and blind: for whether is greater, the gold, or the temple that sanctifieth the gold? And, whosoever shall swear by the altar, it is nothing; but whosoever sweareth by the gift that is upon it, he is guilty. Ye fools and blind: for whether is greater, the gift, or the altar that sanctifieth the gift? Whoso therefore shall swear by the altar, sweareth by it, and by all things thereon. And whoso shall swear by the temple, sweareth by it, and by him that dwelleth therein. And he that shall swear by

the flesh, and of the mind; and were by nature the children of wrath, even as others. *Ep. ii. 1, 2, 3.*

16 *Ye blind guides.*] See verse 17. 19. 24. 26. Let them alone (said Jesus of the Scribes and Pharisees), they be blind leaders of the blind; and if the blind lead the blind, both shall fall into the ditch. *Mat. xv. 14.* His watchmen are blind: they are all ignorant, they are all dumb dogs, they cannot bark; sleeping, lying down, loving to slumber. Yea, they are greedy dogs which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. *Is. lvi. 10, 11.* For judgment I am come into this world, that they which see not might see; and that they which see might be made blind. And some of the Pharisees which were with him heard these words, and said unto him, Are we blind also? Jesus said unto them, If ye were blind ye should have no sin: but now ye say, We see; therefore your sin remaineth. *John ix. 39, 40, 41.*

Whosoever shall swear by the temple.] See chap. v. 33, 34. Above all things, my brethren, swear not, neither by heaven, neither by the earth, neither by any other oath; but let your yea be yea; and your nay, nay; lest ye fall into condemnation. *Ja. v. 12.*

It is nothing.] Whosoever shall say to his father or his mother, *It is a gift*, by whatsoever thou mightest be profited by me; and honour not his father or his mother, *he shall be free.* Thus have ye made the commandment of God of none effect by your tradition. *Mat. xv. 5, 6.* Moses said, Honour thy father and thy mother; and, Whoso curseth father or mother, let him die the death: but ye say, If a man shall say to his father or mother, *It is Corban*, that is to say, a gift, by whatsoever thou mightest be profited by me, *he shall be free.* And ye suffer him no more to do ought for his father or his mother: making the word of God of none effect through your tradition which ye have delivered: and many such like things do ye. *Mar. vii. 10—13.*

He is a debtor.] I testify again to every man that is circumcised, that he is a debtor to do the whole law. *Gal. v. 3.*

17 *Ye fools and blind.*] Understand, ye foolish among the people; and, ye fools, who will ye be wise? *Ps. xciv. 8.*

Or the temple that sanctifieth the gold.] In verse 19. And thou shalt anoint the tabernacle of the congregation therewith (with the holy anointing oil), and the ark of the testimony, and the table and all his vessels, and the candlestick and his vessels, and the table of incense, and the altar of burnt-offering with all his vessels, and the laver and his vessels. And thou shalt sanctify them, that they may be most holy; whatsoever toucheth them shall be holy. *Ex. xxx. 26—29.* The sinners of these sinners (*Korah, Dathan, and Abiram*) against their own souls, let us make them (said Moses by the word of the Lord) broad plates for a covering of the altar; for they offered them before the Lord, therefore they are hallowed. And they shall be a sign unto the children of Israel. As Eleazar the priest took the brazen censers wherewith they that were burnt had offered, and they were made broad plates for a covering of the altar. *Nu. xvi. 38—39.*

19 *Or the altar that sanctifieth, &c.*] Some days thou shalt make an atonement for the altar, and sanctify it; and it shall be as the most holy, whatsoever toucheth the altar shall be holy. *Ex. xxix. 37.* Thou shalt sanctify them (the altar of burnt offering, &c.), that they may be most holy, whatsoever toucheth them shall be holy. *Ex. xxx. 29.*

21 *And by him that dwelleth therein.*] I have surely built thee an house to dwell in (said Solomon), a settled place for thee to abide in for ever! But will God dwell on the earth? Behold, the heaven, and heaven of heavens cannot contain thee; how much less this house that I have built! *1 Ki. viii. 13, 27.* I have built an house of habitation for thee, and a place for thy dwelling for ever. *2 Ch. vi. 2.* And the priests could not enter into the house of the Lord, because the glory of the Lord had filled the Lord's house. *2 Ch. vii. 2.* Lord, I have loved the habitation of thy house, and the place where thine honour dwelleth. *Ps. xvi. 8.* For the Lord hath chosen Zion: he hath desired it for his habitation. *Thi.*

heaven, sweareth by the throne of God, and by him that sitteth thereon. Woe unto you, Scribes and Pharisees, hypocrites! for ye pay tithe of mint and anise and cummin, and have omitted the weightier matters of the law, judgment, mercy, and faith: these ought ye to have done, and not to leave the other undone. Ye blind guides, which strain at a gnat, and swallow a camel. Woe

my rest for ever; here will I dwell, for I have desired it. *Ps. cxxxii. 13, 14.* Now therefore ye are no more strangers and foreigners, but are built upon the foundation of the apostles and prophets, Jesus Christ himself being the chief corner-stone: in whom ye also are builded together for an habitation of God through the Spirit. *Ep. ii. 19, 20, 22.* For in "him" ("Christ") dwelleth all the fulness of the Godhead bodily. *Col. ii. 9.*

22 *By the throne of God.*] I say unto you swear not at all, neither by heaven for it is God's throne, &c. *Mat. v. 34.* The Lord is in his holy temple: the Lord's throne is in heaven. *Ps. xi. 4.* The heaven is my throne (saith the Lord), and the earth is my footstool: where is the house that ye build unto me? and where is the place of my rest? *Is. lxvi. 1.* Heaven is my throne (saith the prophet); and earth is my footstool: what house will ye build me saith the Lord, or what is the place of my rest? *Ac. vii. 49.* And immediately I was in the spirit; and behold, a throne was set in heaven, and one sat on the throne. And he that sat was to look upon like a jasper, and a Sardine stone: and there was a rainbow round about the throne, in sight like unto an emerald. *Re. iv. 2, 3.*

23 *For ye pay tithe of mint, &c.*] Woe unto you, Pharisees, for ye tithe mint and rue, and all manner of herbs; and pass over judgment and the love of God: these ought ye to have done, and not to leave the other undone. *Lu. xi. 42.*

The weightier matters of the law.] Go ye and learn what that meaneth, I will have mercy and not sacrifice; for I am not come to call the righteous but sinners to repentance. *Mat. ix. 13.* If ye had known what this meaneth, I will have mercy and not sacrifice, ye would not have condemned the guiltless. *Mat. xii. 7.* Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind; this is the first and great commandment: and the second is like unto it, Thou shalt love thy neighbour as thyself. On these two commandments hang all the law and the prophets. *Mat. xxii. 37—40.* And Samuel said, Hath the Lord a great delight in burnt-offerings and sacrifices, as in obeying the voice of the Lord? behold, to obey is better than sacrifice; and hearken than the fat of rams. *1 Sa. xv. 22.* To do justice and judgment is more acceptable to the Lord than sacrifice. *Pr. xxi. 3.* Shalt

thou (the man that buildeth his house by unrighteousness) reign because thou closest thyself in cedar? Did not thy father eat and drink, and do judgment and justice, and then it was well with him? He judged the cause of the poor and needy, then it was well with him; was not this to know me? saith the Lord. *Je. xxii. 15—16.* I desired mercy, and not sacrifice; and the knowledge of God more than burnt-offerings. *Ho. vi. 6.* He (the Lord) hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mi. vi. 8.* The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance, against such things there is no law. *Gal. v. 22, 23.*

These ought ye to have done.] Whosoever shall break one of these least commandments, and shall teach men so; he shall be called the least in the kingdom of heaven: but whosoever shall do and teach them, the same shall be called great in the kingdom of heaven. For I say unto you, except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. *Mat. v. 19, 20.*

24 *Which strain at a gnat, &c.*] Why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye? *Mat. vii. 3.* Why do thy disciples (said the Scribes and Pharisees to Jesus) transgress the tradition of the elders? For they wash not their hands when they eat bread. But he answered and said unto them, Why do ye also transgress the commandment of God by your tradition? For God commanded, saying, Honour thy father and thy mother, and he that curseth father or mother, let him die the death. But ye say, Whosoever shall say to his father, or his mother, It is a gift by whatsoever thou mightest be profited by me, and honour not his father or his mother, he shall be free. Thus have ye made the commandment of God of none effect by your tradition. *Mat. xv. 2—6.* It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God. *Mat. xix. 24.* And the chief priests took the silver pieces (which Judas had returned), and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers

unto you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter, but within they are full
 26 of extortion and excess. *Thou* blind Pharisee, cleanse first that
which is within the cup and platter, that the outside of them may
 27 be clean also. Woe unto you, Scribes and Pharisees, hypocrites!
 for ye are like unto whited sepulchres, which indeed appear
 beautiful outward, but are within full of dead *men's* bones, and of

in. Wherefore that field was called the field of blood unto this day. *Mat.* xxvii. 6, 7, 8. And the Scribes and Pharisees watched him (*Jesus*) whether he would heal on the sabbath-day, that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing, Is it lawful on the sabbath-days to do good or to do evil? to save life or to destroy it? And looking round about upon them all, he said unto the man, Stretch forth thy hand: and he did so. And his hand was restored whole as the other. *Lu.* vi. 7—10. Then led they Jesus from Caiaphas unto the hall of judgment: and it was early, and they themselves went not into the judgment hall, lest they should be defiled, but that they might eat the pass-over. Then cried they all again, saying, Not this man, but Barabbas. Now Barabbas was a robber. *John* xviii. 28, 40.

25 *For ye make clean the outside, &c.*] Out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies: these are the things which defile a man; but to eat with unwashed hands defileth not a man. *Mat.* xv. 19, 20. And when "they" ("the Pharisees") come from the market, except they wash they eat not. And many other things there be which they have received to hold, as the washing of cups, and pots, brazen vessels, and of tables. *Mar.* vii. 3. Now do ye Pharisees make clean the outside of the cup and the platter; but your inward part is full of ravening and wickedness. Ye fools, did not he that made that which is without, make that which is within also? *Lu.* xi. 39, 40.

Full of extortion and excess.] They also have erred through wine, and through strong drink are out of the way: the priest and the prophet have erred through strong drink; they are swallowed up of wine, they are out of the way through strong drink: they err in vision, they stumble in judgment, so that there is no place clean. *Is.* xxviii. 7, 8.

26 *Cleanse first that which is within.*] Either make the tree good, and his fruit good; or else make the tree corrupt, and his fruit corrupt; for the tree is known by his fruit. *Mat.* xii. 33. Let the wicked forsake his way, and the unrighteous man his

thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. *Is.* lv. 7. O Jerusalem, wash thine heart from wickedness, that thou mayest be saved: how long shall thy vain thoughts lodge within thee? *Jc.* iv. 14. I have seen thine adulteries, and thine abominations on the hills in the fields. Woe unto thee, O Jerusalem! Wilt thou not be made clean? when shall it once be? *Jc.* xliii. 27. Cast away from you all your transgressions, whereby ye have transgressed: and make you a new heart, and a new spirit; for why will ye die, O house of Israel? *Ez.* xviii. 31. A good man, out of the good treasure of his heart, bringeth forth that which is good; and an evil man, out of the evil treasure of his heart, bringeth forth that which is evil: for of the abundance of the heart his mouth speaketh. *Lu.* vi. 45. Having therefore these promises, dearly beloved, let us cleanse ourselves from all filthiness of the flesh and spirit, perfecting holiness in the fear of God. 2 *Co.* vii. 1. Let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *Heb.* x. 22. Draw nigh to God, and he will draw nigh to you: cleanse your hands, ye sinners, and purify your hearts, ye double minded. *Ja.* iv. 8.

27 *Like unto whited sepulchres.*] Cry aloud, spare not, lift up thy voice like a trumpet, and shew my people their transgressions, and the house of Jacob their sin. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinances of justice, they take delight in approaching to God. *Is.* lviii. 1, 2. Woe unto you, Scribes and Pharisees, hypocrites, for ye are as graves which appear not, and the men that walk over them are not aware of them. *Lu.* xi. 44. Then (when the high priest, Ananias, commanded them that stood by to smite Paul on the mouth) said Paul unto him, God shall smite thee, thou whited wall! for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? *Ac.* xxiii. 3.

Sepulchres.] Whosoever toucheth one that is slain with a sword in the open fields, or a dead body, or a bone of a man, or a grave, shall be unclean seven days. *Num.* xix. 16.

all uncleanness. Even so ye also outwardly appear righteous 28 unto men, but within ye are full of hypocrisy and iniquity. Woe 29 unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, And say, If we had been in the days of our fathers, we would not 30 have been partakers with them in the blood of the prophets. Wherefore ye be witnesses unto yourselves, that ye are the chil- 31

28 *Ye also outwardly appear righteous.*] See verse 5. The Lord said unto Samuel, Look not on his (*Eliab's*) countenance, or on the height of his stature; because I have refused him: for the Lord seeth not as man seeth, for man looketh on the outward appearance, but the Lord looketh on the heart. 1 *Sa.* xvi. 7. Behold, thou desirest truth in the inward parts; and in the hidden part thou shalt make me to know wisdom. *Ps.* li. 8. The heart is deceitful above all things, and desperately wicked, who can know it? I the Lord search the heart, I try the reins, even to give every man according to his ways, and according to the fruit of his doing. *Jer.* xvii. 9, 10. Ye are they (*said Jesus to the Pharisees*) which justify yourselves before men, but God knoweth your hearts. For that which is highly esteemed among men is abomination in the sight of God. *Lu.* xvi. 16. The word of God is quick and powerful, and sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, and of the joints and marrow; and is a discernor of the thoughts and intents of the heart. Neither is there any creature that is not manifest in his sight; but all things are naked, and opened unto the eyes of him with whom we have to do. *He.* iv. 12, 13.

But within ye are full of hypocrisy.] O generation of vipers, how can ye, being evil, speak good things? For out of the abundance of the heart the mouth speaketh. A good man, out of the good treasure of the heart bringeth forth good things; and an evil man, out of the evil treasure bringeth forth evil things. *Mat.* xii. 34, 35. For out of the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false witness, blasphemies. These are the things which defile a man, but to eat with unwashen hands defileth not a man. *Mat.* xv. 19, 20. From within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness: all these evil things come from within, and defile the man. *Mar.* vii. 21, 22, 23.

29 *Ye build the tombs of the prophets.*] Woe unto you! for ye build the sepulchres of the prophets, and your fathers killed them. Truly ye bear witness that ye allow the deeds of your fathers, for they indeed killed them, and ye build their sepulchres. *Lu.* xi. 47, 48.

Men and brethren (*said Peter on the day of Pentecost*), let me freely speak unto you of the patriarch David, that he is both dead and buried, and his sepulchre is with us unto this day. *Ac.* ii. 29.

30 *The blood of the prophets.*] See verse 34, 35. And the husbandmen took his (*the householder which planted a vineyard*) servants, and beat one, and killed another, and stoned another. Again he sent other servants more than the first; and they did unto them likewise. *Mat.* xxi. 35, 36. And the Lord God of their fathers sent to them (*the Jews*) by his messengers, rising up betimes, and sending, because he had compassion on his people, and on his dwelling-place. 2 *Ch.* xxxvi. 15. In vain have I smitten your children, they received no correction; your own sword hath devoured your prophets like a destroying lion. *Je.* ii. 30.

31 *Witnesses unto yourselves.*] And Joshua said unto the people, Ye are witnesses against yourselves, that ye have chosen you the Lord to serve him. And they said, We are witnesses. *Jos.* xxiv. 22. Thy mouth uttereth thine iniquity (*said Eliphaz, reproving Job of impiety*), and thou chooseth the tongue of the crafty. Thine own mouth condemneth thee, and not I: yea, thine own lips testify against thee. *Job.* xv. 5, 6. So they (*the wicked*) shall make their own tongue to fall upon themselves: all that see them shall flee away. *Ps.* lxiv. 8. Out of thine own mouth will I judge thee, thou wicked servant (*said the nobleman in the parable*); thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury. *Lu.* xix. 22, 23.

That ye are the children.] Ye stiff-necked, and uncircumcised in heart and ears, ye do always resist the Holy Ghost; as your fathers did, so do ye. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One; of whom ye have been now the betrayers and murderers. *Ac.* vii. 51, 52. Ye also have suffered like things of your own countrymen, even as they have of the Jews; who both killed the Lord Jesus, and their own prophets, and have persecuted us: and they please not God, and are contrary to all men. Forbidding us to speak to the

"they" (*Abram's seed*) shall come hither again, for the iniquity of the Amonites is not yet full. *Ge. xv. 16.* Behold, ye are risen up in your father's stead, an increase of sinful men, to augment yet the fierce anger of the Lord toward Israel. *Nu. xxxii. 14.* Then the angel that talked with me went forth, and said unto me, Lift up now thine eyes, and see what is this that goeth forth. And I said, What *is* it? and he said, This *is* an ephah that goeth forth. He said, moreover, This *is* their resemblance through all the earth. And, behold, there was lifted up a talent of lead: and this *is* a woman that sitteth in the midst of the ephah. And he said, This *is* wickedness. And he cast it into the midst of the ephah; and he cast the weight of lead upon the mouth thereof. Then lifted I up mine eyes, and looked, and, behold, there came out two women, and the wind *was* in their wings; for they had wings like the wings of a stork: and they lifted up the ephah between the earth and the heaven. Then said I to the angel that talked with me, Whither do these bear the ephah? And he said unto me, To build it an house in the land of Shinar; and it shall be established, and set there upon her own base. *Zec. v. 5—11.*

33 *Serpents.*] When he saw many of the Pharisees and Sadducees come to his (*John's*) baptism, he said unto them, O generation of vipers, who hath warned you to flee from the wrath to come? *Mat. iii. 7.* O generation of vipers, how can ye, being evil, speak good things? for out of the abundance of the heart the mouth speaketh. *Mat. xii. 34.* When the time of the fruit drew near, he (*the householder in the parable*) sent his servants to the husbandmen, that they might receive the fruits of it. And the husbandmen took his servants, and beat one, and killed another, and stoned another. *Mat. xxi. 34, 35.* I

Is. lvii. 3, 4. O generation of the Baptist, who hath warned from the wrath to come? *Le.* are of *your* father the devil, and your father ye will do: he was from the beginning, and abode truth, because there is no truth in he speaketh a lie, he speaketh for he is a liar, and the father of liars. *44.* I fear, lest by any means, as beguiled Eve through his subtilty minds should be corrupted from the truth that is in Christ. *2 Co. xi. 3.* dragon was cast out, that old serpent the Devil, and Satan, which deceiveth the whole world. *Re. xii. 9.*

How can ye escape the damnation of verse 14. How shall we escape, if so great salvation, which at first is spoken by the Lord, and was confirmed by them that heard him. He that despised Moses' law, died without under two or three witnesses. Of sorer punishment, suppose ye, shall I thought worthy who hath trodden the Son of God, and hath counted of the covenant wherewith he was an unholy thing, and hath done against the Spirit of grace. *He. x. 28, 29.* ye refuse not him that speaketh; escaped not who refused him that came to earth, much more shall not we escape him that turn away from him that speaketh truth. *He. xii. 25.*

34 *I send unto you, &c.*] Behold you (*his apostles*) forth as sheep in the midst of wolves; be ye therefore wise as serpents, and harmless as doves. *Mat. x. 16.* therefore and teach all nations, baptizing them in the name of the Father, and of the Holy Ghost; teaching them to observe all things whatsoever I have commanded you. *Mat. xxviii. 19, 20.*

ye shall kill and crucify; and *some* of them shall ye
in your synagogues, and persecute *them* from city to city:

and unto the uttermost parts of
Ac. i. 8. Wherefore I give you
d, that no man speaking by the
l calleth Jesus accursed; and *that*
say that Jesus is the Lord, but
r Ghost. Now there are diver-
sities, but the same Spirit; and there
are of administrations, but the
same; and there are diversities of
gifts, but it is the same God which
gives in all. But the manifestation of
the Spirit is given to every man to profit
himself: to one is given, by the Spirit,
wisdom; to another the word of
knowledge by the same Spirit; to another
the same Spirit; to another the gifts
of the same Spirit; to another the
miracles; to another prophecy; to
another the turning of spirits; to another *divers*
gifts; to another the interpretations
of the same. But all these worketh the
same Spirit, dividing to every man severally
as he will. *1 Co.* xii. 3—11. Where-
fore, When he ascended up on high,
and gave gifts unto men, (that he
might descend and descend the same also
down far above all heavens, that
all things.) And he gave some
to be apostles, and some prophets,
and some pastors and teachers; for
the edifying of the saints for the work
of the ministry, for the edifying of the body of
Christ, *iv.* 8—12.

And in those days (*while Bar-
reaching at Antioch*) came pro-
phets unto Antioch. *Ac.* xi.
there were in the church that was
certain prophets and teachers; as
and Simeon that was called Niger,
of Cyrene, and Manaen, which
ought up with Herod the tetrarch,
Ac. xiii. 1. And Judas and Silas,
also themselves, exhorted the
brethren with many words, and confirmed
them. *xv.* 32. And they that dwell
in Antioch shall rejoice over "them"
witnesses lying unburied"), and
ye; and shall send gifts one to
cause these two prophets to
return that dwelt on the earth. *Re.*

men.] The fruit of the righteous-
ness of life; and he that winneth souls
r. xi. 30. Howbeit, we speak
of things that are perfect; yet not
of this world, nor of the princes
of this world, that come to nought. *1 Co.* ii.
knowing the grace of God, which is
in us, as a wise master-builder
laid the foundation, and another buildeth
thereon: but let every man take heed how

he buildeth thereupon. *1 Co.* iii. 10. (*This
mystery among the Gentiles is*) Christ in you,
the hope of glory; whom we preach, warning
every man in all wisdom, that we may present
every man perfect in Christ Jesus. *Col.* i.
27, 28.

Scribes.] Every Scribe which is instructed
unto the kingdom of heaven is like unto a
man that is an householder, which bringeth
forth out of his treasure things new and old.
Mat. xiii. 52.

Of them ye shall kill and crucify.] See
chap. x. 16, 17. Ye stiff-necked, and un-
circumcised in heart and ears, ye do always
resist the Holy Ghost; as your fathers *did* so
do ye. Which of the prophets have not your
fathers persecuted? And they have slain
them (*said Stephen*) which shewed before
of the coming of the Just One, of whom ye have
been now the betrayers and murderers. And
(*they*) cast him (*Stephen*) out of the city, and
stoned him; and the witnesses laid down their
clothes at a young man's feet, whose name
was Saul. And they stoned Stephen, calling
upon God, and saying, Lord Jesus, receive my
spirit. *Ac.* vii. 51, 52, 58, 59. And Saul
yet breathing out threatenings and slaughter
against the disciples of the Lord, went unto
the high priest, and desired of him letters to
Damascus to the synagogues, that if he found
any of this way, whether they were men or
women, he might bring them bound unto
Jerusalem. *Ac.* ix. 1, 2. And he (*Herod,*
the king) killed James the brother of John
with the sword. *Ac.* xii. 2. And there came
thither (*to Lystra*) certain Jews from Antioch
and Iconium, who persuaded the people, and
having stoned Paul drew him out of the city,
supposing he had been dead. *Ac.* xiv. 19.
And when the blood of thy martyr Stephen
was shed (*said Saul to Jesus*), I also was
standing by and consenting unto his death,
and kept the raiment of them that slew him.
Ac. xxii. 20. Ye, brethren, became followers
of the churches of God, which in Judea are
in Christ Jesus: for ye also have suffered like
things of your own countrymen, even as they
have of the Jews, who both killed the Lord
Jesus and their own prophets, and have per-
secuted us; and they please not God, and are
contrary to all men, forbidding us to speak to
the Gentiles that they might be saved, to fill
up their sins alway; for the wrath is come
upon them to the uttermost. *1 The.* ii. 14,
15, 16. They (*many of the ancient believers*)
were stoned, they were sawn asunder, were
tempted, were slain with the sword; they
wandered about in sheep-skins and goat-
skins, being destitute, afflicted, tormented.
He. xi. 37.

35 That upon you may come all the righteous blood shed upon the earth, from the blood of righteous Abel unto the blood of Zacharias son of Barachias, whom ye slew between the temple and the altar. Verily I say unto you, All these things shall come upon

35 *Upon you may come, &c.*] Surely (*said God to Noah and his sons*) your blood of your lives will I require; at the hand of every beast will I require it, and at the hand of man; at the hand of every man's brother will I require the life of man. Whoso sheddeth man's blood, by man shall his blood be shed; for in the image of God made he man. *Ge. ix. 5, 6.* Ye shall not pollute the land wherein ye are; for blood it defileth the land, and the land cannot be cleansed of the blood that is shed therein, but by the blood of him that shed it. *Nu. xxxv. 33.* Our hands (*the elders of the city that are next unto the slain man shall say*) have not shed this blood, neither have our eyes seen it. Be merciful, O Lord, unto thy people Israel, whom thou hast redeemed, and lay not innocent blood unto thy people of Israel's charge. *De. xxi. 7, 8.* Moreover, Manasseh shed innocent blood very much, till he had filled Jerusalem from one end to another. *2 Ki. xxi. 16.* In vain have I smitten your children; they received no correction: your own sword hath devoured your prophets like a destroying lion. O generation, see ye the word of the Lord; in thy skirts is found the blood of the souls of the poor innocents; I have not found it by secret search, but upon all these. *Je. ii. 30, 34.* Know ye for certain, that if ye put me to death, ye shall surely bring innocent blood upon yourselves (*said Jeremiah*), and upon this city, and upon the inhabitants thereof; for of a truth the Lord hath sent me unto you to speak all these words in your ear. And they fetched forth Urijah out of Egypt, and brought him unto Jehoikim the king, who slew him with the sword, and cast his dead body into the graves of the common people. *Je. xxvi. 15, 23.* The kings of the earth, and all the inhabitants of the world, would not have believed that the adversary and the enemy should have entered into the gates of Jerusalem. For the sins of her prophets, and the iniquities of her priests, that have shed the blood of the just in the midst of her, they have wandered as blind men in the streets, they have polluted themselves with blood, so that men could not touch their garments. *Lam. iv. 12, 13, 14.* In "her" (*"Babylon"*) was found the blood of prophets, and of saints, and of all that were slain upon the earth. *Re. xviii. 24.*

The blood of righteous Abel.] And Cain talked with Abel his brother; and it came to pass, when they were in the field, that Cain rose up against Abel his brother, and slew him. *Ge. iv. 8.* By faith Abel offered unto God a more excellent sacrifice than Cain, by

which he obtained witness that he was righteous, God testifying of his gifts, and by it he being dead yet speaketh. *He. xi. 4.* Ye are not come unto the mount that might be touched, &c., but ye are come unto Mount Sion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels; and to Jesus the Mediator of the New Covenant, and to the blood of sprinkling, that speaketh better things than that of Abel. *He. xii. 18, 22, 24.* This is the message that ye heard from the beginning, that we should love one another; not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. *1 John iii. 11, 12.*

Unto the blood of Zacharias.] The Spirit of God came upon Zechariah the son of Jehoiada the priest, which stood above the people, and said unto them, Thus saith God; Why transgress ye the commandments of the Lord, that ye cannot prosper? Because ye have forsaken the Lord, he hath also forsaken you. And they conspired against him, and stoned him with stones, at the commandment of the king, in the court of the house of the Lord. Thus Jotham the king remembered not the kindness which Jehoiada his father had done to him, but slew his son; and when he died, he said, The Lord look upon it, and require it. *2 Chr. xxiv. 20, 21, 22.* In the eighth month, in the second year of Darius, came the word of the Lord unto Zechariah, the son Baruchiah, the son of Iddai the prophet. *Zec. i. 1.* That the blood of all the prophets which was shed from the foundation of the world may be required of this generation. *Lu. xi. 51.*

36 *All these things.*] Verily I say unto you, this generation shall not pass till all these things be fulfilled. *Matt. xxiv. 34.* The word of the Lord came unto me, saying, Son of man, what is that proverb that ye have in the land of Israel, saying, The days are prolonged, and every vision faileth? Tell them therefore, Thus saith the Lord God; I will make this proverb to cease, and they shall no more use it as a proverb in Israel. But say unto them, The days are at hand, and the effect of every vision; for there shall be no more any vain vision nor flattering divination within the house of Israel. For I am the Lord: I will speak, and the word that I shall speak shall come to pass; it shall be no more prolonged: for in your days, O rebellious house, will I say the word, and will perform it, saith the Lord God. Again the word of the Lord came to me, saying, Son of man,

his generation. O Jerusalem, Jerusalem, *thou* that killest the 37 prophets, and stonest them which are sent unto thee, how often

behold, *they* of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off; therefore say unto them, Thus saith the Lord God, There shall none of my words be solonged any more; but the word which I have spoken shall be done, saith the Lord God. *Ex.* xii. 21—28. Verily I say unto you, that this generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. *Mar.* xiii. 30, 31. Verily I say unto you, this generation shall not pass away till it be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. *Lu.* xxi. 32, 33.

37 O Jerusalem, Jerusalem.] O Jerusalem, with thine heart from wickedness, that thou mayest be saved. How long shall thy vain thoughts lodge within thee? *Je.* iv. 14. Behold, instructed, O Jerusalem, lest my soul depart from thee; lest I make thee desolate, and land not inhabited. *Je.* vi. 8. O Jerusalem, Jerusalem, which killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, as a hen doth gather her brood under her wings, and ye would not? *Lu.* xiii. 34. "Their" dead bodies ("of the two witnesses that shall prophesy") shall lie in the street of the great city, which spiritually is called Sodom, and Egypt, where also our Lord was crucified. *Re.* xi. 8.

Thou that killest the prophets.] See verses 16, 34, 35. Rejoice and be exceeding glad (said Jesus to his disciples), for great is your reward in heaven: for so persecuted they the prophets which were before you. *Mat.* v. 12. And the remnant took his servants (the king's servants who made a marriage for his son), and entreated them spitefully, and slew them. *Mat.* xxii. 6. Nevertheless "they" ("the men") were disobedient, and rebelled against me, and cast thy law behind their backs, and slew thy prophets which testified against them to turn them to thee; and they wrought great provocations; therefore thou deliveredst them into the hand of their enemies, who hated them; and in the time of their trouble, when they cried unto thee, thou heardest them not from heaven, and according to thy manifold mercies, thou gavest them saviours, who saved them out of the hand of their enemies. *Ne.* ii. 26, 27. And "they" ("the husbandmen of the parable") caught "him" (the "servant" sent to receive of the fruit of the vineyard), and beat him, and sent him away empty. And again he sent unto them another servant; and at him they cast stones, and wounded him in the head, and sent him away shamefully handled. And again he sent another;

and him they killed, and many others; beating some, and killing some. Having yet therefore one son, his well-beloved, he sent him also last unto them, saying, They will reverence my son. *Mar.* xii. 3—6. Again he sent another servant, and they beat him also, and entreated him shamefully, and sent him away empty. And again he sent a third, and they wounded him also, and cast him out. Then said the lord of the vineyard, What shall I do? I will send my beloved son; it may be they will reverence him when they see him. But when the husbandmen saw him, they reasoned among themselves, saying, This is the heir; come, let us kill him, that the inheritance may be ours. *Lu.* xx. 11—14. And when "they" ("the two witnesses") shall have finished their testimony, the beast that ascendeth out of the bottomless pit shall make war against them, and shall overcome them, and kill them. *Re.* xi. 7. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus. *Re.* xvii. 6.

How often would I have gathered, &c.] And the Lord God of their fathers sent to them by his messengers, rising up betimes, and sending; because he had compassion on his people, and on his dwelling place; but "they" ("the Jews") mocked the messengers of God, and despised his words, and misused his prophets, until the wrath of the Lord arose against his people, till there was no remedy. *2 Ch.* xxvi. 16, 16. Hear, O my people, and I will testify unto thee, O Israel. If thou wilt hearken unto me, there shall no strange God be in thee, neither shalt thou worship any strange god. I am the Lord thy God, which brought thee out of the land of Egypt; open thy mouth wide, and I will fill it. But my people would not hearken to my voice, and Israel would none of me. *Psa.* lxxxvi. 8—11. Thus saith the Lord, Stand ye in the ways, and see and ask for the old paths, where is the good way, and walk therein, and ye shall find rest for your souls. But they said, We will not walk therein; also I set watchmen over you, saying, Harken to the sound of the trumpet; but they said, We will not hearken. *Je.* vi. 16, 17. I earnestly protested unto your fathers in the day that I brought them out of the land of Egypt, even unto this day, rising early, and protesting, saying, Obey my voice; yet they obeyed not, nor inclined their ear, but walked every one in the imagination of their evil heart; therefore will I bring upon them all the words of this covenant, which I commanded them to do; but they did them not. *Je.* xi. 7, 8. The word of the Lord hath come unto me (said Jeremiah), and I have spoken unto

would I have gathered thy children together, even as a hen gathereth her chickens under her wings, and ye would not! Be-

you, rising early and speaking, but ye have not hearkened. And the Lord hath sent unto you all his servants, rising early and sending them; but ye have not hearkened, nor inclined your ear to hear. They said, Turn ye again now every one from his evil way, and from the evil of your doings, and dwell in the land that the Lord hath given unto you and to your fathers for ever and ever; and go not after other gods to serve them, and to worship them, and provoke me not to anger with the works of your hands; and I will do you no hurt. Yet ye have not hearkened unto me saith the Lord, that ye might provoke me to anger with the works of your hand to your own hurt. *Je. xxv. 3-7.* I have sent also unto you all my servants the prophets, rising up early and sending them, saying, Return ye now every man from his evil way, and amend your doings, and go not after other gods to serve them, and ye shall dwell in the land which I have given to you, and to your fathers; but ye have not inclined your ear, nor hearkened unto me. *Je. xxxv. 15.* Thus saith the Lord (*said Jeremiah to Johanan, and all the captains of the forces*), the God of Israel, unto whom ye sent me to present your supplication before him, If ye will still abide in this land, then will I build you, and not pull you down; and I will plant you, and not pluck you up; for I repent me of the evil that I have done unto you. Be not afraid of the king of Babylon, of whom ye are afraid. Be not afraid of him, saith the Lord; for I am with you to save you, and to deliver you from his hand. And I will shew mercies unto you, that he may have mercy upon you, and cause you to return to your own land. But if ye say, We will not dwell in this land, neither obey the voice of the Lord your God, then it shall come to pass that the sword which ye feared shall overtake you. *Je. xlii. 9-13.* 16. Howbeit I sent unto you all my servants the prophets, rising early and sending them, saying, Oh! do not this abominable thing that I hate. *Je. xlii. 4.* Be ye not as your fathers, unto whom the former prophets have cried, saying, Thus saith the Lord of hosts, Turn ye now from your evil ways, and from your evil doings; but they did not hear, nor hearken unto me, saith the Lord. *Zec. i. 4.*

Even as a hen gathereth her chickens.] As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings, so the Lord alone did lead him (*Jacob*), and there was no strange God with him. He made him ride on the high places of the earth, that he might eat the increase of the fields, and he made him to suck honey out of the rock, and oil out of the flinty rock. *De. xxxii. 11,*

12, 13. The Lord recompense thy work, and a full reward be given thee of the Lord God of Israel, under whose wings thou art come to trust (*said Boaz to Ruth*). *Ru. ii. 12.* Keep me as the apple of the eye, hide me under the shadow of thy wings. *Ps. xvii. 8.* How excellent is thy loving-kindness, O God! Therefore the children of men put their trust under the shadow of thy wings. *Ps. xxi. 7.* Be merciful unto me, O God, be merciful unto me; for my soul trusteth in thee, yea, in the shadow of thy wings will I make my refuge, until these calamities be overpast. *Ps. lvi. 1.* Because thou hast been my help, therefore in the shadow of thy wings will I rejoice. *Ps. lxxiii. 7.* He shall cover thee with his feathers; and under his wings shalt thou trust. His truth shall be thy shield and buckler. *Ps. xci. 4.*

And ye would not.] And (*the king in the parable*) sent forth his servants to call them that were bidden to the wedding; and they would not come. *Mat. xxii. 3.* Because I have called and ye refused, I have stretched out my hand, and no man regarded; but ye have set at nought all my counsel, and would none of my reproof; I also will laugh at your calamity, I will mock when your fear cometh; when your fear cometh as desolation, and your destruction cometh as a whirlwind; when distress and anguish cometh upon you. Then shall they call upon me, but I will not answer; they shall seek me early, but they shall not find me: for that they hated knowledge, and did not choose the fear of the Lord: they would none of my counsel; they despised all my reproof. Therefore shall they eat of the fruit of their own way, and be filled with their own devices. *Pr. i. 24-31.* Wherefore, when I came, was there no man? When I called, was there none to answer? Is my hand shortened at all that it cannot redeem? or have I no power to deliver? Behold, at my rebuke I dry up the sea, I make the rivers a wilderness: their fish stinketh because there is no water, and feth for thirst. *Is. i. 2.* As they (*the prophets*) called them, so they went from them; they sacrificed unto Baalim, and burned incense to graven images. And my people are bent on backsliding from me; though they called them to the most High, none at all would exalt him. *Ho. xi. 2, 7.* Come, for all things are now ready (*said the man who made a great supper, &c.*); and they all with one consent began to make excuse. The first said unto "him" (*the "servant" sent to invite the guests*), I have bought a piece of ground, and I must needs go and see it, I pray thee have me excused. And another said, I have bought five yoke of oxen, and I go to

hold, your house is left unto you desolate. For I say unto you, 39

prove them, I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. *Lu. xiv. 17. 20.* And he (*the elder brother of the prodigal*) was angry, and would not go in, therefore came his father out, and entreated him. *Lu. xv. 28.* Occupy till I come (*said the nobleman in the parable to his ten servants*); but his citizens hated him, and sent a message after him, saying, We will not have this man to reign over us. *Lu. xix. 13, 14.* If thou hadst known (*said Jesus to Jerusalem*), even thou, at least in this thy day, the things which belong unto thy peace; but now they are hid from thine eyes, for the day shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. *Lu. xix. 42, 43, 44.*

38 Your house is left unto you, &c.] See ye not all these things (*said Jesus*)? Verily, I say unto you, there shall not be left here one stone upon another (*of the buildings of the temple*) that shall not be thrown down. *Mat. xxiv. 2.* Then will I pluck them (*Israel*) up by the roots out of my land which I have given them; and this house which I have sanctified for my name will I cast out of my sight, and will make it to be a proverb, and a by-word among all nations; and this house which is high shall be an astonishment to every one that passeth by it, so that he shall say, Why hath the Lord done thus unto this land, and unto this house. 2 *Ch. vii. 20, 21.* Your out-thine indignation upon them, and at thy wrathful anger take hold of them. *Is. lix. 24.* Thy holy cities are a wilderness, Zion is a wilderness, Jerusalem, desolation. Our holy and our beautiful house, where our fathers praised thee, is turned up with fire, and all our pleasant things are laid waste. Wilt thou refrain thyself for these things, O Lord? Wilt thou hold thy peace, and afflict us very sore? *Is. lv. 10, 11, 12.* Will ye steal, murder, and commit adultery, and swear falsely, and burn incense unto Baal, and walk after other gods whom ye know not, and come and stand before me in this house which is called by my name, and say we are delivered to do all these abominations? Is this house which is filled by my name become a den of robbers in your eyes? Behold, even I have seen it, saith the Lord. But go ye now unto my place, which was in Shiloh, where I set my name at the first, and see what I did to it for the wickedness of my people Israel. And now because ye have done all these works, saith the Lord, and I spake unto you, rising

up early and speaking, but ye heard not, and I called you, but ye answered not; therefore will I do unto this house which is called by my name, wherein ye trust, and unto the place which I gave to you and to your fathers, as I have done to Shiloh. *Je. vii. 9—14.* After threescore and two weeks shall Messiah be cut off, but not for himself. And the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined. *Da. ix. 26.* Open thy doors, O Lebanon, that the fire may devour the cedar; howl, fir-tree, for the cedar is fallen; because the mighty are spoiled; howl, O ye oaks of Bashan; for the forest of the vintage is come down. For I will no more pity the inhabitants of the land, saith the Lord; but lo, I will deliver the men, every one into his neighbour's hand, and into the hand of his king, and they shall smite the land, and out of their hand I will not deliver them. *Zec. xi. 1, 2. 6.* Behold, the day of the Lord cometh, and thy spoil shall be divided in the midst of thee; for I will gather all nations against Jerusalem in battle, and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *Zec. xiv. 1, 2.* When ye shall see the abomination of desolation, spoken of by Daniel the prophet, standing where it ought not (let him that readeth understand), then let them that be in Judea flee to the mountains. *Mar. xiii. 14.* Behold, your house is left unto you desolate; and verily I say unto you, ye shall not see me until the time come when ye shall say, Blessed is he that cometh in the name of the Lord. *Lu. xiii. 35.* The days shall come upon thee, that thine enemies shall cast a trench about thee (*Jerusalem*), and compass thee round, and keep thee in on every side, and shall lay thee even with the ground, and thy children within; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. *Lu. xix. 43, 44.* As for these things which ye behold, the days will come, in the which there shall not be left one stone upon another, that shall not be thrown down. And when ye shall see Jerusalem compassed with armies, then know that the desolation thereof is nigh. And they shall fall by the edge of the sword, and shall be led away captive into all nations; and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu. xxi. 6. 20. 24.* And they (*the council of the Jews*) set up false witnesses which said, This man ceaseth not to speak blasphemous words against this holy place, and the law; for we have heard him say that this Jesus of

39 *Ye shall not see me henceforth.*] The children of Israel shall abide many days without a king, and without a prince, and without a sacrifice, and without an image, and without an ephod, and without teraphim. *Ho. iii. 4.* And it was revealed unto him (*Simeon*) by the Holy Ghost, that he should not see death before he had seen the Lord's Christ. And he came by the Spirit into the temple, and when the parents brought in the child Jesus to do for him after the custom of the law, then took he him up in his arms, and blessed God, and said, Lord, now lettest thou thy servant depart in peace according to thy word; for mine eyes have seen thy salvation. *Lu. ii. 26—30.* All things are delivered to me of my Father, and no man knoweth who the Son is but the Father, and who the Father is, but the Son, and he to whom the Son will reveal him. And he turned him unto his disciples, and said privately, Blessed are the eyes which see the things that ye see. *Lu. x. 22, 23.* The days will come (*said Jesus unto his disciples*) when ye shall desire to see one of the days of the Son of man, and ye shall not see it. *Lu. xvii. 22.* I go my way (*said Jesus*), and ye shall seek me, and ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. I said therefore unto you, That ye shall die in your sins; for if ye believe not that I am he, ye shall die in your sins. Your father Abraham rejoiced to see my day, and he saw it, and was glad. *John viii. 21. 24. 56.* Have I been so long time with you, and yet hast thou not known me, Philip? He that hath seen me hath seen the Father, and how sayest thou then, Shew us the Father? Yet a little while, and the world seeth me no more; but ye see me; because I live, ye shall live also. *John xiv. 9. 19.*

Blessed is he that cometh.] See *chan. xxi.*

upon the house of David, and the inhabitants of Jerusalem, the spirits of supplications; and they shall see me whom they have pierced, and mourn for him, as one mourneth for his only son, and shall be in bitterness for that is in bitterness for his first-born. *xii. 10.* I would not, brethren, that ye should be ignorant of this mystery (lest ye be wise in your own conceits), that in part is happened to Israel, fulness of the Gentiles be come in. *25.* But their minds (*the minds of Israel*) were blinded; so that they cannot see the day which remaineth: the same veil (*is put over his face*) is untaken away in the preaching of the Old Testament, which is fulfilled in Christ; but even unto this day, that veil is upon the hearts of the Jews; nevertheless, when it shall turn, the veil shall be taken away. *2. 15, 16.*

CHAP. XXIV.—1 *And departed from the temple.*] See *chap. 23—39.* Be thou O Jerusalem, lest my soul depart from thee; lest I make thee desolate, a land no man dwelleth in. *Je. vi. 8.* He said furthermore unto the Son of man, seest thou what they do? they build the great abominations, that thou shalt say, Israel committeth here, that I should not be able to do anything. Off from my sanctuary? But thou shalt say, I will be again, and thou shalt see greater abominations. *Ex. viii. 6.* When "they" (*the angels in the vision*) stood, "these" (*the cherubim*) stood; and when they were lifted up, these also were lifted up; for the living creature was in them. The Lord of the Lord departed from off the house, and stood over the cherubim. And the cherubims lifted up their wings, and mounted up from the earth in the whirlwind when they went out, the wheels

ciples came to *him* for to shew him the buildings of the temple. And Jesus said unto them, See ye not all these things? verily I 2 say unto you, There shall not be left here one stone upon another, that shall not be thrown down. And as he sat upon the mount of 3 Olives, the disciples came unto him privately, saying, Tell us, when shall these things be? and what *shall be* the sign of thy

I bereave them, *that there shall not be a man left*; yea, woe also to them when I depart from them. *Ho. ix. 12.*

To shew him the buildings.] And as he went out of the temple, one of his disciples saith unto him, Master, see what manner of stones, and what buildings *are here*! And Jesus answering said unto him, Seest thou these great buildings? there shall not be left one stone upon another that shall not be thrown down. *Mar. xiii. 1, 2.* As some spake of the temple, how it was adorned with goodly stones and gifts, he said, *As for these things which ye behold, the days will come in the which there shall not be left one stone upon another that shall not be thrown down. Lu. xxi. 5, 6.* Forty and six years (*said the Jews to Jesus*) was this temple building, and wilt thou rear it up in three days? *John ii. 20.*

2 *There shall not be left here, &c.*] Then will I cut off Israel out of the land which I have given them; and this house which I have hallowed for my name, will I cast out of my sight: and Israel shall be a proverb, and a bye-word among all people. And at this house, *which is high*, every one that passeth by it shall be astonished, and shall hiss, and they shall say, Why hath the Lord done thus unto this land, and to this house? *I Ki. ix. 7, 8.* Micah, the Morasthite, prophesied in the days of Hezekiah, king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed *like a field*, and Jerusalem shall become heaps, and the mountain of the house as the high places of a forest. *Je. xxvi. 18.* As for the beauty of his ornament, he set it in majesty; but they made the images of their abominations, and of their detestable things therein: therefore have I set it far from them. And I will give it into the hands of the strangers for prey, and to the wicked of the earth for a spoil, and they shall pollute it. My face will turn also from them, and they shall pollute *my secret place*, for the robbers shall enter into it, and defile it. *Ez. vii. 20, 21, 22.* After threescore and two weeks shall Messiah be cut off, but not for himself. And the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations are determined: and he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation

to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined, shall be poured upon the desolate. *Da. ix. 26, 27.* Therefore shall Zion, for your sake, be plowed as a field, and Jerusalem shall become heaps; and the mountain of the house as the high places of the forest. *Mi. iii. 12.* And (*thine enemies*) shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. *Lu. xix. 44.* Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in *all holy conversation and godliness.* *2 Pe. iii. 11.*

3 *He sat upon the mount of Olives.*] And when they drew nigh unto Jerusalem, and were come to Bethphage, unto the mount of Olives, then sent Jesus two of his disciples (*into the village over against them*). *Mat. xxi. 1.* And as he sat upon the mount of Olives, over against the temple, Peter, and James, and John, and Andrew, asked him privately, Tell us when shall these things be? (*the destruction of the temple, &c.*) And what shall be the sign when all these things shall be fulfilled? *Mar. xiii. 3, 4.*

The disciples came unto him privately.] And the disciples came and said unto him, Why speakest thou unto them in parables? He answered and said unto them, Because it is given unto you to know the mysteries of the kingdom of heaven, but to them it is not given. *Mat. xiii. 10, 11.* Then Jesus sent the multitude away, and went into the house: and his disciples came unto him saying, Declare unto us the parable of the tares of the field. *Mat. xiii. 36.* Then came his disciples, and said unto him, Knowest thou that the Pharisees were offended after they heard "this saying" ("declaring what defileth a man")? *Mat. xv. 12.* Then came the disciples to Jesus apart, and said, Why could not we cast him (*the unclean spirit*) out? *Mat. xvii. 19.*

Tell us, when shall these things be?] And one said to the man clothed in linen, which was upon the waters of the river, How long shall it be to the end of these wonders? And I heard the man clothed in linen, which was upon the waters of the river, when he held up his right hand and his left hand unto heaven, and swore by him that liveth for ever, that it shall be for a time times and an half. And when he shall have accomplished to

4 coming, and of the end of the world? And Jesus answered and
5 said unto them, Take heed that no man deceive you. For many
shall come in my name, saying, I am Christ; and shall deceive

scatter the power of the holy people, all these things shall be finished. And I heard, but I understood not: then said I, O my Lord, what shall be the end of these things? *Da. xii. 6, 7, 8.* Master, when shall these things be? (*said the disciples to Jesus*). And what sign will there be when these things shall come to pass? *Lu. xxi. 7.* Peter seeing "him" (*"the disciple whom Jesus loved"*), saith to Jesus, Lord, and what shall this man do? Jesus said unto him, If I will that he tarry till I come, what is that to thee? follow thou me! *John xxi. 20, 21.* It is not for you (*said Jesus to his disciples*) to know the times or the seasons which the Father hath put in his own power. *Ac. i. 7.* But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. *1 Th. v. 1, 2.*
[*The sign of thy coming.*] See verse 32, 33. 43.

[*The end of the world.*] The enemy that sowed "them" (*"the tares"*) is the devil; the harvest is the end of the world, and the reapers are the angels. As, therefore, the tares are gathered and burned in the fire, so shall it be in the end of this world: the angels shall come forth and sever the wicked from among the just. *Mat. xiii. 40, 41. 49.* Lo I am with you alway, even unto the end of the world: amen (*said Jesus to his disciples*). *Mat. xviii. 20.* Now once in the end of the world hath he appeared to put away sin, by the sacrifice of himself. *He. ix. 26.*

4 Take heed that no man deceive you.] Thus saith the Lord of hosts, the God of Israel, Let not your prophets, and your diviners that be in the midst of you, deceive you: neither hearken to your dreams which ye cause to be dreamed. *Je. xxix. 8.* Take heed lest any man deceive you; for many shall come in my name, saying, I am Christ, and shall deceive many. *Mar. xiii. 5, 6.* For false Christs, and false prophets shall rise, and shall shew signs and wonders to seduce, if it were possible, even the elect. *Mar. xiii. 22.* Take heed that ye be not deceived; for many shall come in my name, saying, I am Christ, and the time draweth near; go ye not therefore after them. *Lu. xxi. 8.* For such are false prophets, deceitful workers, transforming themselves into the apostles of Christ. And no marvel, for Satan himself is transformed into an angel of light: therefore it is no great thing if his ministers also be transformed as the ministers of righteousness, whose end shall be according to their works. *2 Co. xi. 13, 14, 15.* And he gave some apostles, and some prophets, and some

evangelists, and some pastors and teachers. That we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive. *Ep. iv. 11, 14.* Let no man deceive you with vain words; for because of these things cometh the wrath of God upon the children of disobedience. *Ep. v. 6.* Beware lest any man spoil you through philosophy and vain deceit, after the tradition of men, after the rudiments of the world, and not after Christ. Let no man beguile you of your reward, in a voluntary humility and worshipping of angels, intruding into those things which he hath not seen, vainly puffed up by his fleshly mind. *Col. ii. 8, 18.* Let no man deceive you by any means, for that day shall not come, except there come a falling away first, and that man of sin be revealed, the son of perdition. *2 Th. ii. 3.* But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction. And many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you; whose judgment now of a long time lingereth not, and their damnation slumbereth not. *2 Pe. ii. 1, 2, 3.* Beloved, believe not every spirit; but try the spirits whether they are of God: because many false prophets are gone out into the world. *1 John iv. 1.*

5 In my name, &c.] See verse 11. 24. Then the Lord said unto "me" (*"Jeremias"*), The prophets prophesy lies in my name, I sent them not, neither have I commanded them, neither spake unto them: they prophesy unto you a false vision and divination, and a thing of nought, and the deceit of their heart. *Je. xiv. 14.* I have not sent these prophets, yet they ran; I have not spoken to them, yet they prophesied; I have heard what the prophets said, that prophesy lies in my name, saying, I have dreamed, I have dreamed. *Je. xxiii. 21. 25.* I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. *John v. 43.* Before these days rose up Theudas, boasting himself to be somebody; to whom a number of men, about four hundred, joined themselves, who was slain; and all, as many as obeyed him, were scattered and brought to nought. After this man rose up Judas of Galilee, in the days of the taxing, and drew away much people

many. And ye shall hear of wars and rumours of wars; see 6 that ye be not troubled: for all *these things* must come to pass,

after him: he also perished; and all, *even as many as obeyed him*, were dispersed. *Ac. v. 36, 37.* But there was a certain man called Simon, which beforetime in the same city used sorcery, and bewitched the people of Samaria, giving out that himself was some great one: to whom they all give heed, from the least to the greatest, saying, This man is the great power of God. *Ac. viii. 9, 10.* And all that dwell upon the earth shall worship him ("the beast with seven heads"), whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re. xiii. 8.*

6 Ye shall hear of wars.] My bowels, my bowels (*said Jeremiah*), I am pained at my very heart; my heart maketh a noise in me, I cannot hold my peace, because thou hast heard, O my soul, the sound of the trumpet, the alarm of war: destruction upon destruction is cried, for the whole land is spoiled; suddenly are my tents spoiled, and my curtains in a moment. How long shall I see the standard, and hear the sound of the trumpet? For my people is foolish; they have not known me. They are sottish children, and they have none understanding: they are wise to do evil, but to do good they have no knowledge. *Je. iv. 19—22.* Thus saith the Lord, Behold, a people cometh from the north country, and a great nation shall be raised from the sides of the earth. They shall lay hold on bow and spear; they are cruel, and have no mercy; their voice roareth like the sea; and they ride upon horses, set in array as men for war against thee, O daughter of Zion. We have heard the fame thereof: our hands wax feeble; anguish hath taken hold of us, and pain, as of a woman in travail. *Je. vi. 22, 23, 24.* We looked for peace, but no good came; and for a time of health, and behold trouble! The snorting of his horses as heard from Dan; the whole land trembled at the sound of the neighing of his strong ones; for they are come, and have devoured the land, and all that is in it; the city, and those that dwell therein. *Je. viii. 15, 16.* O thou sword of the Lord, how long will it be ere thou be quiet? Put up thyself into thy scabbard; rest, and be still. *Je. xlvii. 6.* Therefore I will bring the worst of the heathen, and they shall possess their houses. I will also make the pomp of the strong to cease, and their holy places shall be defiled. Destruction cometh; and they shall seek peace, and there shall be none. Mischief shall come upon mischief, and rumour shall be upon rumour. Then shall they seek a vision of the prophet; but the law shall perish from the priest, and counsel from the ancients. *Ez. xl. 24, 25, 26.* If I bring a sword on that

land, and say, Sword, go through the land, so that I cut off man and beast from it, though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters, but they only shall be delivered themselves. Or, if I send a pestilence into that land, and pour out my fury upon it in blood, to cut off from it man and beast, though Noah, Daniel, and Job were in it, as I live, saith the Lord God, they shall deliver neither son nor daughter; they shall but deliver their own souls by their righteousness. For thus saith the Lord God, How much more when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the noisome beast, and the pestilence, to cut off from it man and beast? *Ez. xiv. 17—21.* Son of man, prophesy, and say, Thus saith the Lord, say, A sword, a sword is sharpened, and also furbished, to give it into the hand of the slayer. Cry and howl, son of man; for it shall be upon my people; it shall be upon all the princes of Israel; terrors by reason of the sword shall be upon my people. Smite, therefore, upon thy thigh. Because it is a trial, and what if the sword condemn even the rod? it shall be no more, saith the Lord God. Thou, therefore, son of man, prophesy, and smite thine hands together; and let the sword be doubled the third time, the sword of the slain. It is the sword of the great men that are slain, which entereth into their privy chambers. I have set the point of the sword against all their gates, that their heart may faint, and their ruins be multiplied: ah! it is made bright, it is wrapped up for the slaughter. *Ez. xxi. 9, 11—15.* And thou, son of man, prophesy, and say, Thus saith the Lord God concerning the Ammonites, and concerning their reproach; even say thou, The sword, the sword is drawn: for the slaughter it is furbished, to consume because of the glittering. *Ez. xxi. 28.* The king of the north shall come, and cast up a mount, and take the most fenced cities; and the arms of the south shall not withstand, neither his chosen people, neither shall there be any strength to withstand, &c. &c. *Da. xi. 15.* When ye shall hear of wars and rumours of wars, be ye not troubled, for such things must needs be; but the end shall not be yet. For nation shall rise against nation, and kingdom against kingdom; and there shall be earthquakes in divers places; and there shall be famines and troubles; these are the beginnings of sorrows. *Mar. xiii. 7, 8.* But when ye shall hear of wars and commotions, be not terrified, for these things must first come to pass; but the end is not by and by. *Lu. xxi. 9.*

See that ye be not troubled.] The Lord is my light and my salvation, whom shall I fear? The Lord is the strength of my life, of whom

7 but the end is not yet. For nation shall rise against nation, and

shall I be afraid? When the wicked, *even* mine enemies and my foes came upon me, to eat up my flesh, they stumbled and fell. Though an host should encamp against me, my heart shall not fear: though war should rise against me, in this *will* I be confident. *Ps.* xxvii. 1, 2, 3. God is our refuge and strength, a very present help in trouble; therefore will not we fear, though the earth be removed, and though the mountains be carried into the midst of the sea: *though* the waters thereof roar, *and* be troubled; *though* the mountains shake with the swelling thereof. *Ps.* xli. 1, 2, 3. He (*the good man*) shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. *Ps.* cxii.

7. Say ye not, A confederacy, to all them to whom this people shall say, A confederacy; neither fear ye their fear, nor be afraid. Sanctify the Lord of hosts himself; and let him be your fear, and let him be your dread. And he shall be for a sanctuary but for a stone of stumbling; and for a rock of offence to both the houses of Israel, for a gin and for a snare to the inhabitants of Jerusalem. *Is.* viii. 12, 13, 14. Behold, God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation. *Is.* xii. 2. Thou wilt keep him in perfect peace, whose mind is stayed on thee: because he trusteth in thee. Trust ye in the Lord for ever: for in the Lord Jehovah is everlasting strength. Come, my people, enter thou into thy chambers, and shut thy doors about thee, hide thyself as it were for a little moment, until the indignation be overpast. For behold, the Lord cometh out of his place to punish the inhabitants of the earth for their iniquity: the earth also shall disclose her blood, and shall no more cover her slain. *Is.* xxvi. 3, 4, 20, 21. When I heard, my belly trembled; my lips quivered at the voice, rottenness entered into my bones, and I trembled in myself, that I might rest in the day of trouble: when he cometh up unto the people, he will invade them with his troops. Although the fig-tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls; yet I will rejoice in the Lord, I will joy in the God of my salvation. The Lord God is my strength, and he will make my feet like hinds' feet, and he will make me to walk upon mine high places. *Hab.* iii. 16—19. In your patience possess ye your souls. *Lu.* xxi. 19. Let not your heart be troubled; ye believe in God, believe also in me. Peace I leave with you; my peace I give unto you; not as the world giveth, give I unto you: let not your heart

be troubled, neither let it be afraid. *John* xi. 27. Now we beseech you, brethren, let ye be not soon shaken in mind, or be troubled, neither by spirit, nor by word, nor by letter as from us, as that the day of Christ is at hand. *2 The.* ii. 2. But and if ye suffer by righteousness' sake, happy are ye; and be not afraid of their terror, neither be troubled; but sanctify the Lord God in your hearts, and be ready always to give an answer to every man that asketh you a reason of the hope that is in you, with meekness and fear. *1 Pt.* iii. 14, 15.

[*Must come to pass.*] How then shall the Scriptures be fulfilled (*said Jesus to his disciples*) smote the servant of the high priest, that can it must be? *Mat.* xxi. 54. For I say unto you, That this that is written must be accomplished in me; and he was among the transgressors, for the things concerning me have an end. *Lu.* xxii. 37. [for not, Paul (*said the angel*); then was I brought before Cæsar; and lo, God hath put thee all them that sail with thee. *Whom*, Sirs, be of good cheer; for I believe God, it shall be even as it was told me. *Rom.* we must be cast upon a certain island. *Acts* xxvii. 24, 25, 26.

[*But the end is not yet.*] See *xxxvii.* Seventy weeks are determined upon thy people and upon thy holy city, to finish the transgression, and to make an end of sin, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up vision and prophesy, and to anoint the holy. Know, therefore, and understand, from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the prince shall be seven weeks, and threescore and two weeks. The street shall be built again, and the wall, even in troubled times. And after threescore and two weeks shall Messiah be cut off, but not for himself, and the people of the prince that shall come shall destroy the city and the sanctuary, and the end thereof shall be with a flood, and the end of the war desolations are determined. And he shall confirm the covenant with many for one week; and in the midst of the week he shall cause the sacrifice and the oblation to cease, and for the overspreading of abominations he shall make it desolate, even until the consummation, and that determined shall be poured upon the desolate. *Dan.* ix. 24—27.

7 Nation shall rise against nation.] A nation was destroyed of nation, and a city (*said the prophet Azariah, to King Judah*), for God did vex them with adversity. *2 Ch.* xv. 6. Through the wrath of the Lord of hosts is the land darkened, and the people shall be as the fuel of the fire, no man shall spare his brother. And he

kingdom against kingdom: and there shall be famines, and pestilences, and earthquakes, in divers places. All these are the begin-

natch on the right hand, and be hungry; and he shall eat on the left hand, and they shall not be satisfied: they shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh; and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still. *Is. ix. 19, 20, 21.* Yet I will distress Ariel (the city where David dwelt), and there shall be heaviness and sorrow: and it shall be unto me as Ariel. *Is. xxix. 2.* I will overturn, overturn, overturn "it" ("Jerusalem"), and it shall be no more, until he come whose right it is; and I will give it him" ("the king of Babylon"). *Ez. xxi. 7.* Speak to Zerubbabel, governor of Judah, saying, I will shake the heavens and the earth; and I will overthrow the throne of kingdoms; and I will destroy the strength of the kingdoms of the heathen; and I will overthrow the chariots and those that ride in them; and the horses and their riders shall come down, every one by the sword of his brother. *Hag. ii. 21, 22.* I will gather all nations against Jerusalem to battle; and the city shall be taken and the houses fled, and the women ravished; and half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought with the day of battle. And it shall come to pass in that day, that a great tumult from the Lord shall be among them; and they shall lay one every one on the hand of his neighbour, and his hand shall rise up against the hand of his neighbour. *Ze. xiv. 2, 3, 13.* And this (of Christ) yet once more, signifieth removing of those things that are shaken; of things that are made, that those things which cannot be shaken may remain. *He. xii.*

famines, and pestilences.] The earth is shaken down, the earth is clean dissolved, is moved exceedingly. The earth to and fro like a drunkard, and moved like a cottage, and the transference thereof shall be heavy upon it; and it shall not rise again. And it shall pass in that day, that the Lord shall be host of the high ones that are on the kings of the earth upon the earth, and they shall be gathered together, and they are gathered in the pit, and shall be in the prison, and after many days shall be visited. *Is. xxiv. 19-23.* How sore when I send my four sore judgments upon Jerusalem, the sword, and the famine, and the poisonous beast, and the pestilence cut off from it man and beast? *Ez.*

And I will shew wonders in the heaven and in the earth, blood, and fire, and

pillars of smoke. The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. *Joel ii. 30, 31.* And his (Christ's) feet shall stand in that day upon the mount of Olives, which is before Jerusalem on the east; and the mount of Olives shall cleave in the midst thereof, toward the east, and toward the west, and there shall be a very great valley: and half of the mountain shall remove toward the north, and half of it toward the south. *Zec. xiv. 4.* And great earthquakes shall be in divers places, and famines, and pestilences; and fearful sights and great signs shall there be from heaven. And there shall be signs in the sun and in the moon, and in the stars; and upon the earth distress of nations, with perplexity; the sea and the waves roaring; men's hearts failing them for fear, and for looking after those things which are coming on the earth. For the powers of heaven shall be shaken. *Lu. xxi. 11, 25, 26.* And I will shew wonders in heaven above, and signs in the earth beneath; blood, and fire, and vapour of smoke. *Ac. ii. xix.* And there stood up one of "them" ("the prophets from Jerusalem"), named Agabus, and signified by the spirit, that there should be great dearth throughout all the world: which came to pass in the days of Claudius Cesar. *Ac. xi. 28.*

8 *These are the beginning, &c.]* If ye will not yet for all this hearken unto me, then I will punish you seven times more for your sins. And I will break the pride of your power; and I will make your heaven as iron, and your earth as brass: and your strength shall be spent in vain: for your land shall not yield her increase, neither shall the trees of the land yield their fruits. And if ye walk contrary unto me, and will not hearken unto me, I will bring seven times more plagues upon you, according to your sins. I will also send wild beasts among you, which shall rob you of your children, and destroy your cattle, and make you few in number; and your high ways shall be desolate. And if ye will not be reformed by me by these things, but will walk contrary unto me; then will I also walk contrary unto you, and will punish you yet seven times for your sins. And I will bring a sword upon you, that shall avenge the quarrel of my covenant: and when ye are gathered together within your cities, I will send the pestilence among you; and ye shall be delivered into the hand of the enemy. And when I have broken the staff of your bread, ten women shall bake your bread in one oven, and they shall deliver you your bread again by weight; and ye shall eat, and not be satisfied. And if ye will not for all this hearken unto me, but walk contrary unto me, then I will walk contrary unto you also in fury; and I, even I,

9 ning of sorrows. Then shall they deliver you up to be afflicted, and shall kill you: and ye shall be hated of all nations for my

will chastise you seven times for your sins. And ye shall eat the flesh of your sons, and the flesh of your daughters shall ye eat. *Le. xxvi. 18—29.* If thou wilt not observe to do all the words of this law that are written in this book, that thou mayest fear this glorious and fearful name, the Lord thy God; then the Lord will make thy plagues wonderful, &c. *De. xxviii. 58, 59.* The Syrians before, and the Philistines behind; and they shall devour Israel with open mouth. For all this his anger is not turned away, but his hand is stretched out still. Therefore the Lord shall have no joy in their young men, neither shall have mercy on their fatherless and widows: for every one is an hypocrite and an evil-doer, and every mouth speaketh folly. For all this his anger is not turned away, but his hand is stretched out still. They shall eat every man the flesh of his own arm: Manasseh, Ephraim; and Ephraim, Manasseh: and they together shall be against Judah. For all this his anger is not turned away, but his hand is stretched out still. *Is. ix. 12, 17, 21.* Without me they shall bow down under the prisoners, and they shall fall under the slain. For all this his anger is not turned away, but his hand is stretched out still. *Is. x. 4.* For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child; and they shall not escape. *1 The. v. 3.* For the time is come that judgment must begin at the house of God: and if it first begin at us, what shall the end be of them that obey not the gospel of God? And if the righteous scarcely be saved, where shall the ungodly and the sinner appear? *1 Pe. iv. 17, 18.*

9 Shall they deliver you up, &c.] See chap. x. 17, 22. And the remnant (of those bidden to the marriage) took his servants, and entreated them spitefully, and slew them. *Mat. xxii. 6.* Now the brother shall betray the brother to death, and the father the son; and children shall rise up against their parents, and shall cause them to be put to death. And ye shall be hated of all men for my name's sake; but he that shall endure unto the end, the same shall be saved. *Mar. xiii. 12, 13.* I will send them prophets and apostles, and some of them they shall slay and persecute (said the wisdom of God). *Lu. xi. 49.* But before all these (signs) they shall lay their hands on you, and persecute you, delivering you up to the synagogues, and into prisons, being brought before kings and rulers for my name's sake. And ye shall be betrayed both by parents, and brethren, and kinsfolks, and friends; and some of you shall they cause to be put to death; and ye shall be hated of all men for my name's sake. *Lu.*

xxi. 12, 16, 17. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his lord: if they have persecuted me, they will also persecute you. *John xv. 19, 20.* (The rulers of the Jews) being grieved that "they" ("Peter and John") taught the people, and preached through Jesus the resurrection from the dead (came upon them). And they laid hands on them, and put them in hold unto the next day. *Ac. iv. 2, 3.* And they (the apostles) departed from the presence of the council, rejoicing that they were counted worthy to suffer shame for his name. *Ac. v. 40, 41.* And they stoned Stephen, calling upon God, and saying, Lord Jesus, receive my spirit. *Ac. vii. 59.* As they (the Jews of Asia) went about to kill him (Paul), tidings came unto the chief captain of the band, that all Jerusalem was in an uproar, who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul. *Ac. xxi. 31, 32.* And when the blood of thy martyr Stephen (said Paul) was shed, I also was standing by and consenting unto his death, and kept the raiment of them that slew him. *Ac. xxii. 20.* "We" ("the Jews at Rome") desire to hear of thee what "thou" ("Paul") thinkest: for as concerning this sect, we know that every where it is spoken against. *Ac. xxviii. 22.* For ye, brethren, became followers of the churches of God, which in Judea are in Christ Jesus: for ye also have suffered like things of your own countrymen, even as they have of the Jews, who both killed the Lord Jesus, and their own prophets; and have persecuted us. And they please not God, and are contrary to all men; forbidding us to speak to the Gentiles, that they might be saved, to fill up their sins alway; for wrath is come upon them to the uttermost. *1 The. ii. 14, 15, 16.* Yet if any man suffer as a Christian, let him not be ashamed; but let him glorify God on this behalf. *1 Pe. iv. 16.* Fear none of those things which thou shalt suffer. Behold, the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. I know thy works, and where thou dwellest, where Satan's seat is: and thou holdest my name, and hast not denied my faith, in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. *Re. ii. 10, 13.* When I had opened the fifth seal, I saw un-

name's sake. And then shall many be offended, and shall betray 10 one another, and shall hate one another. And many false prophets 11 shall rise, and shall deceive many. And because iniquity shall 12 abound, the love of many shall wax cold. But he that shall 13

altar the souls of them that were slain for the word of God, and for the testimony which they held: and they cried with a loud voice, saying, How long, O Lord, holy and true, dost thou not judge and avenge our blood on them that dwell on the earth? And white robes were given unto every one of them; and it was said unto them that they should rest yet for a little season, until their fellow-servants also, and their brethren that should be killed as they were, should be fulfilled. *Re. vi. 9, 10, 11.* And "he" ("one of the elders") said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. vii. 14.*

10 *Shall many be offended.*] See chap. xi. 3; xiii. 21. Peter said unto him (*Jesus*), Though all men shall be offended because of thee, yet will I never be offended. *Jesus* said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. *Mat. xxvi. 33, 34.* These are they likewise which are sown on stony ground, who, when they have heard the word, immediately receive it with gladness, and have no root in themselves, and so endure for a time; afterward, when affliction or persecution ariseth for the word's sake, immediately they are offended. *Mar. iv. 17.* Then said *Jesus* unto the twelve, Will ye also go away? *John vi. 67.* Demas hath forsaken me, having loved this present world, and is departed into Thessalonica; Crescens to Galatia; Titus into Dalmatia. At my first answer no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. *1 Th. iv. 10, 16.*

Betray one another.] See chap. x. 21, 35, 6. And as "they" ("the disciples") did so, "he" ("*Jesus*") said, Verily I say unto you, that one of you shall betray me. And they were exceeding sorrowful, and began every one of them to say unto him, Lord, is it I? And he answered and said, He that propheth his hand with me in the dish, the same shall betray me. The Son of man goeth as it is written of him; but woe unto that man by whom the Son of man is betrayed! It had been good for that man if he had not been born. *Mat. xxvi. 21—24.*

11 *Many false prophets, &c.*] See verses 24, chap. vii. 15. Little children, it is the last time; and as ye have heard that Antichrist shall come, even now are there many Antichrists, whereby we know that it is the last time. These things have I written unto you, concerning them that seduce you. *1 John ii. 18, 26.* For there are certain men

crept in unawares, who were before of old ordained to this condemnation, ungodly men, turning the grace of our God into lasciviousness, and denying the only Lord God, and our Lord *Jesus Christ.* *Jude 4.*

12 *Because iniquity shall abound.*] Whence come wars and fightings among you? come they not hence, even of your lusts that war in your members? Ye lust, and have not; ye kill and desire to have, and cannot obtain; ye fight and war, yet ye have not, because ye ask not; ye ask and receive not, because ye ask amiss, that ye may consume it upon your lusts. Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God? Whosoever therefore will be a friend of the world is the enemy of God. *Ja. iv. 1—4.* Go to, now, ye rich men, weep and howl, for your miseries shall come upon you. Your riches are corrupted, and your garments are moth-eaten; your gold and silver is cankered, and the rust of them shall be a witness against you, and shall eat your flesh as it were fire: ye have heaped treasure together for the last days. Behold, the hire of the labourers which have reaped down your fields, which is of you kept back by fraud, crieth; and the cries of them which have reaped are entered into the ears of the Lord of Sabaoth. Ye have lived in pleasure on the earth, and been wanton: ye have nourished your hearts as in a day of slaughter: ye have condemned and killed the just, and he doth not resist you. *Ja. v. 1—6.*

The love of many shall wax cold.] Nevertheless, I have somewhat against "thee" ("*the church of Ephesus*"), because thou hast left thy first love. Remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. Fear none of those things which thou shalt suffer; behold the Devil shall cast some of you into prison, that ye may be tried; and ye shall have tribulation ten days. Be thou faithful unto death, and I will give thee a crown of life. *Re. ii. 5, 6, 10.* I know thy works, that thou art neither cold nor hot; I would thou wert cold or hot. *Re. iii. 15.*

13 *He that shall endure, &c.*] See verse 6, chap. x. 22. (Ye are enriched by him, *Jesus Christ*) Waiting for the coming of our Lord *Jesus Christ*, who shall also confirm you unto the end, that ye may be blameless in the day of our Lord *Jesus Christ.* *1 Co. i. 7, 8.* Moses verily was faithful in all his house, as a servant, for a testimony of those things which were to be spoken after. But *Christ*

to the saving of the soul. *He. x. 39.*

14 *This gospel of the kingdom.] See chap. iv. 23.* And Jesus went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom, and healing every sickness and every disease among the people. *Mat. ix. 35.* As ye go (*said Jesus*), preach, saying, The kingdom of heaven is at hand. *Mat. x. 7.* And now behold, I know that ye all among whom I have gone preaching the kingdom of God (*said Paul*) shall see my face no more. *Ac. xx. 25.*

Shall be preached in all the world.] See chap. xxvi. 13. Go ye therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. *Mat. xxviii. 19.* Go ye into all the world, and preach the gospel to every creature. He that believeth, and is baptized, shall be saved, but he that believeth not shall be damned. *Mar. xvi. 15, 16.* Thus it is written, that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 47.* Ye shall receive power (*after that the Holy Ghost is come upon you*), and ye shall be witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. i. 8.* But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. x. 18.* I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God. So that from Jerusalem, and round about unto Illyricum, I have fully preached the Gospel of Christ; yea, so have I strived to preach the Gospel, not where Christ was named, lest I should build upon another man's foundation: but as

gospel, which is come unto you, the world, and bringeth forth fruit also in you, since the day ye have known the grace of God in truth that were sometimes alienated from your mind by wicked works, ye have been reconciled. If ye continue grounded and settled, and be not moved from the hope of the gospel which ye have heard, and which was preached unto you, which creature which is under heaven I thank God for you, Paul, am made minister. *Col. 23.* And I saw another angel fly up to heaven, having the everlasting gospel, to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. *Re. xiv. 6.*

And then shall the end come.] 3. 6. Thus saith the Lord God; only evil, behold, is come; the end is come; it watcheth for it is come. The morning is come, O thou that dwellest in the land, come, the day of trouble is near, sounding again of the mount, the day behold, it is come; the gone forth, the rod hath blossomed, budded. *Ez. vii. 5, 6, 7, 10.*

15 *Ye therefore shall see the desolation, spoken of by Daniel, standing where it ought not, (I readeth understand,) then let the Jews flee to the mountains. The days shall come upon thee, enemies shall cast a trench about thee, compass thee round, and keep thee every side. Lu. xix. 43.* And we see Jerusalem compassed with walls, know that the desolation thereof is at hand. *xxi. 20.*

By Daniel the prophet.] And from the covenant with

the prophet, stand in the holy place, (whoso readeth, let him understand :) Then let them which be in Judea flee into the mountains : Let him which is on the house-top not come down to take 17

Whoso readeth, let him understand.] And the man said unto "me" ("Ezekiel"), Son of man, behold with thine eyes, and hear with thine ears, and set thine heart upon all that I shall shew thee ; for to the intent that I might shew them unto thee art thou brought hither : declare all that thou seest to the house of Israel. *Ez. xl. 4.* At the beginning of thy supplications (*said Gabriel to Daniel*) the commandment came forth, and I am come to shew thee, for thou art greatly beloved : therefore understand the matter, and consider the vision. Know therefore and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks and threescore and two weeks ; the street shall be built again, and the wall, even in troublous times. *Da. ix. 23. 25.* Then he (*after the hand touched me*) said unto me, O Daniel, a man greatly beloved, fear not ; for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. But the prince of the kingdom of Persia withstood me one and twenty days ; but lo, Michael, one of the chief of the princes, came to help me, and I remained there with the kings of Persia. Now I am come to make thee understand what shall befall thy people in the latter days ; for yet the vision is for many days. *Da. x. 12, 13, 14.* Therefore we ought to give the more earnest heed to the things which we have heard, lest at any time we should let them slip. *He. ii. 1.* Blessed is he that readeth, and they that hear the words of this prophecy, and keep those things which are written therein, for the time is at hand. *Re. i. 3.* He that hath an ear, let him hear what the Spirit saith unto the churches. *Re. iii. 22.*

16. Let them which be, &c.] When the morning arose, then the angels hastened Lot, saying, Arise, take thy wife and thy two daughters which are here, lest thou be consumed in the iniquity of the city. And while he lingered, the men laid hold upon his hand, and upon the hand of his wife, and upon the hand of his two daughters ; the Lord being merciful unto him : and they brought him forth and set him without the city. And it came to pass when they had brought them forth abroad, that he said, Escape for thy life, look not behind thee, neither stay thou in all the plain ; escape to the mountain, lest thou be consumed. *Ge. xix. 15, 16, 17.* He that feared the word of the Lord among the servants of Pharaoh, made his servants and his cattle flee into the houses. And he that regarded not the word of the Lord, left his

servants and his cattle in the field. *Ex. ix. 20, 21.* A prudent man foreseeth the evil, and hideth himself, but the simple pass on and are punished. *Pr. xxii. 3.* O ye children of Benjamin, gather yourselves to flee out of the midst of Jerusalem, and blow the trumpet in Tekoa, and set up a sign of fire in Beth-haccerem ; for evil appeareth out of the north, and great destruction. *Je. vi. 1.* And it came to pass, that when the army of the Chaldeans was broken up from Jerusalem, for fear of Pharaoh's army, then Jeremiah went forth out of Jerusalem to go into the land of Benjamin, to separate himself thence in the midst of the people. *Je. xxxvii. 11, 12.* Then let them which are in Judea flee to the mountains ; and let them which are in the midst of it depart out ; and let not them that are in the countries enter thereinto. For these be the days of vengeance, that all things which were written may be fulfilled. *Lu. xxi. 20, 21.* By faith Noe, being warned of God of things not seen as yet, moved with fear, prepared an ark to the saving of his house, by the which he condemned the world, and became heir of the righteousness which is by faith. *He. xi. 7.*

17 Which is on the house-top.] Take no thought for your life, what ye shall eat, or what ye shall drink, nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment ? *Mat. vi. 25.* And Satan answered the Lord, and said, Skin for skin ; yea, all that a man hath will he give for his life. *Job ii. 4.* Give not sleep to thine eyes, nor slumber to thine eyelids : deliver thyself as a roe from the hand of the hunter, and as a bird from the hand of the fowler. *Pr. vi. 4, 5.* Let him that is on the house-top not go down into the house, neither enter therein to take any thing out of his house. And let him that is in the field not turn back again for to take up his garment. *Mar. xiii. 15, 16.* In that day, he which shall be upon the house-top, and his stuff in the house, let him not come down to take it away : and he that is in the field, let him likewise not return back. Remember Lot's wife. Whosoever shall seek to save his life shall lose it : and whosoever shall lose his life shall preserve it. *Lu. xvii. 30-33.*

The house-top.] What I tell you in darkness, that speak ye in light ; and what ye hear in the ear, that preach ye upon the house-tops. *Mat. x. 27.* When thou buildest a new house, then thou shalt make a battlement for thy roof, that thou bring not blood upon thine house, if any man fall from thence. *De. xxii. 8.*

18 any thing out of his house: Neither let him which is in the field
 19 return back to take his clothes. And woe unto them that are
 20 with child, and to them that give suck in those days! But pray
 ye that your flight be not in the winter, neither on the sabbath-day:
 21 For then shall be great tribulation, such as was not since the

19 *Woe unto them that are with child.*] Thou shalt eat the fruit of thine own body, the flesh of thy sons, and of thy daughters, which the Lord thy God hath given thee, in the siege, and in the straitness wherewith thine enemies shall distress thee: so that the man that is tender among you, and very delicate, his eye shall be evil toward his brother, and toward the wife of his bosom, and toward the remnant of his children, which he shall leave; so that he will not give to any of them of the flesh of his children, whom he shall eat; because he hath nothing left him in the siege, and in the straitness wherewith thine enemies shall distress thee in all thy gates. The tender and delicate woman among you, which would not adventure to set the sole of her foot upon the ground for delicateness and tenderness, her eyes shall be evil toward the husband of her bosom, and toward her son, and toward her daughter. *De. xxviii. 53—56.* And Jonathan, Saul's son, had a son that was lame of his feet; he was five years old when the tidings came of *(the death of)* Saul and Jonathan out of Jezreel, and his nurse took him up and fled: and it came to pass, as she made haste to flee, that he fell, and became lame, and his name was Mephibosheth. *2 Sa. iv. 4.* Then Menahem smote Tiphsah, and all that were therein, and the coasts thereof, from Tirzah; because they opened not to him, therefore he smote it; and all the women therein that were with child, he ripped up. *2 Ki. xv. 16.* Even the sea monsters draw out the breast, they give suck to their young ones. The daughter of my people is become cruel, like the ostriches in the wilderness. The tongue of the sucking child cleaveth to the roof of his mouth for thirst; the young children ask bread, and no man breaketh it unto them. The hands of the pitiful women have sodden their own children; they were their meat, in the destruction of the daughter of my people. *Lam. iv. 3, 4. 10.* Samaria shall become desolate; for she hath rebelled against her God; they shall fall by the sword: their infants shall be dashed in pieces, and their women with child shall be ripped up. *Ho. xiii. 16.* But woe to them that are with child, and to them that give suck in those days; and pray ye that your flight be not in the winter. *Mar. xiii. 17, 18.* But woe unto them that are with child, and to them that give suck in those days; for there shall be great distress in the land, and wrath upon this people. *Lu. xxi. 23.* For behold the days are coming in the which they shall say, Blessed are the barren, and the wombs that

never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us. *Lu. xxiii. 29, 30.*

20 *Neither on the sabbath-day.*] See, for that the Lord hath given you the sabbath, therefore he giveth you on the sixth day the bread of two days. Abide ye every man in his place: let no man go out of his place on the seventh day. *Ex. xvi. 29.* They returned they unto Jerusalem from the coast called Olivet, which is from Jerusalem's sabbath-day's journey. *Ac. i. 12.*

21 *Then shall be great tribulation.*] Let their table become a snare before them; and that which should have been for their welfare, let it become a trap. Let their eyes be darkened, that they see not, and make their loins continually to shake. Pour out thy indignation upon them, and let thy wrath and anger take hold of them: let their habitation be desolate, and let none dwell in their tent. For they persecute him whom thou hast smitten; and they talk to the grief of her whom thou hast wounded. Add iniquity unto their iniquity; and let them not come into thy righteousness: let them be blotted out of the book of the living, and not be written with the righteous. *Ps. lxxix. 22—25.* Therefore will I number you to the overthrow, and ye shall all bow down to the slaughter. Because when I called, ye did not answer, when I spake ye did not hear; but did not believe before mine eyes, and did choose that I should be despised: therefore, thus saith the Lord God, Behold my servants shall eat, but ye shall be hungry: behold my servants shall drink, but ye shall be thirsty: behold my servants shall rejoice, but ye shall be ashamed: behold my servants shall sing for joy of heart, but ye shall cry for sorrow of heart, and shall howl for vexation of spirit. And ye shall leave your name for a curse unto my chosen, for the Lord God shall destroy thee, and call his servants by another name. That he who blesseth himself in the earth, shall bless himself in the God of truth; and he that sweareth in the earth, shall swear in the God of truth; because the former things are forgotten, and because they are hid from mine eyes. *Is. lxxv. 12—16.* For ye hold the Lord will come with fire, and with his chariots, like a whirlwind, to render his anger with fury, and his rebuke with flames of fire. For by fire, and by his sword, will the Lord plead with all flesh, and the slain of the Lord shall be many. *Is. lxi. 14.* And after three-score and two weeks shall

beginning of the world to this time, no, nor ever shall be. And 22 except those days should be shortened, there should no flesh be saved: but for the elects' sake those days shall be shortened.

Messiah be cut off, but not for himself; and the people of the Prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood; and unto the end of the war desolations are determined. *Da. ix. 26.* And at that time shall Michael stand up, the great prince which standeth for the children of thy people, and there shall be a time of trouble, such as never was since there was a nation, *even to that same time*: and at that time thy people shall be delivered, every one that shall be found written in the book. *Da. xii. 1.* Hear this, ye old men, and give ear all ye inhabitants of the land; hath this been in your days, or even in the days of your fathers? *Joel i. 2.* The day of the Lord cometh, for it is nigh at hand: a day of darkness, and of gloominess; a day of clouds, and of thick darkness, as the morning spread upon the mountains: a great people and a strong, there hath not been ever the like, neither shall be any more after it, *even to the years of many generations.* *Joel ii. 2.* Three shepherds also I cut off in one month; and my soul loathed them, and their soul also abhorred me. Then said I, I will not feed you; that that dieth, let it die; and that that is to be cut off, let it be cut off; and let the rest eat every one the flesh of another. *Zec. xi. 8, 9.* For I will gather all nations against Jerusalem to battle; and the city shall be taken, and the houses rifled, and the women ravished; and half of the city shall go into captivity; and the residue of the people shall not be cut off from the city. Then shall the Lord go forth and fight against those nations, as when he fought in the day of battle. *Zec. xiv. 2, 3.* For behold the day cometh that shall burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of hosts, that it shall leave them neither root nor branch. *Mal. iv. 1.* For in those days shall be affliction, such as was not from the beginning of the creation which God created unto this time, neither shall be. *Mar. xiii. 19.* The days shall come upon thee that thine enemies shall cast a trench about thee, and compass thee round, and keep thee in on every side: and shall lay thee even with the ground, and thy children within thee; and they shall not leave in thee one stone upon another, because thou knewest not the time of thy visitation. *Lu. xix. 43, 44.* And they (the Jews) shall fall by the edge of the sword, and shall be led away captive into all nations, and Jerusalem shall be trodden down of the Gentiles, until the times of the Gentiles be fulfilled. *Lu. xxi. 24.* (The Jews) who

both killed the Lord Jesus, and their own prophets, and have persecuted us; and they please not God, and are contrary to all men. Forbidding us to speak to the Gentiles that they might be saved, to fill up their sin alway; for the wrath is come upon them to the uttermost. *1 Th. ii. 15, 16.* If we sin willfully after that we have received the knowledge of the truth, there remaineth no more sacrifice for sins, but a certain fearful looking for of judgment, and fiery indignation, which shall devour the adversaries. He that despised Moses' law, died without mercy under two or three witnesses; of how much sorer punishment, suppose ye, shall he be thought worthy who hath trodden under foot the Son of God, and hath counted the blood of the covenant an unholy thing, and hath done despite unto the Spirit of grace? *He. x. 26—29.*

22 *Except those days should be shortened.]* Except that the Lord had shortened those days, no flesh should be saved; but for the elects' sake, whom he hath chosen, he hath shortened the days. *Mar. xiii. 20.*

For the elects' sake, &c.] But yet in "it" ("the land") shall be a tenth, and it shall return, and shall be eaten; as a teil tree, and as an oak whose substance is in them when they cast their leaves, so the holy seed shall be the substance thereof. *Is. vi. 13.* Thus saith the Lord, As the new wine is found in the cluster, and one saith, Destroy it not; for a blessing is in it: so will I do for my servants' sakes, that I may not destroy them all. And I will bring forth a seed out of Jacob, and out of Judah an inheritor of my mountains; and mine elect shall inherit it, and my servants shall dwell there. *Is. lvi. 8, 9.* And I will bring the third part through the fire, and will refine them as silver is refined, and will try them as gold is tried. They shall call on my name, and I will hear them: I will say, It is my people; and they shall say, The Lord is my God. *Zec. xiii. 9.* Half of the city shall go forth into captivity, and the residue of the people shall not be cut off from the city. *Zec. xiv. 2.* (For the children (of Sara and Rebecca) being not yet born, neither having done any good or evil, that the purpose of God according to election might stand, not of works, but of him that calleth.) It was said unto her (Rebecca), The elder shall serve the younger. *Ro. ix. 11, 12.* I would not, brethren, that ye should be ignorant of this mystery (lest ye should be wise in your own conceits), that blindness, in part, is happened to Israel, until the fulness of the Gentiles be come in. And so all Israel shall be saved: as it is written, There shall come out of Sion the deliverer, and shall turn

23 Then if any man shall say unto you, Lo, here is Christ, or there;
24 believe it not. For there shall arise false Christs, and false
prophets, and shall shew great signs and wonders; insomuch that,

away ungodliness from Jacob. For this is my covenant unto them, when I shall take away their sins. As concerning the Gospel, *they are enemies* for your sakes; but as touching the election, *they are beloved* for the fathers' sakes. For the gifts and calling of God are without repentance: for as ye in times past have not believed God, yet have now obtained mercy through their unbelief, even so have these also now not believed, that through your mercy they also may obtain mercy. *Ro. xi. 25—31.* Therefore I endure all things for the elects' sakes, that they may also obtain the salvation which is in Christ Jesus, with eternal glory. *2 Ti. ii. 10.*

23 *Then if any man shall say unto you,]* If there arise among you a prophet, or a dreamer of dreams, and giveth thee a sign or a wonder; and the sign or the wonder come to pass, whereof he spake unto thee, saying, Let us go after other gods, which thou hast not known, and let us serve them; thou shalt not hearken unto the words of that prophet, or that dreamer of dreams. *De. xiii. 1, 2, 3.* Then if any man shall say to you, Lo, here is Christ; or, lo *he is* there; believe him not. *Mar. xiii. 21.* And they shall say to you, See here! or see there! go not after *them*, nor follow *them*: for as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven; so shall also the Son of man be in his day. *Lu. xvii. 23, 24.* Take heed that ye be not deceived, for many shall come in my name, saying, I am *Christ*, and the time draweth near, go ye not therefore after them. *Lu. xxi. 8.* I am come in my Father's name, and ye receive me not; if another shall come in his own name, him ye will receive. *John v. 43.*

24 *There shall arise false Christs,]* See verses 5, 11. But there were false prophets also among the people, even as there shall be false teachers among you, who privily shall bring in damnable heresies, even denying the Lord that bought them, and bring upon themselves swift destruction: and many shall follow their pernicious ways, by reason of whom the way of truth shall be evil spoken of. And through covetousness shall they with feigned words make merchandise of you, whose judgment now of a long time lingereth not, and their damnation slumbereth not. *1 Pe. ii. 1, 2, 3.* Ye, therefore, beloved, seeing ye know *these things* before, beware, lest ye also, being led away with the error of the wicked, fall from your own stedfastness. *2 Pe. iii. 17.*

And shall shew great signs,] See verse 23. Then shall that wicked be revealed, whom the Lord shall consume with the spirit of his mouth, and shall destroy with the brightness

of his coming: *even him* whose coming is after the working of Satan with all power and signs and lying wonders, and with all deceivableness of unrighteousness in them that perish; because they received not the love of the truth, that they might be saved. And for this cause God shall send them strong delusion, that they should believe a lie. *2 Th. ii. 9—11.* And "he" ("*the beast with two horns like a lamb, and that spake as a dragon*"); doeth great wonders, so that he maketh fire come down from heaven on the earth, in the sight of men. And deceiveth them that dwell on the earth; that they should make an image to the beast which had the wound by a sword, and did live. *Re. xiii. 13, 14.* And the beast was taken, and with him the false prophet that wrought miracles before him, with which he deceived them that had received the mark of the beast, and them that worshipped his image; these both were cast alive into a lake of fire, burning with brimstone. *Re. xix. 20.*

Insomuch that,] All that the Father giveth me, shall come to me; and him that cometh to me I will in no wise cast out. And this is the Father's will which hath sent me, that of all which he hath given me I should lose nothing, but should raise it up again at the last day. *John vi. 37, 39.* I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. My Father which gave *them* me is greater than all, and none is able to pluck *them* out of my Father's hand: I and *my* Father are one. *John x. 28, 29, 30.* We know that all things work together for good to them who are the called according to his purpose: for whom he did foreknow, he also did predestinate, to be conformed to the image of his Son, that he might be the first-born among many brethren. What shall we then say to these things? If God be for us, who can be against us? He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? Who shall lay any thing to the charge of God's elect? *It is* God that justifyeth. Who is he that condemneth? *It is* Christ that died, yea rather that is risen again, who is even at the right hand of God, who also maketh intercession for us. Who shall separate us from the love of Christ? *Shall* tribulation, or distress, or persecution, or famine, or nakedness, or peril, or sword? Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come: nor height, nor depth, nor any other

if *it were* possible, they shall deceive the very elect. Behold, 25 I have told you before. Wherefore if they shall say unto you, 26 Behold, he is in the desert; go not forth: behold, *he is* in the secret chambers; believe *it* not. For as the lightning cometh out 27

creature shall be able to separate us from the love of God which is in Christ Jesus our Lord. *Re. viii. 28, 29. 32. 37—39.* Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his. *2 Ti. ii. 19.* Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead: to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you, who are kept by the power of God through faith unto salvation, ready to be revealed in the last time. *1 Pe. i. 3, 4, 5.* We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not. *1 John v. 18.* And the great dragon was cast out, that old serpent, called the Devil, and Satan, which deceiveth the whole world: he was cast out into the earth, and his angels were cast out with him. And I heard a loud voice saying in heaven, Now is come salvation, and strength, and the kingdom of our God, and the power of his Christ: for the accuser of our brethren is cast down, which accused them before our God day and night. And they overcame him by the blood of the Lamb, and by the word of their testimony: and they loved not their lives unto the death. *Re. xii. 9, 10, 11.* And it was given unto "him" (*"the beast with seven heads and ten horns"*) to make war with the saints, and to overcome them: and power was given him over all kindreds, and tongues, and nations. And all that dwell upon the earth shall worship him, whose names are not written in the book of life of the Lamb slain from the foundation of the world. And I beheld another beast coming up out of the earth: and he had two horns like a lamb, and he spake as a dragon: and he deceiveth them that dwell on the earth by the means of those miracles which he had power to do in the sight of the beast, saying to them that dwell on the earth, that they should make an image to the beast which had the wound by a sword, and did live. *Re. xiii. 7, 8, 14.*

If it were possible.] He also that received seed among the thorns, is he that heareth the word; and the care of this world, and the deceitfulness of riches, choke the word, and he becometh unfruitful. *Mat. xiii. 22.* Paul had determined to sail by Ephesus, because he would not spend the time in Asia; for he hastened, if were possible for him to be at Jerusalem the day of Pentecost. *Ac. xx. 16.* If it be possible, as much as lieth in you live

peaceably with all men. *Ro. xii. 18.* Where is then the blessedness ye spake of? For I bear record, that if *it had been* possible, ye would have plucked out your own eyes, and have given them to me. *Ga. iv. 15.*

25 *Behold, I have told you before.*] See xxviii. 8. And who, as I, shall call, and shall declare it, and set it in order for me, since I appointed the ancient people? and the things that are coming, and shall come, let them shew unto them. Fear ye not, neither be afraid: have not I told thee from that time, and have declared it? Ye are even my witnesses. Is there a God beside me? Yea, there is no God; I know not any. *Is. xlv. 7, 8.* I am God, and there is none like me, declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure: calling a ravenous bird from the east, the man that executeth my counsel from a far country: yea, I have spoken it, I will also bring it to pass; I have purposed it, I will also do it. *Is. xlv. 9, 10, 11.* I have even from the beginning declared it to thee; before it came to pass I shewed it thee: lest thou shouldst say, Mine idol hath done them, and my graven image, and my molten image, hath commanded them. Thou hast heard, see all this; and will not ye declare it? I have shewed thee new things from this time, even hidden things, and thou didst not know them. *Is. xlviii. 5, 6.* And "it" (*"that the disciples should be persecuted"*) shall turn to you (*said Jesus*) for a testimony. *Lu. xxi. 13.* These things have I spoken unto you, that ye should not be offended. *John xvi. 1.*

26 *He is in the desert.*] In those days came John the baptist, preaching in the wilderness of Judea. *Mat. iii. 1.* The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a high way for our God. *Is. xl. 3.* Annas and Caiaphas being the high priests, the word of God came unto John, the son of Zacharias, in the wilderness. And he (*John*) came into all the country about Jordan, preaching the baptism of repentance for the remission of sins. *Lu. iii. 2, 3.* Art not thou that Egyptian (*said the chief captain to Paul*) which before these days madest an uproar, and leddest out into the wilderness four thousand men that were murderers. *Ac. xxi. 38.*

27 *As the lightning cometh, &c.*] "He" (*"the Lord"*) directeth "it" (*"the noise of his voice"*) under the whole heaven, and his lightning unto the ends of the earth. *Job xxxvii. 3.* Canst thou send lightnings that

and Ephraim'), and his arrow shall go forth as the lightning; and the Lord God shall blow the trumpet, and shall go with whirlwinds of the south. *Zec. ix. 14.* For as the lightning that lighteneth out of the one part under heaven, shineth unto the other part under heaven, so shall also the Son of man be in his day. *Lu. xvii. 24.*

The coming of the Son of man be.] Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. *Mat. xvi. 28.* But who may abide the day of his coming? And who shall stand when he appeareth? For he is like a refiner's fire, and like fullers' soap. And he shall sit as a refiner and purifier of silver; and he shall purify the sons of Levi, and purge them as gold and silver; that they may offer unto the Lord an offering in righteousness. *Mal. iii. 2, 3.* Behold, I will send you Elijah the prophet before the coming of the great and dreadful day of the Lord. *Mal. iv. 5.* Be ye also patient; stablish your hearts; for the coming of the Lord draweth nigh. *Ja. v. 8.* Where is the promise of his coming (*say the scoffers*)? For since the fathers fell asleep, all things continue as they were from the beginning of the creation. *2 Pe. iii. 4.*

28 Wheresoever the carcass is, &c.] The Lord shall bring a nation against thee from far, from the end of the earth; as swift as the eagle flieth, a nation whose tongue thou shalt not understand. *De. xxviii. 49.* Doth the eagle mount up at thy command, and make her nest on high? She dwelleth and abideth on the rock, upon the crag of the rock, and the strong place; from thence she seeketh the prey, and her eyes behold afar off; her young ones also suck up blood. and where the slain are, there

will I command the serpent, and it shall bite them: and though they go into the midst of the sword, and it shall slay them, yet will I set mine eyes upon them for evil, and not for good. *Am. ix. 1—4.* Wheresoever the Son of man shall be, there will he be gathered together. *Lu. xvii. 37.*

29 Immediately after the tribulation verse 8. I beheld (in the vision of the kingdom) then because of the great words which the horn spake, even till the beast was slain, and destroyed, and given to the burning. As concerning the rest of the beasts, their dominion taken away, yet were prolonged for a season and a time. *vii. 11, 12.* But in those days, tribulation, the sun shall be darkened, and the moon shall not give her light, and the stars of the heaven shall fall, and all the powers that are in heaven shall be shaken. *xiii. 24, 25.*

Shall the sun be darkened.] The sun shall be darkened, and the constellations shall not give their light; the sun shall be burnt up in his going forth, and the moon shall be ashamed, and cause her light to shine. *Is. xlii. 1.* the moon shall be confounded, and shall be ashamed, when the Lord of hosts shall be revealed in mount Zion, and in Jerusalem, his ancients gloriously. *Is. xxiv. 23.* I beheld the earth, and lo it was without form, and void, and the heavens, and the earth were without light; I beheld the mountains, and they were not, and all the hills moved. And I beheld, and lo, there was a great deep, and all the cities thereof were

shall not give her light, and the stars shall fall from heaven, and the powers of the heavens shall be shaken: And then shall appear 30 the sign of the Son of man in heaven: and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory. And he shall send 31

give her light. All the bright lights of heaven will I make dark over thee, and set darkness upon thy land, saith the Lord God. *Ez. xxxii. 7, 8.* The earth shall quake before "them" ("the locusts"); the heavens shall tremble: the sun and the moon shall be dark, and the stars shall withdraw their shining. And I will shew wonders in the heavens, and in the earth, blood, and fire, and pillars of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come. *Joel ii. 10, 30, 31.* The day of the Lord is near in the valley of decision; the sun and the moon shall be darkened, and the stars shall withdraw their shining. *Joel iii. 14, 15.* Shall not the day of the Lord be darkness and not light? Even very dark, and no brightness in it? *Am. v. 20.* And it shall come to pass on that day, saith the Lord God, that I will cause the sun to go down at noon; and I will darken the earth in the clear day. *Am. viii. 1.*

The great day of the Lord is near, it is near, and hasteth greatly, even the voice of the day of the Lord; the mighty man shall cry there bitterly; that day is a day of wrath, a day of trouble and distress, a day of darkness and gloominess, a day of clouds and thick darkness. *Zep. i. 14, 15.* There shall be signs in the sun, and in the moon, and in the stars, and upon the earth distress of nations, with perplexity; the sea and waves roaring, men's hearts failing them for fear, and for looking after those things which are coming on the earth; for the powers of heaven shall be shaken. *Lu. xxi. 25, 26.* This is that which was spoken by the prophet Joel, I will shew wonders in heaven above, and signs in the earth beneath, blood, and fire, and vapour of smoke; the sun shall be turned into darkness, and the moon into blood, before the great and notable day of the Lord come. *Ac. ii. 19, 20.* And I beheld when he had opened the sixth seal, and lo, there was a great earthquake, and the sun became black as sackcloth of hair, and the moon became as blood; and the stars of heaven fell unto the earth, even as a fig-tree casteth her untimely figs when she is shaken of a mighty wind. And the heaven departed as a scroll when it is rolled together, and every mountain and island were moved out of their places. And the kings of the earth, and the great men, and the rich men, and the chief captains, and the mighty men, and every bond-man, and every free-man, hid themselves in the

dens, and in the rocks of the mountains. And said to the mountains and rocks, Fall on us, and hide us from the face of him that sitteth on the throne, and from the wrath of the Lamb; for the great day of his wrath is come, and who shall be able to stand? *Re. vi. 12—17.*

The powers of the heavens shall be shaken.] The day of the Lord will come as a thief in the night, in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat; the earth also and the works that are therein shall be burnt up. *2 Pe. iii. 10.*

30 The sign of the Son of man.] See verse 3. I saw in the night visions, and behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. *Da. vii. 13.* Tell us when shall these things be? And what shall be the sign when all these things shall be fulfilled? *Mar. xiii. 4.* Behold, he cometh with clouds; and every eye shall see him; and they also which pierced him; and all the kindreds of the earth shall wail because of him, even so, Amen. *Re. i. 7.*

And then shall all the tribes of the earth mourn.] And I will pour upon the house of David, and upon the inhabitants of Jerusalem, the Spirit of grace, and of supplications; and they shall look upon me whom they have pierced, and they shall mourn for him as one mourneth for his only son; and shall be in bitterness for him, as one that is in bitterness for his first-born. *Zec. xii. 10.* See *preced. com.*

See the Son of man coming.] See chap. xvi. 27, 28. And then they shall see the Son of man coming in the clouds with great power and glory. *Mar. xiii. 26.* Master (said the disciples), but when shall these things be? And what sign will there be when these things shall come to pass? *Lu. xxi. 7.* Hereafter shall the Son of man sit on the right hand of the power of God. *Lu. xxii. 69.* Ye men of Galilee (said the angels), why stand ye gazing up into heaven? This same Jesus, which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven (at Christ's ascension). *Ac. i. 11.* To you who are troubled (God will recompense), rest with us when the Lord Jesus shall be revealed from heaven with his mighty angels. *2 The. i. 7.*

31 He shall send, &c.] All power is given unto me (said Jesus) in heaven and in earth.

his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to

Mat. xxviii. 18. Go ye into all the world, and preach the Gospel to every creature. He that believeth and is baptized, shall be saved; but he that believeth not shall be damned. *Mar. xvi. 15, 16.* Thus it is written, That repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. *Lu. xxiv. 47.* Whereupon, O king Agrippa (*said Paul after his conversion*), I was not disobedient unto the heavenly vision, but shewed first unto them of Damascus, and at Jerusalem, and throughout all the coasts of Judea, and then to the Gentiles, that they should repent, and turn to God, and do works meet for repentance. *Ac. xxvi. 19, 20.*

His angels.] The Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity. *Mat. xiii. 41.* When the Son of man shall come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory. *Mat. xxv. 31.* The seven stars are the angels of the seven churches, and the seven candlesticks which thou sawest are the seven churches. *Re. i. 20.* Unto the angel of the church of Ephesus write (*said the faithful witness to John*). *Re. ii. 1.* And I saw another angel fly in the midst of heaven, having the everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people. Saying with a loud voice, Fear God, and give glory to him; for the hour of his judgment is come, and worship him that made heaven, and earth, and the sea, and the fountain of waters. And there followed another angel, saying, Babylon is fallen, is fallen, that great city, because she made all nations drink of the wine of the wrath of her fornication. And the third angel followed them saying with a loud voice, If any man worship the beast and his image, and receive his mark in his forehead or in his hand, the same shall drink of the wine of the wrath of God. *Re. xiv. 6—10.*

With a great sound of a trumpet.] And the Lord spake unto Moses, saying, Make thee two trumpets of silver, of a whole piece shalt thou make them, that thou mayest use them for the calling of the assembly, and for the journeying of the camps. And when they shall blow with them, all the assembly shall assemble themselves to thee at the door of the tabernacle of the congregation; and if they blow but with one trumpet, then the princes which are heads of the thousands of Israel shall gather themselves unto thee. When ye blow an alarm, then the camps that lie on the east part shall go forward. When ye blow an alarm the second time, then the camps that

lie on the south side shall take their journey: they shall blow an alarm for their journeys. But when the congregation is to be gathered together, ye shall blow, but ye shall not sound an alarm. And the sons of Aaron, the priests, shall blow with the trumpets; and they shall be to you for an ordinance for ever throughout your generations. And if ye go to war in your land against the enemy that oppresseth you, then ye shall blow an alarm with the trumpets; and ye shall be remembered before the Lord your God, and ye shall be saved from your enemies. Also in the day of your gladness, and in your solemn days, and in the beginnings of your months, ye shall blow with the trumpets over your burnt-offerings, and over the sacrifices of your peace-offerings; that they may be to you for a memorial before your God: I am the Lord your God. *Na. x. 1—10.* Blow up the trumpet in the new moon, in the time appointed, on our solemn feast day. *Ps. lxxxi. 3.* And it shall come to pass in that day (*of the restoration of the dispersed*), that the great trumpet shall be blown, and they shall come which were ready to perish in the land of Assyria, and the outcasts in the land of Egypt, and shall worship the Lord in the holy mount at Jerusalem. *Is. xxvii. 13.* We shall not all sleep, but we shall all be changed in a moment, in the twinkling of an eye, at the last trump (*for the trumpet shall sound*), and the dead shall be raised incorruptible, and we shall be changed. *1 Co. xv. 51, 52.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. *1 The. iv. 16.*

Gather together his elect, &c.] And he shall set up an ensign for the nations; and shall assemble the outcasts of Israel, and gather together the dispersed from the four corners of the earth. *Is. xi. 12.* Lift up thine eyes round about and behold; all these gather themselves together, and come to thee. As I live, saith the Lord, thou shalt surely clothe thee with them all as with an ornament, and bind them on thee as a bride doeth. *Is. xlix. 18.* Lift up thine eyes round about and see; all they gather themselves together; they come to thee; thy sons shall come from far, and thy daughters shall be nursed at thy side. *Is. lx. 4.* And ye shall flee to the valley of the mountains; for the valley of the mountains shall reach unto Azal; yea, ye shall flee, like as ye fled from before the earthquake in the days of Uzziah, king of Judah: and the Lord my God shall come, and all the saints with thee. *Zec. xiv. 5.* "Then" (*"at the coming of the Son of man"*) shall he send his angels, and shall gather together his elect

the other. Now learn a parable of the fig tree; When his branch 32
is yet tender, and putteth forth leaves, ye know that summer is
nigh: So likewise ye, when ye shall see all these things, know 33
that it is near, *even* at the doors. Verily I say unto you, This 34
generation shall not pass, till all these things be fulfilled. Heaven 35

from the four winds, from the uttermost part of the earth to the uttermost part of heaven. *Mar. xiii. 27.* And not for that nation (*the Jews*) only (*did Jesus die*), but that also he should gather together in one the children of God that were scattered abroad. *John xi. 52.* (*God*) having made known unto us the mystery of his will, that in the dispensation of the fulness of times he might gather together in one all things in Christ, both which are in heaven, and which are on earth, *even* in him. *Eph. i. 10.* Now we beseech you, brethren, by the coming of our Lord Jesus Christ, and by our gathering together unto him, that ye be not soon shaken in mind, &c. *2 The. ii. 1, 2.*

From one end of heaven to the other.] All the ends of the world shall remember and turn unto the Lord; and all the kindreds of the nations shall worship before thee. *Ps. xxii. 27.* God shall bless us, and all the ends of the earth shall fear him. *Ps. lxxvii. 7.* They come from a far country, from the end of heaven, *even* the Lord, and the weapons of his indignation, to destroy the whole land. *Is. xlii. 5.* Sing unto the Lord a new song, and his praise from the end of the earth, ye that go down to the sea, and all that is therein, the isles, and the inhabitants thereof. *Is. xlii. 10.* I will say to the north, Give up; and to the south, Keep not back: bring my sons from far, and my daughters from the ends of the earth. *Is. xliii. 6.* Look unto me and be ye saved, all the ends of the earth; for I am God, and there is none else. *Is. xlv. 22.* And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off, and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river *even* to the ends of the earth. *Zec. ix. 10.* But I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. x. 18.*

32 A parable of the fig-tree.] Now learn a parable of the fig-tree; When her branch is yet tender, and putteth forth leaves, ye know that summer is near: so ye, in like manner, when ye shall see these things come to pass, know that it is nigh, *even* at the doors. *Mar. xiii. 28, 29.* And he spake to them a parable; Behold the fig-tree, and all the trees; when they now shoot forth, ye see and know of your own selves that summer is now nigh at hand. *Lu. xxi. 29, 30.*

33 When ye shall see, &c.] See verse 3.

Know that it is near.] Also, thou Son of

man, thus saith the Lord God unto the land of Israel, An End; the end is come upon the four corners of the land. Now is the end come upon thee, and I will send mine anger upon thee, and will judge thee according to thy ways, and will recompense upon thee all thine abominations, &c. *Ez. vii. 2, 3, &c.* For yet a little while, and he that shall come will come, and will not tarry. *He. x. 37.* Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. *Ja. v. 9.* But the end of all things is at hand, be ye therefore sober, and watch unto prayer. *1 Pe. iv. 7.*

34 This generation shall not pass.] Then goeth "he" (*"the unclean spirit"*) and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there, and the last state of that man is worse than the first. Even so shall it be also unto this wicked generation. *Mat. xii. 45.* Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. *Mat. xvi. 28.* All these things shall come upon this generation. *Mat. xxiii. 36.* This generation shall not pass till all these things be done. Heaven and earth shall pass away, but my words shall not pass away. *Mar. xiii. 30, 31.* That the blood of the prophets which was shed from the foundation of the world may be required of this generation. *Lu. xi. 50.* This generation shall not pass away, till all be fulfilled. Heaven and earth shall pass away, but my words shall not pass away. *Lu. xxi. 32, 33.*

35 Heaven and earth, &c.] See chap. v. 18. And all the host of heaven shall be dissolved; and the heavens shall be rolled together as a scroll, and all their host shall fall down, as the leaf falleth off from the vine, and as a falling fig from the fig-tree. *Is. xxxiv. 4.* For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee. *Is. liv. 10.* Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea, when the waves thereof roar. The Lord of hosts is his name. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me for ever. *Je. xxxi. 35, 36.* But the heavens and the earth which are now, by the same word (*of*

My words shall not pass away.] God is not a man that he should lie, neither the son of man that he should repent. Hath he said, and shall he not do it? or hath he spoken, and shall he not make it good? *Nu. xxiii. 19.* The law of the Lord is perfect, converting the soul: the testimony of the Lord is sure, making wise the simple. *Ps. xix. 7.* My covenant will I not break, nor alter the thing that is gone out of my lips. *Ps. lxxxix. 34.* Every word of God is pure: he is a shield unto them that put their trust in him. *Pr. xxx. 5.* The grass withereth, the flower fadeth, but the word of our God shall stand for ever. *Is. xl. 8.* So shall my word be that goeth forth out of my mouth; it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. *Is. lv. 11.* Paul, a servant of God, in hope of eternal life, which God, that cannot lie, promised before the world began, to Titus, mine own son after the common faith, &c. *Tit. i. 1, 2, &c.* The word of the Lord endureth for ever. And this is the word which by the gospel is preached unto you. *1 Pe. i. 25.* And unto the angel of the church of the Laodiceans, write, These things saith the Amen, the faithful and true witness, the beginning of the creation of God. *Re. iii. 14.*

36 That day and hour knoweth no man.] See verses 42. 44. Watch therefore, for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. xxv. 13.* But it shall be one day which shall be known to the Lord, not day nor night. But it shall come to pass, that at eventime it shall be light. *Zec. xiv. 7.* But of that day and that hour knoweth no man; no, not the angels which are in heaven, neither the Son, but the Father. *Mar. xiii. 32.* It is not for you (said Jesus to his disciples) to know the times or the seasons, which the Father hath put in

his hand, that watcheth and keepeth him, lest he walk naked, and they see. *Re. xvi. 15.*

37 As the days of Noe, &c.] vi. and vii. throughout. Hast thou seen the old way which wicked men have taken, which were cut down out of time, and their generation was overflowed with a flood? said unto God, Depart from us; where shall the Almighty do for them? *Job. 22. 17.* And as it was in the days of Noe, so shall it be also in the days of the Son of man: they did eat, they drank, they married, they were given in marriage, until that Noe entered into the ark, and they came and destroyed them all. *Lk. 17. 27.* By faith, Noe being warned of God of things not seen as yet, moved with righteousness, prepared an ark to the saving of his house, in the which he condemned the world, and came heir of the righteousness which by faith. *He. xi. 7.* By which (the quickened Christ) also he went and preached unto the spirits in prison, which were disobedient, when once the long suffering of God waited, in the days of Noe, the ark was a preparing, wherein few, even eight souls, were saved by water, to the figure whereunto, even baptism, doth now save us, (not the putting away of the flesh, but the answer of a good conscience toward God,) by the resurrection of Christ. *1 Pe. iii. 19, 20, 21.* If it had not been for Noe, but saved Noe, and his family, a preacher of righteousness, in the flood upon the world: Noe knoweth how to deliver the godly from temptations. *2 Pe. ii. 5. 9.* For they (the scoffers) willingly are ignorant of the word of God, the heavens and the earth standing out of the water, in the water; whereby the world was then destroyed with water.

and giving in marriage, until the day that Noe entered into the ark. And knew not until the flood came, and took them all 39 way; so shall also the coming of the Son of man be. Then shall 40

Nabal, and his wife had told him "these things" ("that David was pacified"), that his heart died within him, and he became as a stone. And it came to pass, about ten days later, that the Lord smote Nabal that he died. *Sa. xxv. 36, 37, 38.* And when he (the Egyptian) had brought "him" ("David") home, behold "they" ("the Amalekites," of whom he gave intelligence to David) were spread abroad upon all the earth, eating, and drinking, and dancing, because of all the great spoil that they had taken out of the land of the Philistines, and out of the land of Judah. And David smote them from the twilight even unto the evening of the next day, and there spared not a man of them, save four hundred young men, which rode upon camels and fled. *Sa. xxx. 16, 17.* In that day did the Lord and of hosts call to weeping, and to mourning, and to baldness, and to girding with sackcloth: and behold joy, and gladness, slaying oxen, and killing sheep, eating flesh, and drinking wine: let us eat and drink, for tomorrow we shall die. And it was revealed in those days by the Lord of hosts, Surely this guilty shall not be purged from you till ye say, saith the Lord God of hosts. *Is. xxii. 13, 14.* Behold, this was the iniquity of your sister Sodom, pride, fulness of bread, abundance of idleness was in her, and in daughters; neither did she strengthen the hand of the poor and needy. And they were mighty, and committed abomination before me; therefore I took them away as I saw fit. *Ex. xvi. 49, 50.* Ye that put far away the evil day, and cause the seat of violence to be near; that lie upon beds of ivory, and stretch themselves upon their couches, and catch the lambs out of the flock, and the calves of the midst of the stall; that chant to the sound of the viol, and invent to themselves instruments of music like David; that drink wine in bowls, and anoint themselves with the sweet ointments, but they are not grieved for the affliction of Joseph. *Am. vi. 3-6.* I will say to my soul (said the rich man in the parable), Soul, thou hast much goods laid up many years, take thine ease, eat, drink, and be merry. But if that (faithless) servant be in his heart, My lord delayeth his coming, and shall begin to beat the men-servants, and maidens, and to eat and drink, and be drunken; the Lord of that servant (said Jesus in the parable) will come in a day when he will not for him, &c. *Lu. xii. 19, 45, 46.* And they all (that were invited to the marriage supper) with one consent began to make excuse; the first said unto "him" (the servant) I have bought a piece of ground, and I must needs go and see it; I pray thee

have me excused. And another said, I have bought five yoke of oxen, and I go to prove them; I pray thee have me excused. And another said, I have married a wife, and therefore I cannot come. *Lu. xiv. 18, 19, 20.* As it was in the days of Noe, so shall it be also in the days of the Son of man: they did eat, they drank, they married wives, they were given in marriage, until the day that Noe entered into the ark, and the flood came and destroyed them all. Even thus shall it be in the day when the Son of man is revealed. *Lu. xvii. 26-30.* Take heed to yourselves, lest at any time your hearts be overcharged with surfeiting and drunkenness, and cares of this life, and so that day come upon you unawares. *Lu. xxi. 34.* Let us walk honestly as in the day, not in rioting and drunkenness, not in chambering and wantonness, not in strife and envying; but put ye on the Lord Jesus Christ, and make not provision for the flesh, to fulfil the lusts thereof. *Ro. xiii. 13, 14.* But this I say, brethren, the time is short. It remaineth that both they that have wives, be as though they had none: and they that weep, as though they wept not: and they that rejoice, as though they rejoiced not: and they that buy, as though they possessed not. And they that use this world, as not abusing it; for the fashion of this world passeth away. *1 Co. vii. 29, 30, 31.*

[39 Knew not until the flood came.] Therefore speak I to them in parables; because they seeing, see not, and hearing, they hear not, neither do they understand. And in them is fulfilled the prophecy of Esaias, which saith, By hearing ye shall hear, and shall not understand; and seeing, ye shall see, and shall not perceive. For this people's heart is waxed gross, and their ears are dull of hearing, and their eyes they have closed; lest at any time they should see with their eyes, and hear with their ears, and should understand with their heart, and should be converted, and I should heal them. *Mat. xiii. 13, 14, 15.* And there came against Gibeon ten thousand chosen men out of all Israel, and the battle was sore; but they knew not that evil was near them. *Ju. xx. 34.* They have stricken me, shalt thou say, and I was not sick; they have beaten me, and I felt it not, when shall I awake? I will seek it yet again. *Pr. xxiii. 35.* If thou sayest, Behold, we know it not, doth not he that pondereth his heart consider it? And he that believeth his soul, doth not he know it? He will not render to every man according to his works? *Pr. xxiv. 12.* The Lord sidereth the cause of the poor,

two be in the field; the one shall be taken, and the other left.
 41 Two women shall be grinding at the mill; the one shall be taken,
 42 and the other left. Watch therefore: for ye know not what hour

regardeth not to know it. *Pr. xxix. 7.* Who among you will give ear to this? *Who* will hearken and hear for the time to come? *Is. xlii. 23.* "They" ("the idol makers") have not known nor understood; for "he" ("the Lord") hath shut their eyes, that they cannot see; and their hearts, that they cannot understand: and none considereth in his heart, neither is there knowledge, nor understanding to say, I have burned part of it in the fire; yea, also, I have baked bread upon the coals thereof; I have roasted flesh, and eaten it: and shall I make the residue thereof an abomination? Shall I fall down to the stock of a tree? *Is. xlv. 18, 19.* And (*thine enemies, said Jesus to Jerusalem*) shall lay thee even with the ground, and they shall not leave in thee one stone upon another; because thou knewest not the time of thy visitation. *Lu. xix. 44.* Every one that doeth evil hateth the light, neither cometh to the light, lest his deeds should be reproved. *John iii. 20.* Behold, ye despisers, and wonder, and perish: for I work a work in your days, a work which ye shall in no wise believe, though a man declare it unto you. *Ac. xiii. 41.* And even as they did not like to retain God in their knowledge, God gave them over to a reprobate mind, to do those things which are not convenient. *Ro. i. 28.* For this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. *2 Pe. iii. 5.*

40 *The one shall be taken, &c.]* And when "he" ("Manasseh") was in affliction, he besought the Lord his God, and humbled himself greatly before the God of his fathers: and prayed unto him, and he was entreated of him, and heard his supplication, and brought him again to Jerusalem, into his kingdom. So Manasseh slept with his fathers, and they buried him in his own house: and Amon his son reigned in his stead. But he did that which was evil in the sight of the Lord, as did Manasseh his father; for Amon sacrificed unto all the carved images which Manasseh his father had made, and served them. And humbled himself not before the Lord, as Manasseh his father had humbled himself; but Amon trespassed more and more: and his servants conspired against him, and slew him in his own house. *2 Ch. xxxiii. 12—24.* I tell you, in that night there shall be two men in one bed; the one shall be taken, and the other shall be left. Two women shall be grinding together, the one shall be taken, and the other left. Two men shall be in the field, the one shall be taken, and the other left. And they an-

swered and said unto "him" ("Jesus"), Where, Lord? And he said unto them, Whosoever the body is, thither will the eagles be gathered together. *Lu. xii. 34—37.* And one of the malefactors which were hanged (*with Jesus*), railed on him, saying, If thou be Christ, save thyself and us. And the other answering, rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? And we indeed justly; for we receive the due reward of our deeds, but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, to-day shalt thou be with me in Paradise. *Lu. xxiii. 39—43.* For who maketh thee to differ from another? And what hast thou that thou didst not receive? Now if thou didst receive it, why dost thou glory, as if thou hadst not received it? *1 Co. iv. 7.* If God spared not the old world, but saved Noah, the eighth person, a preacher of righteousness, bringing in the flood upon the world of the ungodly; and turning the cities of Sodom and Gomorrah into ashes: delivered just Lot, vexed with the filthy conversations of the wicked: the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. ii. 5, 6, 7, 9.*

41 *Two women shall be grinding.]* And all the first-born in the land of Egypt shall die, from the first-born of Pharaoh that sat upon his throne, even unto the first-born of the maid-servant that is behind the mill. *Ex. xi. 5.* Take the millstones and grind meal. *Is. xlvii. 2.*

42 *Watch therefore.]* See chap. xxvi. 41. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. xxv. 13.* My soul (*said Jesus to his disciples*) is exceeding sorrowful, even unto death; tarry ye here and watch with me. And he went a little farther, and fell on his face and prayed, saying, O my Father, if it be possible let this cup pass from me; nevertheless, not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What could ye not watch with me one hour? watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. *Mat. xxvi. 38—41.* Take ye heed, watch and pray, for ye know not when the time is: for the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore; for ye know

ir Lord doth come. But know this, that if the goodman of the 43
ise had known in what watch the thief would come, he would
e watched, and would not have suffered his house to be broken

Therefore be ye also ready: for in such an hour as ye 44
nk not the Son of man cometh. Who then is a faithful and 45

when the master of the house cometh; even, or at midnight, or at the cocking, or in the morning; lest coming suddenly he find you sleeping: and what I unto you, I say unto all, watch. *Mar. 33—37.* Let your loins be girded about, your lights burning; and ye yourselves unto men that wait for their Lord, when will return from the wedding, that when cometh and knocketh, they may open unto immediately. Blessed are those servants, in the Lord when he cometh shall find him: verily I say unto you, that he will gird himself, and make them to sit down to meat, and will come forth and serve them. And if he shall come in the second watch, or come in the third watch, and find so, blessed are those servants. And this I say, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man will come at an hour when ye think not. *Lu. 12—40.* Watch ye, therefore, and pray ye, that ye may be accounted worthy to stand before the Son of man. *Lu. xxi.*

Love is the fulfilling of the law: and knowing the time, that now it is high to awake out of sleep; for now is our season nearer than when we believed. *Ro. 10, 11.* Watch ye, stand fast in the faith; quit you like men, be strong. *1 Co. 13.* Ye are all the children of light, and children of the day; we are not of the night, nor of darkness, therefore let us not sleep, as do others; but let us watch and be sober. *1 Th. v. 5, 6.* The end of all things is at hand, be ye therefore sober, and watch prayer. *1 Pe. iv. 7.* Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. *1 Pe. v. 8.* Be faithful, and strengthen the things which remain, that are ready to die. Remember, therefore, how thou hast received and heard; hold fast, and repent. If, therefore, thou dost not watch, I will come on thee as a thief; and thou shalt not know what hour I will come upon thee. *Re. iii. 2, 3.* Behold, I come as a thief; blessed is he that watcheth, keepeth his garments, lest he walk naked, and they see his shame. *Re. xvi. 15.*

or ye know not what hour.] See verses 14. Take ye heed, watch and pray, for now not when the time is. Mar. xiii. 33. [Good man of the house had known.] And

when "they" ("*the labourers who were first hired to work in the vineyard*") had received "it" (a "*penny*" as their hire) they murmured against the good man of the house. *Mat. xx. 11.* Let us solace ourselves with loves (*said the strange woman*), for the good man is not at home, he is gone a long journey. *Pr. vii. 19.*

Had known in what watch.] See verse 42. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night; for when they shall say, Peace, and safety, then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. But ye, brethren, are not in darkness, that that day should overtake you as a thief. *1 Th. v. 2, 3.* The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also and the works that are therein shall be burnt up. Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness. *2 Pe. iii. 10, 11.*

Would not have suffered, &c.] If a thief be found breaking up, and be smitten that he die, *there shall no blood be shed for him.* If the sun be risen upon him, *there shall be blood shed for him; for he should make full restitution.* If he have nothing, then he shall be sold for his theft. *Ex. xxii. 2, 3.*

44 Be ye also ready, &c.] While "they" ("*the foolish virgins*") went to buy (*oil for their lamps*), the bridegroom came, and they that were ready went in with him to the marriage; and the door was shut. Watch therefore; for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. xxv. 10, 13.* Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. *Lu. xii. 40.* Let your moderation be known unto all men: the Lord is at hand. *Phi. iv. 5.* Grudge not one against another, brethren, lest ye be condemned: behold, the judge standeth before the door. *Ja. v. 9.* Let us be glad and rejoice, and give honour to him; for the marriage of the Lamb is come, and his wife hath made herself ready. *Re. xix. 7.*

45 Is a faithful and wise servant.] Then Peter said unto "him" ("*Jesus*"), Lord, speakest thou this parable (*of a good and wicked steward*) unto us, or even to all? And the Lord said, Who then is that faithful and wise steward, whom his Lord shall make ruler over his household, to give them their

H h

wise servant, whom his lord hath made ruler over his household
46 to give them meat in due season? Blessed is that servant, whom

portion of meat in due season? Blessed is that servant whom his Lord when he cometh shall find so doing. *Lu. xii. 41, 42, 43.* He that is faithful in that which is least, is faithful also in much, and he that is unjust in the least, is unjust also in much. If therefore ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? *Lu. xvi. 10, 11.* And if ye have not been faithful in that which is another man's, who shall give you that which is your own? *Lu. xvi. 12.* Well, thou good servant (*said the nobleman in the parable to his faithful servant*), because thou hast been faithful in a very little, have thou authority over ten cities. *Lu. xix. 17.* Take heed therefore unto yourselves, and to all the flock, over the which the Holy Ghost hath made you overseers to feed the church of God which he hath purchased with his own blood. *Ac. xx. 28.* Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. *1 Co. iv. 1, 2.* And I thank Christ Jesus our Lord, who hath enabled me, for that he counted me faithful, putting me into the ministry. *1 Ti. i. 12.* And the things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also. *2 Ti. ii. 2.* And Moses verily was faithful in all his house as a servant, for a testimony of those things which were to be spoken after. *He. iii. 5.* As every man hath received the gift, even so minister the same one to another as good stewards of the manifold grace of God. If any man speak, *let him speak as the oracles of God.* If any man minister, *let him do it as of the ability which God giveth, that God in all things may be glorified through Jesus Christ, to whom be praise and dominion, for ever, and ever. Amen.* *1 Pe. iv. 10, 11.* I know thy works (*said the faithful witness to the angel of the church in Pergamus*), and where thou dwellest, even where Satan's seat is; and thou holdest fast my name, and hast not denied my faith, even in those days wherein Antipas was my faithful martyr, who was slain among you, where Satan dwelleth. *Re. ii. 13.*

To give them meat in due season.] Every Scribe which is instructed unto the kingdom of heaven is like unto a man that is an householder, which bringeth forth out of his treasure things new and old. *Mat. xiii. 52.* I was an hungred (*said the King in the last judgment to those on his right hand*), and ye gave me meat; I was thirsty, and ye gave me drink; I was a stranger, and ye took me in; naked, and ye clothed me; I was sick, and ye visited me; I was in prison, and ye

came unto me. Then shall the righteous answer him, saying, Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee drink? When saw we thee a stranger, and took thee in? or naked, and clothed thee? Or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me. *Mat. xxv. 35-40.* Woe be to the shepherds of Israel that do feed themselves! Should not the shepherds feed the flocks? Ye eat the fat, and ye clothe you with the wool, ye kill them that are fed, but ye feed not the flock. *Ez. xxxiv. 2, 3.* When they had dined, Jesus said to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee! Jesus saith unto him, Feed my sheep. *John xxi. 15, 16, 17.* And I, brethren, could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ. I have fed you with milk, and not with meat; for hitherto ye were not able to bear it, neither yet now are ye able. *1 Co. iii. 1, 2.* And "he" ("Jesus") gave some apostles, and some prophets, and some evangelists, and some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ, till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ. *Ep. iv. 11, 12, 13.* The elders which are among you, I exhort, who am also an elder, and a witness of the sufferings of Christ, and also a partaker of the glory that shall be revealed. Feed the flock of God which is among you, taking the oversight thereof, not by constraint, but willingly; not for filthy lucre, but of a ready mind. Neither as being lords over God's heritage; but being ensamples to the flock. *1 Pe. v. 1-3.*

46 *Blessed is that servant, &c.]* Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. xxv. 34.* Blessed are those servants whom the Lord when he cometh shall find watching. Verily I say unto you, that he

is lord when he cometh shall find so doing. Verily I say unto you, That he shall make him ruler over all his goods. But and if that evil servant shall say in his heart, My lord delayeth his

call gird himself, and make them to sit down to meat, and will come forth and serve them; and if he shall come in the second watch, or come in the third watch, and find them so, blessed are those servants. Who then is that faithful and wise steward whom his Lord will make ruler over his household to give them their portion of meat in due season? Blessed is that servant, whom his Lord, when he cometh, shall find so doing. *Lu. xii. 37, 38, 42, 43.* For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labour; yet what I shall lose I wot not. For I am in a strait betwixt two, having a desire to depart, and to remain with Christ, which is far better. *Phi. i. 22, 23.* For I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, shall give me at that day, and not unto me only, but unto all them also that love his appearing. *2 Ti. iv. 6, 7, 8.* Yea, think it meet, as long as I am in this tabernacle, to stir you up, by putting you in remembrance, knowing that shortly I must leave off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover, I will endeavour that ye may able after my decease to have these things always in remembrance. *2 Pe. i. 13, 14, 15.* I know your works (said the faithful witness to the arch in *Thyatira*), and charity, and service, and faith, and thy patience, and thy works, and the last to be more than the first. *Re. ii. 2.* Blessed is he that watcheth, and keepeth his garments, lest he walk naked, and they see his shame. *Re. xvi. 15.*

47 That he shall make him ruler, &c.] All done, thou good and faithful servant, thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord. *Mat. xxv. 21.*

They that be wise shall shine as the brightness of the firmament; and they that are many to righteousness, as the stars for ever and ever. *Da. xii. 3.* Blessed are those servants, whom the Lord, when he cometh shall find watching. Verily I say unto you, at that he shall gird himself, and make them to sit down to meat, and will come forth and serve them. Blessed is that servant whom his Lord, when he cometh, shall find so doing. For a truth I say unto you, that he will make him ruler over all that he hath. *Lu. xii. 37, 38, 44.* Well, thou good servant, because thou hast been faithful in a very little, have I now authority over ten cities. *Lu. xix. 17.*

I appoint you a kingdom (said Jesus to his disciples), as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. *Lu. xxii. 29, 30.* If any man serve me let him follow me; and where I am, there shall also my servant be. If any man serve me, him will my Father honour. *John xii. 26.* If we suffer, we shall also reign with him; if we deny him, he also will deny us. *2 Ti. ii. 12.* When the chief Shepherd shall appear, ye (who feed the flock of Christ) shall receive a crown of glory that fadeth not away. *1 Pe. v. 4.* To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. iii. 21.* He that overcometh shall inherit all things; and I will be his God, and he shall be my son. *Re. xxi. 7.*

48 If that evil servant shall say.] O thou wicked servant (said the merciful king in the parable), I forgave thee all that debt because thou desiredst me. *Mat. xviii. 32.* Thou wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed; thou oughtest therefore to have put my money to the exchangers, &c. *Mat. xxv. 26, 27.* Out of thine own mouth will I judge thee, thou wicked servant: thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank? &c. *Lu. xix. 22, 23.*

Say in his heart.] Speak not thou in thine heart, after that the Lord thy God hath cast them (the *Anakims*) out from before thee, saying, For my righteousness the Lord hath brought me in to possess this land; but for the wickedness of these nations (said Moses), the Lord doth drive them out from before thee. *De. ix. 4.* Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. *De. xv. 9.* Went not mine heart with thee (said Elisha to his servant Gehazi) when the man turned again from his chariot to meet thee? Is it a time to receive money, and to receive garments, and olive-yards, and vineyards, and sheep, and oxen, and men servants, and maid-servants? The leprosy therefore of Naaman shall cleave unto thee, and upon thy seed for ever. *2 Ki. v. 26, 27.* The person will speak villany, and his heart will work iniquity, to practise hypocrisy, to utter error against the Lord, to make a

49 coming: And shall begin to smite *his* fellow-servants, and to eat

the soul of the hungry; and he will cause the drink of the thirsty to fail. *Is.* xxxii. 6. For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness. *Mar.* vii. 21, 22. But and if that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants and maidens, and to eat and drink and be drunken, the Lord of that servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. *Lu.* xii. 45, 46. Supper being ended, the Devil now having put into the heart of Judas Iscariot, Simon's son, to betray him, Jesus riseth from supper, &c. *John* xiii. 2. Peter said, Ananias, why hath Satan filled thine heart to lie to the Holy Ghost, and to keep back part of the price of the land? *Ac.* v. 3. Repent therefore (said Peter to Simon the sorcerer) of this thy wickedness, and pray God if perhaps the thought of thine heart may be forgiven thee. *Ac.* viii. 22.

My Lord delayeth his coming.] Because sentence against an evil work is not executed speedily, therefore the heart of the sons of men is fully set in them to do evil. *Ec.* viii. 11. Son of man, what is that proverb that ye have in the land, saying, The days are prolonged, and every vision faileth? Tell them therefore, thus saith the Lord God, I will make this proverb to cease, and they shall no more use it as a proverb in Israel. But say unto them, The days are at hand, and the effect of every vision. *Ec.* xii. 22, 23. Son of man, behold, they of the house of Israel say, The vision that he seeth is for many days to come, and he prophesieth of the times that are far off. *Ex.* xii. 27. There shall come in the last days scoffers, walking after their own lusts, and saying, Where is the promise of his coming? For since the fathers fell asleep, all things continue as they were from the beginning of the creation; for this they willingly are ignorant of, that by the word of God the heavens were of old, and the earth standing out of the water, and in the water. *2 Pe.* iii. 3, 4, 5.

49 *To smite his fellow-servants.*] Hear the word of the Lord, ye that tremble at his word, Your brethren that hated you, that cast you out for my name's sake, said, Let the Lord be glorified; but he shall appear to your joy, and they shall be ashamed. *Is.* lxvi. 5. Ye suffer if a man bring you into bondage, if a man devour you, if a man take of you, if a man exalt himself, if a man smite you on the face. *2 Co.* xi. 20. Feed the flock: neither as being lords over God's heritage, but being ensamples to the flock. *1 Pe.* v. 2, 3. I

wrote unto the church; but Diotrophes, who loveth to have the pre-eminence among them, receiveth us not: wherefore, if I come, I will remember his deeds which he doeth, *speaking* against us with malicious words; and not content therewith, neither doth he himself receive the brethren, and forbiddeth them that would, and casteth them out of the church. *3 John* 9, 10. And there was given unto "him" ("the beast with seven heads and ten horns") a mouth speaking great things, and blasphemies, and power was given unto him to continue forty and two months. *Re.* xiii. 5. They have shed the blood of saints and prophets, and thou hast given them blood to drink, for they are worthy. *Re.* xxi. 6. And I saw the woman drunken with the blood of the saints, and with the blood of the martyrs of Jesus, and when I saw her, I wondered with great admiration. *Re.* xvii. 6.

And to eat and drink, &c.] Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves. *Mat.* vii. 15. The "priests'" (*Eli's sons*) custom with the people was, that when any man offered sacrifice, the priest's *armet* came, while the flesh was in seething, with a flesh-hook of three teeth in his hand; and he struck it into the pan, or kettle, or caldron, or pot; all that the flesh-hook brought up, the priest took for himself. Also, before they burnt the fat, the priests' servant came, and said to the man that sacrificed, Give flesh to roast for the priest; for he will not have sodden flesh of thee, but raw. And if any man said unto him, Let them not fail to burn the fat presently, and then take as much as thy soul desireth; then he would answer him, Nay; but thou shalt give it me now; and if not, I will take it by force. Wherefore the sin of the young men (*Eli's sons*) was very great before the Lord. *1 Sa.* ii. 13-15. Wherefore kick ye at my sacrifice and at mine offering, which I have commanded in my habitation; and honourest thy sons above me (said the Lord to Eli), to make yourselves fat with the chiefest of all the offerings of Israel my people? *1 Sa.* ii. 29. Come ye, say "they" ("the blind watchmen"), I will fetch wine, and we will fill ourselves with strong drink, and to-morrow shall be as this day, and much more abundant. *Is.* lvi. 12. Ye eat the fat, and ye clothe you with the wool; ye kill them that are fed; but ye feed not the flock. *Ec.* xxxiv. 3. Thus saith the Lord concerning the prophets that make my people err, that bite with their teeth, and cry, Peace; and he that putteth not into their mouths, they even prepare war against him. *Mt.* ii. 5. They that are such (*who cause divisions, &c.*) serve not our Lord Jesus Christ, but their own belly; and by good words and fair speeches, deceive the hearts of the simple.

and drink with the drunken; The lord of that servant shall come in 50 a day when he looketh not for *him*, and in an hour that he is not aware of, And shall cut him asunder, and appoint *him* his portion with the hypocrites: there shall be weeping and gnashing of teeth.

CHAPTER XXV.

THEN shall the kingdom of heaven be likened unto ten virgins, 1 which took their lamps, and went forth to meet the bride-

Ro. xvi. 18. Mark them which walk so (for many walk, whose end is destruction, whose God is their belly, and whose glory is in their shame, who mind earthly things.) *Phi.* iii. 17. 19. For there are many unruly and vain talkers and deceivers, especially they of the circumcision, whose mouths must be stopped, who subvert whole houses, teaching things which they ought not, for filthy lucre's sake. *Ti.* i. 10, 11. And (the false teachers) shall receive the reward of unrighteousness, as they that count it pleasure to riot in the day time: spots they are, blemishes, sporting themselves with their own deceivings, while they feast with you, having eyes full of adultery, and that cannot cease from sin, beguiling unstable souls, an heart they have exercised with covetous practices; cursed children. *2 Pe.* ii. 13, 14. These are spots in your feasts of charity, when they feast with you feeding themselves without fear: clouds they are without water, carried about of winds, trees whose fruit withereth, without fruit, twice dead, plucked up by the roots. *Jude* 12.

50 Come in a day, &c.] See verses 42—44. He that being often reproved hardeneth his neck, shall suddenly be destroyed, and that without remedy. *Pr.* xxix. 1. For yourselves know perfectly, that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety, then sudden destruction cometh upon them, as travail on a woman with child, and they shall not escape. *1 The.* v. 2, 3. If thou shalt not watch, I will come on thee as a thief, and thou shalt not know what hour I will come upon thee. *Re.* iii. 3.

51 And appoint him his portion.] This is the portion of a wicked man from God, and the heritage appointed unto him by God (the increase of his house shall depart, &c.) *Job* xx. 29. The sinners in Zion are afraid; fearfulness hath surprised the hypocrites. Who among us shall dwell with the devouring fire? Who among us shall dwell with everlasting burnings? *Is.* xxxiii. 14. The Lord of that (wicked) servant will come in a day when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. *Lu.* xii. 46.

There shall be weeping, &c.] See chap. viii. 12 and xxii. 13.

CHAP. XXV.—1 Then.] See chap. xxiv. 41—51. and *Lu.* xxi. 34—36.

The kingdom of heaven.] See chap. iii. 2; xiii. 24. 31. 38. 44. 45. 47; xx. 1; xxii. 2.

Ten virgins.] She (the king's daughter) shall be brought unto the king in raiment of needlework; the virgins her companions that follow her shall be brought unto thee. *Pa.* xlv. 14. Because of the savour of thy good ointments thy name is as ointment poured forth, therefore do the virgins love thee (the church of Christ). *Cant.* i. 3. I charge you, O daughters of Jerusalem (said the church of Christ), if ye find my beloved, that ye tell him (Christ) that I am sick of love. His mouth is most sweet; yea, he is altogether lovely. This is my beloved, and this is my friend, O daughters of Jerusalem. *Can.* v. 8. 16. Whither is thy beloved gone, O thou fairest among women; whither is thy beloved turned aside? that we may seek him with thee. My dove, my undefiled is but one; she is the choice one of her that bare her: the daughters saw her and blessed her. *Can.* vi. 1. 9. I am jealous over you with godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. *2 Co.* xi. 2. These are they which were not defiled with women; for they are virgins. These are they which follow the Lamb whithersoever he goeth; these were redeemed from among men, being the first fruits unto God and to the Lamb. *Re.* xiv. 4.

Which took their lamps.] Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven. *Mat.* v. 16. Let your loins be girded about, and your lights burning; and ye yourselves like unto men that wait for their Lord, when he will return from the wedding; that when he cometh and knocketh, they may open to him immediately. *Lu.* xii. 35, 36. Do all things without murmurings and disputings: that ye may be blameless and harmless, the sons of God, without rebuke in the midst of a crooked and perverse nation, among whom ye shine as lights in the world, holding forth the word of life; that I may rejoice in

2 groom. And five of them were wise, and five were foolish.

the day of Christ, that I have not run in vain, neither laboured in vain. *Phi. ii. 14, 15, 16.*

Went forth to meet.] Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti. iv. 8.* We should live soberly, righteously, and godly, in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, *Ti. ii. 12, 13.* Yea, I think it meet, as long as I am in this tabernacle, to stir you up by putting you in remembrance; knowing that shortly I must put off this my tabernacle, even as our Lord Jesus Christ hath shewed me. Moreover I will endeavour that ye may be able after my decease to have these things always in remembrance. *2 Pe. i. 13, 14, 15.* Seeing then that all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth wherein dwelleth righteousness. *2 Pe. iii. 11, 12, 13.*

The bridegroom.] Jesus said unto them, (the Pharisees), Can the children of the bride-chamber mourn as long as the bridegroom is with them? But the days will come when the bridegroom shall be taken from them, and then shall they fast. *Mat. ix. 15.* The kingdom of heaven is like unto a certain king which made a marriage for his son. *Mat. xxii. 2.* Kings' daughters were among thy honourable women (alluding to the majesty and grace of Christ's kingdom), upon thy right hand did stand the queen, in gold of Ophir. Hearken, O daughter, and consider, and incline thine ear: forget also thine own people, and thy father's house; so shall the king greatly desire thy beauty; for he is the Lord, and worship thou him. *Ps. xlv. 9, 10, 11.* Thy Maker (said the prophet to the church) is thine husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. *Is. liv. 5.* "Thou" ("the church") shalt no more be termed forsaken; neither shall thy land any more be termed desolate: but thou shalt be called Hephzi-bah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. For as a young man marieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. *Is. lxii. 4, 5.* Can the children of the bride-chamber fast while the bridegroom is with them? as long as they have

the bridegroom with them they cannot fast. But the days will come when the bridegroom shall be taken away from them, and then shall they fast in those days. *Mar. ii. 19, 20.* Can ye make the children of the bride-chamber fast while the bridegroom is with them? but the day will come, when the bridegroom shall be taken away from them, and then shall they fast in those days. *Lu. v. 34, 35.* He doth hath the bride is the bridegroom: but the friend of the bridegroom, which standeth and heareth him, rejoiceth greatly because of the bridegroom's voice: this my joy therefore is fulfilled. *John iii. 29.* I am jealous over you with godly jealousy; for I have espoused you to one husband, that I may present you as a chaste virgin to Christ. *2 Co. xi. 2.* Husbands, love your wives, as Christ also loved the church, and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot, or wrinkle, or such thing; but that it should be holy without blemish. So ought men to love their wives as their own bodies. He that loveth his wife loveth himself. For no man ever hated his own flesh; but nourisheth and cherisheth it, even as the Lord the church, we are members of his body, of his flesh, and of his bones. For this cause shall a man leave his father and mother, and shall be joined unto his wife, and they two shall be one flesh. This is a great mystery: but I speak concerning Christ and his church. *Ep. v. 25—32.* Let us be glad, and rejoice, and give honour to "him" ("the Lord God omnipotent"), for the marriage of the Lamb is come, and "his wife" ("the church") hath made herself ready. *Re. xix. 7.* And I saw the holy city, New Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And there came unto me one of the seven angels which had the seven vials full of the seven last plagues, and talked with me, saying, Come hither, I will shew thee the bride, the Lamb's wife. *Re. xxi. 2, 9.*

2 Five of them, &c.] Whosoever heard these sayings of mine and doeth them, I will liken him to a wise man, which built his house upon a rock: and the rain descended, and the floods came, and the winds blew and beat upon the house, and it fell not; for it was founded upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: and the rain descended, and the floods came; and the winds blew and beat upon that house, and it fell; and great was the fall of it. *Mat. vii. 24—27.* When any one heareth the words of the kingdom and understandeth it not, he

They that *were* foolish took their lamps, and took no oil with 3
them: But the wise took oil in their vessels with their lamps. 4

cometh the wicked one, and catcheth away that which was sown in his heart. This is he which received seed by the wayside. But he that received seed in stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a while: for when tribulation or persecution ariseth because of the word, by and by he is offended. He also that received seed among the thorns is he that heareth the word; and the care of this world and the deceitfulness of riches, choke the word, and he becometh unfruitful. But he that received seed into good ground, is he that heareth the word and understandeth it; which also beareth fruit, and bringeth forth, some an hundred-fold, some sixty, some thirty. *Mat. xiii. 19—23.* The field is the world; the good seed are the children of the kingdom; but the tares (in the parable) are he children of the wicked one. *Mat. xiii. 38.* The kingdom of heaven is like unto a net that was cast into the sea, and gathered of every kind, which when it was full, they drew to shore, and sat down and gathered the good into vessels, but cast the bad away. *Mat. xiii. 47, 48.* So those servants (of the king who made a marriage for his son) went out into the highways, and gathered together all as many as they found, both bad and good; and the wedding was furnished with guests. And when the king came in to see the guests, he saw there a man which had not on a wedding garment. *Mat. xxii. 10, 11.* One basket (in the vision of Jeremiah, for shewing the restoration from captivity) had very good figs, even as the figs that are first ripe; and the other basket had very naughty figs, which could not be eaten, they were so bad. *Je. xxiv. 2.* Moreover, brethren, I would not that ye should be ignorant how that all our fathers were under the cloud, and all passed through the sea: and were all baptized unto Moses, in the cloud and in the sea; and did all eat the same spiritual meat, and did all drink the same spiritual drink (for they drank of that spiritual rock that followed them, and that rock was Christ); but with many of them God was not all pleased; for they were overthrown in the wilderness. *1 Co. x. 1—5.* "They" ("the persecutors") went out from us, but they were not of us: for if they had been of us, they would not have continued with us; but they went out that they might be made manifest that they were not all of us. *1 John ii. 19.* I will therefore put you in remembrance, though ye once knew this, how that the Lord having saved the people out of the land of Egypt, afterward destroyed them that believed not. *Jude v.*

3 Foolish took their lamps, &c.] Woe unto

you, Scribes and Pharisees, hypocrites! for ye make clean the outside of the cup and of the platter; but within they are full of extortion and excess. Thou blind Pharisee, cleanse first that which is within the cup and platter, that the outside of them may be clean also. *Mat. xxiii. 25, 26.* Hear ye this, O house of Jacob, which are called by the name of Israel; and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel, but not in truth or in righteousness. For they call themselves of the Holy city, and stay themselves upon the God of Israel; the Lord of hosts is his name. *Is. lviii. 1, 2.* Cry aloud, spare not; lift up thy voice like a trumpet, and shew my people their transgression, and the house of Jacob their sins. Yet they seek me daily, and delight to know my ways, as a nation that did righteousness, and forsook not the ordinance of their God. They ask of me the ordinance of justice; they take delight in approaching to God. *Is. lviii. 1, 2.* If when "he" ("the watchman") seeth the sword come upon the land, he blow the trumpet and warn the people, then whosoever heareth the sound of the trumpet and taketh not warning, if the sword come and take him away, his blood shall be upon his own head. *Ez. xxxiii. 3, 4.* In the last days perilous times shall come, for men shall be lovers of their own selves: having a form of godliness, but denying the power thereof; from such turn away. *2 Ti. iii. 1—5.* Follow peace with all men, and holiness, without which no man shall see the Lord: looking diligently, lest any man fail of the grace of God; lest any root of bitterness springing up trouble you, and thereby many be defiled. *He. xii. 14, 15.* I know thy works (said he that hath the seven spirits of God, to the angel of the church in Sardis), that thou hast a name that thou livest, and art dead. I know thy works (said the same to the church of the Laodiceans), that thou art neither cold nor hot; I would thou were cold or hot: so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. *Re. iii. 1. 15. 16.*

4 Oil in their vessels, &c.] Thou lovest righteousness, and hatest wickedness; therefore God, thy God, hath anointed thee with the oil of gladness above thy fellows. *Ps. xlv. 7.* And (the angel) said unto "me" ("Zerchariah"), What seest thou? And I said, I have looked, and behold a candlestick all of gold, with a bowl upon the top of it, and his seven lamps thereon, and seven pipes to the seven lamps, which are upon the top thereof; and two olive trees by it, one upon the right side of the bowl, and the other upon

5 While the bridegroom tarried, they all slumbered and slept

the left side thereof. Then the angel that talked with me answered and said unto me, Knowest thou not what these be? And I said, No, my Lord. Then he spake unto me, saying, This is the word of the Lord unto Zerubbabel, saying, Not by might, nor by power, but by my Spirit, saith the Lord of hosts. *Zec. iv. 2-6.* John bare witness of him (*Jesus*), and cried, saying, This was he of whom I spake, He that cometh after me is preferred before me: for he was before me. And of his fulness have all we received, and grace for grace. *John i. 15, 16.* He whom God hath sent speaketh the words of God: for God giveth not the Spirit by measure unto him. *John iii. 34.* Ye are not in the flesh, but in the Spirit, if so be that the Spirit of God dwell in you. Now, if any man have not the Spirit of Christ, he is none of his. *Ro. viii. 9.* He which stablisheth us with you in Christ, and hath anointed us, is God, who hath also sealed us, and given the earnest of the Spirit in our hearts. *2 Co. i. 21, 22.* The fruit of the Spirit is love, joy, peace, long-suffering, gentleness, goodness, faith: meekness, temperance; against such there is no law. *Gal. v. 22, 23.* But ye have an unction from the Holy One, and ye know all things: the anointing which ye have received of him abideth in you, and ye need not that any man teach you; but as the same anointing teacheth you of all things, and is truth, and no lie, and even as it hath taught you, ye shall abide in him. *1 John ii. 20, 27.* These be they (*the mockers*) who separate themselves, sensual, having not the Spirit. *Jude 19.*

5 *The bridegroom tarried.* See verse 19. If that evil servant shall say in his heart, My Lord delayeth his coming: the Lord of that servant shall come in a day he looketh not for him. *Mat. xxiv. 48.* The vision is yet for an appointed time, but at the end it shall speak, and not lie: though it tarry, wait for it; because it will surely come; it will not tarry. *Hab. ii. 3.* If that servant say in his heart, My Lord delayeth his coming; and shall begin to beat the men-servants, and maidens, and to eat and drink, and to be drunken; the Lord of that servant will come in a day when he looketh not for him. *Lu. xii. 45, 46.* A certain man planted a vineyard, and let it forth to husbandmen, and went into a far country for a long time. *Lu. xx. 9.* Ye have need of patience, that after ye have done the will of God ye might receive the promise. For yet a little while, and he that shall come will come, and will not tarry. *He. x. 36, 37.* Where is the promise of his coming (*say the scoffers*), for since the fathers fell asleep, all things continue as they were from the beginning of the creation? For this they willingly are ignorant of, that by the word of God the heavens were of old, and the

earth standing out of the water and in the water; whereby the world that then was being overflowed with water, perished. But the heavens and the earth which are now, by the same word are kept in store; reserved unto fire against the day of judgment, and perdition of ungodly men. But, beloved, be not ignorant of this one thing, that one day is with the Lord as a thousand years; and a thousand years as one day. The Lord is not slack concerning his promise, as some men count slackness; but is long-suffering to us-ward, not willing that any should perish, but that all should come to repentance. *2 Pe. iii. 4-9.* That which ye have already hold fast till I come. *Re. ii. 25.*

They all slumbered and slept. And he (*Jesus*) cometh unto the disciples, and findeth them asleep: and saith unto Peter, What! could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit indeed is willing, but the flesh is weak. He went away again the second time, and prayed, saying, O my Father, if this may not pass away from me, except I drink it, thy will be done. And he came and found them asleep again; for their eyes were heavy. *Mat. xxvi. 40, 41, 42, 43.* By night on my bed I sought him (*said the church*) whom my soul loveth; I sought "him" (*"Christ"*), but I found him not. *Can. iii. 1.* I sleep, but my heart waketh. It is the voice of my beloved that knocketh, saying, Open to me, my sister, my love, my dove, my undefiled; for my head is filled with dew, and my locks with the drops of the night. *Can. v. 2.* The mariners were afraid (*at the mighty tempest*), and cried every man to his god; and cast forth the wares that were in the ship into the sea, to lighten it of them: but *Jonah was gone down into the sides of the ship; and he lay, and was fast asleep.* So the shipmaster came to him, and said unto him, What meanest thou, O sleeper? Arise, call upon thy God; if so be that God will think upon us, that we perish not. *Jonah i. 5, 6.* Simon, sleepest thou (*said Jesus, when he found the disciples sleeping*)? Couldst not thou watch one hour? watch and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. *Mar. xiv. 37, 38.* Nevertheless, when the Son of man cometh, shall he find faith on the earth. *Lu. xviii. 8.* Knowing the time, that now it is high time to awake out of sleep, for now is our salvation nearer than when we believed. *Ro. xiii. 11.* Wherefore he saith, Awake, thou that sleepest, and arise from the dead; and Christ shall give thee light. *Eph. v. 14.* Therefore let us not sleep as do others, but let us watch and be sober; for they that sleep, sleep in the night; and they that be drunken are drunken in the night. But let us, who are of the day, be sober; putting on

And at midnight there was a cry made, Behold, the bridegroom cometh; go ye out to meet him. Then all those virgins arose, 7

the breastplate of faith and love, and for an helmet, the hope of salvation. 1 *The.* v. 6, 7, 8. Be sober, be vigilant; because your adversary the Devil, as a roaring lion, walketh about, seeking whom he may devour. 1 *Pe.* v. 8.

6 *At midnight, &c.*] Therefore be ye also ready; for in such an hour as ye think not, the Son of man cometh. *Mat.* xxiv. 44. Take ye heed, watch and pray; for ye know not when the time is. For the Son of man is as a man taking a far journey, who left his house, and gave authority to his servants, and to every man his work; and commanded the porter to watch. Watch ye, therefore, for ye know not when the master of the house cometh; at even, or at midnight, or at the cock-crowing, or in the morning; lest coming suddenly, he find you sleeping. And what I say unto you, I say unto all; watch. *Mar.* xiii. 33—37. Thou fool (said God to the rich man in the parable)! this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? "If he" ("the Lord of the servants") shall come in the second watch; or come in the third watch; and find them "so" ("watching"), blessed are those servants; and this know, that if the good man of the house had known what hour the thief would come, he would have watched, and not have suffered his house to be broken through. Be ye therefore ready also; for the Son of man cometh at an hour when ye think not. The Lord of that (wicked) servant will come in a day when he looketh not for him, and at an hour when he is not aware, and will cut him in sunder, and will appoint him his portion with the unbelievers. *Luk.* xii. 20, 38, 39, 40, 46. But of the times and the seasons, brethren, ye have no need that I write unto you. For yourselves know perfectly that the day of the Lord so cometh as a thief in the night. For when they shall say, Peace and safety; then sudden destruction cometh upon them, as travail upon a woman with child, and they shall not escape. 1 *The.* v. 1, 2, 3. Behold, I come as a thief; blessed is he that watcheth. *Re.* xvi. 15.

A cry made.] And he (the Son of man) shall send his angels with a great sound of a trumpet, and they shall gather together his elect from the four winds, from one end of heaven to the other. *Mat.* xxiv. 31. Marvel not at this (that judgment is given to the Son of man), for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation. *John* v. 28, 29. For the Lord himself shall

descend from heaven with a shout, with the voice of the archangel, and with the trump of God: and the dead in Christ shall rise first. 1 *The.* iv. 16. The day of the Lord will come as a thief in the night; in the which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up. 2 *Pe.* iii. 10.

Behold, the bridegroom cometh, &c.] See verse 31. Our God shall come, and shall not keep silence: a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me; those that have made a covenant with me by sacrifice. And the heavens shall declare his righteousness: for God is judge himself. *Ps.* i. 3—6. Then shall all the trees of the wood rejoice before the Lord; for he cometh, for he cometh to judge the earth: he shall judge the world with righteousness, and the people with his truth. *Ps.* xvi. 12, 13. Let the hills be joyful together before the Lord; for he cometh to judge the earth: with righteousness shall he judge the world, and the people with equity. *Ps.* xcvi. 8, 9. To you who are troubled (God will recompense), rest with us, when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ: who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power: when he shall come to be glorified in his saints, and to be admired in all them that believe (because our testimony among you was believed) in that day. 2 *The.* i. 7—10. And Enoch also, the seventh from Adam, prophesied of "these" ("false teachers"), saying, Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *Jude* 14, 15.

Go ye out to meet him.] See verse 1. And it shall be said in that day, Lo, this is our God; we have waited for him, and he will save us: this is our Lord; we have waited for him, we will be glad and rejoice in his salvation. *Is.* xxv. 9. Therefore (as they did not return to the Lord) thus will I do unto thee, O Israel: and because I will do this unto thee, prepare to meet thy God, O Israel. *Am.* iv. 12. Behold, I will send my messenger, and he shall prepare the way before me: and the Lord, whom ye seek, shall sud-

8 and trimmed their lamps. And the foolish said unto the wise,
 9 Give us of your oil; for our lamps are gone out. But the wise
 answered, saying, *Not so*; lest there be not enough for us and you:
 10 but go ye rather to them that sell, and buy for yourselves. And

denly come to his temple, even the messenger of the covenant, whom ye delight in: behold, he shall come, saith the Lord of hosts. But who may abide the day of his coming? and who shall stand when he appeareth? for he is like a refiner's fire, and like fuller's soap. *Mal. iii. 1, 2.* Let us be glad and rejoice, and give honour to him: for the marriage of the Lamb is come, and his wife hath made herself ready. And to her was granted that she should be arrayed in fine linen, clean and white; for the fine linen is the righteousness of saints. And he saith unto me, Write, *Blessed are they which are called unto the marriage supper of the Lamb. Re. xix. 7, 8, 9.*

7 All those virgins arose, &c.] Let your loins be girded about and your lights burning. *Lu. xii. 35.* Wherefore, beloved, seeing that ye look for such things, be diligent, that ye may be found of him in peace, without spot, and blameless. *2 Pe. iii. 14.* Nevertheless I have somewhat against thee (*said the faithful witness to the angel of the church of Ephesus*), because thou hast left thy first love: remember therefore from whence thou art fallen, and repent, and do the first works; or else I will come unto thee quickly, and will remove thy candlestick out of his place, except thou repent. *Re. ii. 4, 5.* Be watchful, and strengthen the things which remain, that are ready to die: for I have not found thy works perfect before God. As many as I love I rebuke and chasten: be zealous therefore and repent. Behold, I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him, and he with me. *Re. iii. 2, 19, 20.*

8 Give us of your oil.] Think not to say within yourselves, We have Abraham to our father; for I say unto you, that God is able of these stones to raise up children unto Abraham. *Mat. iii. 9.* Father Abraham, have mercy on me (*said the rich man, being in torments*), and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. *Lu. xvi. 24.* Pray ye to the Lord for me (*said Sinan the sorcerer*), that none of these things which ye have spoken come upon me. *Ac. viii. 24.* Behold, I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; behold, I will make them to come and worship before thy feet, and to know that I have loved thee. *Re. iii. 9.*

For our lamps, &c.] He that received seed into stony places, the same is he that heareth the word, and anon with joy receiveth it; yet hath he not root in himself, but dureth for a

while: for when tribulation or persecution ariseth because of the word, by and by he is offended. *Mat. xiii. 20, 21.* "So" ("as the flag without water") are the paths of all that forget God; and the hypocrite's hope shall perish: whose hope shall be cut off, and whose trust shall be a spider's web. *Job viii. 13, 14.* Yea, the light of the wicked shall be put out, and the spark of his fire shall not shine. *Job xviii. 6.* How oft is the candle of the wicked put out? and how oft cometh their destruction upon them? God distributeth sorrows in his anger. *Job xxi. 17.* The path of the just is as the shining light, that shineth more and more unto the perfect day. The way of the wicked is as darkness; they know not at what they stumble. *Pr. iv. 18, 19.* The light of the righteous rejoiceth, but the lamp of the wicked shall be put out. *Pr. xiii. 9.* When curseth his father or his mother, his lamp shall be put out in obscure darkness. *Pr. xx. 20.* Take heed therefore how ye hear; for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu. viii. 18.* Let your loins be girded about, and your lights burning. *Lu. xii. 35.*

Gone out.] Let us therefore fear: lest a promise being left us of entering into his rest, any of you should seem to come short of it. *He. iv. 1.*

9 Lest there be not enough, &c.] None of them (*who trust in their wealth, &c.*) can by any means redeem his brother, nor give to God a ransom for him, (for the redemption of their soul is precious, and it ceaseth for ever,) that he should still live for ever, and not see corruption. *Ps. xlix. 7, 8, 9.* And it shall come to pass (*said God of the utter rejection of the Jews*), if they say unto thee, Whither shall we go forth? then thou shalt tell them. Thus saith the Lord; Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. *Je. xv. 2.* Though these three men, Noah, Daniel, and Job, were in it (*the land that sinneth against God*), they should deliver but their own souls by their righteousness, saith the Lord God. If I cause noisome beasts to pass through the land, and they spoil it, so that it be desolate, that no man may pass through because of the beasts, though these three men were in it, as I live, saith the Lord God, they shall deliver neither sons nor daughters; they only shall be delivered, but the land shall be desolate. *Ec. xiv. 14, 15, 16, 20.*

But go ye rather to them that sell.] He

they went to buy, the bridegroom came: and they that were
went in with him to the marriage: and the door was shut.
ward came also the other virgins, saying, Lord, Lord, open

one that thirsteth, come ye to the
; and he that hath no money, come ye,
d eat; yea, come, buy wine and milk,
t money and without price. Wherefore
spend money for *that which is not*
and your labour for *that which satis-*
at? Harken diligently unto me, and
that which is good, and let your soul
: itself in fatness. Incline your ear,
me unto me, hear, and your soul shall
nd I will make an everlasting covenant
ou, *even* the sure mercies of David.
re the Lord while he may be found;
upon him while he is near. Let the
forsake his way, and the unrighteous
s thoughts, and let him return unto the
md he will have mercy upon him; and
God, for he will abundantly pardon.
1, 2, 3, 6, 7. Repent therefore of this
kedness (*said Peter to Simon the sor-*
and pray God, if perhaps the thought
: heart may be forgiven thee. *Ac.* viii.
because thou sayest, I am rich, and
ed with goods, and have need of no-
nd knowest not that thou art wretched,
serable, and poor, and blind, and na-
counsel thee to buy of me gold tried
in fire, that thou mayest be clothed, and *that*
me of thy nakedness do not appear;
sint thine eyes with eye-salve, that thou
see. *Re.* iii. 17, 18.

The Bridegroom came.] See verses 6,
he cometh with clouds; and every
ill see him, and they also which pierced
nd all kindreds of the earth shall wail
e of him. Even so, Amen. *Re.* i. 7.
I come quickly, and my reward is
ie, to give every man according as his
shall be. He which testifieth these
saith, Surely I come quickly; Amen.
o, come, Lord Jesus. *Re.* xxii. 12, 20.
that were ready.] See verses 20—23.
ey (*in the famine of the word*) shall
from sea to sea, and from the north
the east; they shall run to and fro to
e word of the Lord, and shall not find
that day shall the fair virgins and
men faint for thirst. *Am.* viii. 12, 13.
ur loins be girded, and your lights
; and ye yourselves like unto men
it for their Lord, when he will return
e wedding; that when he cometh and
th, they may open unto him imme-
Blessed are those servants whom
rd when he cometh shall find watching.
I say unto you, that he shall gird him-
d make them to sit down to meat, and
ne forth and serve them. *Lu.* xii. 36,
e also do not cease to pray for you,
: might walk worthy of the Lord unto

all pleasing; giving thanks unto the Father,
which hath made us meet to be partakers of
the inheritance of the saints in light. *Col.* i.
12. Henceforth there is laid up for me a
crown of righteousness, which the Lord the
righteous Judge shall give me at that day,
and not to me only, but unto all them also
that love his appearing. *2 Ti.* iv. 8. Where-
fore, gird up the loins of your mind; be sober,
and hope to the end, for the grace that is to
be brought unto you at the revelation of Jesus
Christ. *1 Pe.* i. 13.

And the door was shut.] And they that
went in (*to the ark*), went in male and female
of all flesh, as God had commanded him
(*Noah*), and the Lord shut him in. *Ge.* vii.
16. Say unto them (*the Israelites*), *As truly*
as I live, saith the Lord (*to Moses and Aaron*),
as ye have spoken in mine ears, so will I do
to you; your carcasses shall fall in this wil-
derness; and all that were numbered of you,
according to your whole number, from twenty
years old and upward, which have murmured
against me, doubtless ye shall not come into
the land, *concerning* which I sware to make
you dwell therein, save Caleb the son of
Jephunneh, and Joshua the son of Nun. But
your little ones, which ye said should be a
prey, them will I bring in, and they shall
know the land which ye have despised. But
as for you, your carcasses, they shall fall in
this wilderness. And your children shall wan-
der in the wilderness forty years, and bear
your whoredoms, until your carcasses be
wasted in the wilderness. After the number
of the days in which ye searched the land,
even forty days, each day for a year, shall ye
bear your iniquities, *even* forty years, and ye
shall know my breach of promise. *Nu.* xiv.
28—34. Unto whom (*the people that do err*
in their hearts) I sware in my wrath (*saith*
God), that they should not enter into my rest,
Ps. xcvi. 11. When once the master of the
house is risen up, and hath shut to the door,
and ye begin to stand without, and to knock
at the door, saying, Lord, Lord, open unto
us. And he shall answer and say unto you,
I know you not, whence ye are. *Lu.* xii. 26.
To whom sware "he" (*"the Lord"*) that
they should not enter into his rest, but to
them that believed not? So we see that they
could not enter in because of unbelief. *He.*
iii. 18, 19. He that is unjust, let him be
unjust still; and he which is filthy, let him be
filthy still; and he that is righteous, let him
be righteous still; and he that is holy, let him
be holy still. *Re.* xxii. 11.

11 *Saying, Lord, Lord, open to us.*] Not
every one that saith unto me, Lord, Lord,
shall enter into the kingdom of heaven, but

12 to us. But he answered and said, Verily I say unto you, I know 13 you not. Watch therefore, for ye know neither the day nor the 14 hour wherein the Son of man cometh. For *the kingdom of heaven* is as a man travelling into a far country, *who* called his own ser- 15 vants, and delivered unto them his goods. And unto one he gave

he that doeth the will of my Father which is in heaven. Many will say unto me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you; depart from me, ye that work iniquity. *Mat. vii. 21, 22, 23.* Follow peace with all men, and holiness; without which no man shall see the Lord. Looking diligently, lest there be any fornicator or profane person, as Esau, who for one morsel of meat sold his birthright. For ye know how that afterward, when he would have inherited the blessing, he was rejected; for he found no place of repentance. *He. xii. 14—17.*

12 *I know you not.*] For the Lord knoweth the way of the righteous, but the way of the ungodly shall perish. *Ps. i. 6.* The foolish shall not stand in thy sight: thou hatest all workers of iniquity. *Ps. v. 5.* Thou art of purer eyes than to behold evil, and canst not look on iniquity. Wherefore lookest thou upon them that deal treacherously, and holdest thy tongue when the wicked devoureth the man that is more righteous than he? *Hab. i. 13.* Then shall ye begin to say, We have eaten and drunk in thy presence, and thou hast taught in our streets. But he shall say, I tell you I know you not whence ye are; depart from me, all ye workers of iniquity. There shall be weeping and gnashing of teeth, when ye shall see Abraham, and Isaac, and Jacob, and all the prophets, in the kingdom of God, and you yourselves thrust out. And they shall come from the east, and from the west, and from the north, and from the south, and shall sit down in the kingdom of God. And behold, there are last which shall be first, and there are first which shall be last. *Lu. xiii. 26—30.* Now we know that God heareth not sinners: but if any man be a worshipper of God, and doeth his will, him he heareth. *John ix. 31.* My sheep hear my voice, and I know them, and they follow me. *John x. 27.* If any man love God, the same is known of him. *1 Co. viii. 3.* But now, after that ye have known God, or rather are known of God, how turn ye again to the weak and beggarly elements, whereunto ye desire again to be in bondage? *Ga. iv. 9.* Nevertheless the foundation of God standeth sure, having this seal: The Lord knoweth them that are his; and let every one that nameth the name of Christ depart from iniquity. *2 Ti. ii. 19.*

13 *Watch, therefore.*] See chap. xiv. 42

43, 44. Therefore watch, and remember, that by the space of three years I ceased not to warn every one night and day with tears. *Ac. xx. 31.* Watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry. *2 Ti. iv. 5.*

14 *As a man travelling.*] See chap. xxi. 33. A certain nobleman went into a far country to receive for himself a kingdom, and to return. And he called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. *Lu. xix. 12, 13.*

And delivered unto them his goods.] There was a certain rich man, which had a steward, and the same was accused unto him, that he had wasted his goods. *Lu. xvi. 1, &c.* Having then gifts, differing according to the grace that is given to us, whether prophecy, let us prophesy according to the proportion of faith; or ministry, let us wait on our ministering; or he that teacheth, on teaching; or he that exhorteth, on exhortation. He that giveth, let him do it with simplicity; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. *Ro. xii. 6, 7, 8.* Who then is Paul, and who is Apollos, but ministers by whom ye believed, even as the Lord gave to every man. *1 Co. iii. 5.* Let a man so account of us as of the ministers of Christ, and stewards of the mysteries of God. Moreover, it is required in stewards that a man be found faithful. *1 Co. iv. 1, 2.* Now there are diversities of gifts, but the same Spirit. But the manifestation of the Spirit is given to every man to profit withal. For to one is given, by the Spirit, the word of wisdom; to another the word of knowledge, by the same Spirit; to another faith, by the same Spirit; to another the gifts of healing, by the same Spirit; to another the working of miracles, to another prophecy, to another discerning of spirits, to another divers kinds of tongues, to another the interpretation of tongues. But all these worketh that one and the selfsame Spirit, dividing to every man severally as he will. *1 Co. xii. 4—12.* God hath set some in the church, first apostles, secondarily prophets, thirdly teachers; after that miracles, then gifts of healings, helps, governments, diversities of tongues. Are all apostles? are all prophets? are all teachers? are all workers of miracles? have all the gifts of healing? do all speak with tongues? do all interpret? But covet earnestly the best gifts. *1 Co. xii. 28, 29, 30.* And he gave some apostles, and some prophets, and some evangelists, and some pastors and teachers. *Ep. iv. 11.* Use hospitality

se talents, to another two, and to another one; to every man according to his several ability; and straightway took his journey. When he that had received the five talents, went and traded with 16

to another without grudging. As every man hath received the gift, even so minister ye the same one to another as good stewards of the manifold grace of God. If any man will, let him speak as the oracles of God. If any man minister, let him do it as of the Lord, which God giveth; that God in all things may be glorified through Jesus Christ: to whom be praise and dominion for ever and ever. Amen. 1 Pe. iv. 9, 10, 11.

5 Talents.] And when he (*the king in parable*) had begun to reckon (*with his servants*), one was brought unto him which had him ten thousand talents. *Mat. xviii.*

He that knew not, and did commit his goods worthy of stripes, shall be beaten with stripes. For unto whomsoever much is given, of him shall be much required: and to whom men have committed much, of him will ask the more. *Lu. xii. 48.* And *"a certain nobleman"* called his ten servants, and delivered them ten pounds, and said unto them, Occupy till I come. But his servants hated him, and sent a messenger after him, saying, We will not have this man to rule over us. *Lu. xix. 13, 14.*

6 Went and traded with the same.] And when it came to pass, when the king (*David*) sat in his house, and the Lord had given him rest about from all his enemies, that the king said unto Nathan the prophet, See now, I dwell in an house of cedar, but the ark of God dwelleth within curtains. And Nathan said unto the king, Go, do all that is in thine heart; for the Lord is with thee. *2 Sa. vii. 1, 3.* And David consulted with the captains of thousands and hundreds, and with every leader. And David said unto all the congregation of Israel, If it seem good unto you, and that it be of the Lord our God, let us send abroad unto our brethren every where that are left in all the land of Israel, and with us also to the priests and Levites, which are in their cities and suburbs, that they may bring themselves unto us. And let us bring in the ark of our God to us; for we entered not at it in the days of Saul. *1 Ch. x. 1, 2, 3.* See *1 Ch. xx—xxvi. throughout.* When David the king stood up upon his feet, he said, Hear, my brethren, and my people; for me, I had in mine heart to build an house of rest for the ark of the covenant of the Lord, and for the footstool of our God, which I had made ready for the building, &c. *2 Ch. xxviii. 2, &c.* Furthermore, David the king said unto all the congregation, Solomon, my son, whom alone God hath chosen, is yet young and tender, and the work is great; for the palace is not for man, but for the Lord God, &c. *1 Ch. xxix. 1, &c.* Now, O Lord

God (*said Solomon*), let thy promise unto David my father be established; for thou hast made me king over a people like the dust of the earth in multitude. Give me now wisdom and knowledge, that I may go out and come in before this people; for who can judge this thy people, that is so great? *2 Ch. i. 9, 10.* And when Asa heard "these words" ("*be ye strong,*" &c. *spoken by the prophet Azariah*), and the prophecy of Oded, he took courage, and put away the abominable idols out of all the land of Judah and Benjamin, and out of the cities which he had taken from Mount Ephraim; and renewed the altar of the Lord that was before the porch of the Lord, &c. *2 Ch. xv. 8.* And the Lord was with Jehoshaphat because he walked in the first ways of his father David, and sought not unto Baalim; but sought to the Lord God of his father, and walked in his commandments, and not the after doings of Israel. Therefore the Lord established the kingdom in his hand; and all Judah brought to Jehoshaphat presents, and he had riches and honour in abundance. *2 Ch. xvii. 3, 4, 5, &c.* And Jehoshaphat dwelt at Jerusalem, and he went out again through the people, from Beer-sheba, to Mount Ephraim, and brought them back unto the Lord God of their fathers. *2 Ch. xix. 4.* And the Lord hearkened to Hezekiah, and healed the people. And the children of Israel that were present at Jerusalem kept the feast of unleavened bread seven days with great gladness. And the Levites and the priests praised the Lord, day by day, singing with loud instruments unto the Lord. *2 Ch. xxx. 20, 21.* And he (*Manasseh*) took away the strange gods, and the idol out of the house of the Lord, and all the altars that he had built in the mount of the house of the Lord, and in Jerusalem, and cast them out of the city. And he repaired the altar of the Lord, and sacrificed thereon peace offerings, and thank offerings, and commanded Judah to serve the Lord God of Israel. *2 Ch. xxxiii. 15, 16.* Josiah reigned in Jerusalem one and thirty years. *2 Ch. xxxiv. 1.* See *Ch. xxxiv. and xxxv. throughout.* Moreover (*said Nehemiah*), from the time that I was appointed to be their governor in the land of Judah, I and my brethren have not eaten the bread of the governor; yea, also I continued in the work of this wall; neither bought we any land, and all my servants were gathered thither unto the work; think upon me, my God, for good, according to all that I have done for this people. *Ne. v. 18, 19.* And her (*Tyre's*) merchandise and her hire shall be holiness to the Lord, it shall not be treasured nor laid up; for her merchandise

17 the same, and made *them* other five talents. And likewise he 18 that *had received* two, he also gained other two. But he that had

shall be for them that dwell before the Lord, to eat sufficiently, and for durable clothing. *Is.* xxiii. 18. Kings shall be "thy" ("*the church's*") nursing-fathers, and their queens thy nursing-mothers: they shall bow down to thee with *their* face toward the earth, and lick up the dust of thy feet; and thou shalt know that I *am* the Lord. For they shall not be ashamed that wait for me. *Is.* xlix. 23. Then thou (*the church*) shalt see, and flow together, and thine heart shalt fear and be enlarged, because the abundance of the sea shall be converted unto thee: the forces of the Gentiles shall come unto thee; thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings, and thou shalt know that I the Lord *am* thy Saviour and thy Redeemer, the mighty one of Jacob. *Is.* lx. 5. 16. David, after he had served his own generation by the will of God, fell on sleep, and was laid unto his fathers, and saw corruption. *Ac.* xiii. 36. I will not dare to speak of any of those things which Christ hath not wrought by me, to make the Gentiles obedient by word and deed, through mighty signs and wonders by the power of the Spirit of God, so that from Jerusalem and round about unto Illyricum I have fully preached the Gospel of Christ. *Ro.* xv. 18, 19. Though I preach the Gospel I have nothing to glory of, for necessity is laid upon me; yea, woe is unto me if I preach not the Gospel; for if I do this willingly I have a reward; but if against my will, a dispensation of the Gospel is committed unto me; what is my reward then? *Verily* that, when I preach the Gospel I may make the Gospel of Christ without charge, that I abuse not my power in the Gospel. For though I be free from all *men*, yet have I made myself servant unto all, that I might gain the more. And unto the Jews I became as a Jew, that I might gain the Jews; to them that are under the law as under the law, that I might gain them that are under the law. To them that are without law, as without law (being not without law to God, but under the law to Christ), that I might gain them that are without law. To the weak became I as weak, that I might gain the weak. I am made all things to all *men*, that I might by all means save some. And this I do for the Gospel's sake, that I might be partaker thereof with *you*. *1 Co.* ix. 16—23. But by the grace of God I am what I am, and his grace which *was bestowed* upon me was not in vain; but I laboured more abundantly than they all; yet not I, but the grace of God which was with me. *1 Co.* xv. 10. Charge them that are rich in this world, that they be not high-minded, nor trust in uncertain riches, but in the living God, who giveth us richly all things

to enjoy. That they do good, that they be rich in good works, ready to distribute, willing to communicate. *1 Ti.* vi. 17, 18. The husbandman that laboureth must be first partaker of the fruits. *2 Ti.* ii. 6. But watch thou in all things, endure afflictions, do the work of an evangelist, make full proof of thy ministry; for I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them also that love his appearing. *2 Ti.* iv. 5—8. I thank my God that the communication of thy faith may become effectual by the acknowledging of every good thing which is in you in Christ Jesus. For we have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. *Phil.* 6, 7. Beloved, thou doest faithfully whatsoever thou doest to the brethren, and to strangers, which have borne witness of thy charity before the church, whom if thou bring forward on their journey after a godly sort, thou shalt do well. Because that for his name's sake they went forth taking nothing of the Gentiles; we, therefore, ought to receive such, that we might be fellow-helpers to the truth. *3 John* 5—8.

17 *He also gained other two.*] For I know him (*Abraham*) that he will command his children and his household after him, and they shall keep the way of the Lord to do justice and judgment, that the Lord may bring upon Abraham that which he hath spoken of him. *Ge.* xviii. 19. Now Barzillai was a very good man, *even* fourscore years old; and he had provided the king (*David*) of sustenance while he lay at Mahanaim, for he *was* a very great man. *2 Sa.* xix. 32. And Ahab called Obadiah, which *was* the governor of his house. Now Obadiah feared the Lord greatly; for it was so when Jezebel cut off the prophets of the Lord, that Obadiah took an hundred prophets, and hid them by fifty in a cave, and fed them with bread and water. *1 Ki.* xviii. 3, 4. And it fell on a day that Elisha passed to Shunem, where *was* a great woman, and she constrained him to eat bread. And *so* it was, that as oft as he passed by he turned in thither to eat bread. And she said unto her husband, Behold, now I perceive that this is an holy man of God which passeth by us continually. Let us make a little chamber, I pray thee, on the wall; and let us set for him there a bed, and a table, and a stool, and a candlestick; and it shall be, when he cometh to us, that he shall turn in thither. *2 Ki.* iv. 8, 9, 10. When the ear heard me, then it

e; and when the eye saw *me*, it gave to me; because I delivered the poor, and the fatherless, and *him that* to help him. The blessing of him ready to perish came upon me; and the widow's heart to sing for joy. righteousness, and it clothed me; sent *was* as a robe and a diadem. s to the blind, and feet *was* I to the *was* a father to the poor; and the *ch* I knew not I searched out. And the jaws of the wicked, and plucked out of his teeth. *Job* xxix. 11—17. withheld the poor from *their* desire, closed the eyes of the widow to fail; when my morsel myself alone, and less hath not eaten thereof; (for from *he* was brought up with me, as *er*, and I have guided her from my womb;) if I have seen any perish of clothing, or any poor without if his loins have not blessed me, were not warmed with the fleece of *;* if I have lifted up my hand to the fatherless, when I saw my help ate: *then* let mine arm fall from the blade, and mine arm be broken alone. *Job* xxxi. 16—22. Honour with thy substance, and with the of all thine increase. So shall thy filled with plenty, and thy presses out with new wine. *Pr.* iii. 9, 10. read upon the waters, for thou shalt ter many days. Give a portion to also to eight, for thou knowest not shall be upon the earth. If the full of rain, they empty *themselves* earth; and if the tree fall toward the toward the north, in the place where falleth there it shall be. He that the wind shall not sow, and he that the clouds shall not reap. As thou not what *is* the way of the spirit, he bones *do grow* in the womb of her ith child, even so thou knowest not of God who maketh all. In the sow thy seed, and in the evening not thine hand, for thou knowest er shall prosper, either this or that, er they both *shall* be alike good. -6. And (*Jesus*) being in Bethany se of Simon the leper, as he sat at : came a woman having an alabaster ment of spikenard, very precious, rake the box, and poured it on his nd there were some that had indig- hin themselves, and said, Why was : of the ointment made? For it re been sold for more than three pence, and have been given to the they murmured against her. And . Let her alone, she hath wrought a c on me. *Mar.* xiv. 3—8. Now at Joppa a certain disciple named vich, by interpretation, is called his woman was full of good works

and alms-deeds which she did. And it came to pass in those days, that she was sick and died; whom when they had washed, they laid *her* in an upper chamber. And foras- much as Lydda was nigh to Joppa, and the disciples had heard that Peter was there, they sent unto him two men, desiring *him* that he would not delay to come to them. Then Peter arose and went with them. When he was come, they brought him into the upper chamber, and all the widows stood by him weeping, and shewing the coats and garments which Dorcas made while she was with them. *Ac.* ix. 36—39. There was a certain man in Cesarea, called Cornelius, a centurion of the band called the Italian *band*; a devout *man*, and one that feared God with all his house, which gave much alms to the people, and prayed to God alway. *Ac.* x. 1, 2. Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea: which also they did, and sent it to the elders by the hands of Barnabas and Saul. *Ac.* xi. 29, 30. If there be first a willing mind, *it is* acceptable according to that a man hath, and not according to that he hath not. *2 Co.* viii. 12. God *is* able to make all grace abound toward you, being enriched in every thing to all bountifulness, which causeth through us thanksgiving to God. For the administration of this service not only supplieth the want of the saints, but is abundant also by many thankgivings unto God; while by the experiment of this ministration, they glorify God for your professed subjection unto the Gospel of Christ, and for *your* liberal distribution unto them and unto all *men*: and by their prayer for you which long after you, for the exceeding grace of God in you. *2 Co.* ix. 8, 11—14. And let us not be weary in well-doing, for in due season we shall reap, if we faint not. As we have therefore opportunity, let us do good unto all *men*, especially unto them who are of the household of faith. *Gal.* vi. 9, 10. See then that ye walk circumspectly, not as fools, but as wise; redeeming the time, because the days are evil. *Ep.* v. 15, 16. Say to Archippus, Take heed to the ministry which thou hast received in the Lord, that thou fulfil it. *Col.* iv. 17. Let a widow be well reported of for good works; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. *1 Ti.* v. 10. The Lord give mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome, he sought me out very diligently, and found *me*. The Lord grant unto him that he may find mercy of the Lord in that day. And in how many things he ministered unto me at Ephesus thou knowest very well. *2 Ti.* i. 16, 17, 18. God *is* not unrighteous to forget your work,

gence to the full assurance of hope unto the end. *He. vi. 10, 11.* As every man hath received the gift, *even so* minister the same one to another, as good stewards of the manifold grace of God. *1 Pe. iv. 10.*

18 *And hid his lord's money.*] He also that is slothful in his work is brother to him that is a great waster. *Pr. xviii. 9.* The slothful man saith, *There is a lion in the way, a lion is in the streets.* As the door turneth upon his hinges, so doth the slothful upon his bed. The slothful hideth his hand in his bosom, it grieveth him to bring it again to his mouth. The sluggard is wiser in his own conceit than seven men that can render a reason. *Pr. xxvi. 13—16.* Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, *Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste?* *Hag. i. 2, 3, 4.* Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on mine altar for nought; I have no pleasure in you, saith the Lord of hosts; neither will I accept an offering at your hand. *Mal. i. 10.* And another (*servant who had received one pound*) came, saying, Lord, behold here is thy pound, which I have kept laid up in a napkin. *Lu. xix. 20.* We desire that ye be not slothful, but followers of them who through faith and patience inherit the promises. *He. vi. 12.* If "these things" (*"the virtues which are the fruits of faith"*) be in you and abound, they make you that ye shall neither be barren, nor unfruitful in the knowledge of our Lord Jesus Christ. *2 Pet. i. 8.*

19 *After a long time.*] See verse 5. My lord delayeth his coming (*saith the wicked servant*). *Mat. xxiv. 48.*

shall all stand before the judgment of Christ. For it is written, *As the Lord, every knee shall bow, every tongue shall confess to him, every one of us shall give account of himself to God.* *Ro. xiv. 7—12.* Every man build upon this foundation, precious stones, wood, hay, man's work shall be made manifest, day shall declare it, because it is vealed by fire, and the fire shall try the work of what sort it is. Every man's work shall be made manifest, he shall receive a reward. If any shall be burned he shall suffer loss, but himself shall be saved, yet so as by fire. *Co. iii. 12—15.* My brethren, be ye obedient to the Lord and to the masters, knowing that we shall receive the reward of condemnation. *Ja. iii. 1.*

20 *Behold, I have gained,* came the first (*servant*), saying, I have gained ten pounds. I came unto him, Well, thou good servant, thou hast been faithful in a very little, I will set thee over ten cities.

17. But none of these things move me, neither count I my life dear unto myself, so that I might finish my ministry, and the ministry which I have received of the Lord Jesus, to testify the grace of God. *Ac. xx. 24.* But of God I am what I am, and his grace was bestowed upon me was not in vain, I laboured more abundantly than yet not I, but the grace of God which was with me. *1 Co. xv. 10.* ("that we may present every one of you to Christ Jesus") I also labour, striving to his working which worketh in me. *Col. i. 29.* I charge thee therefore, O man, be thou subject to God and the Lord Jesus Christ, that thou mayest be able to judge the quick and the dead at his

talents more. His lord said unto him, Well done, *thou* good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy lord. He also that had received two talents came and said, Lord, 22

for I am now ready to be offered, and the time of my departure is at hand; I have fought a good fight, I have finished my course, I have kept the faith. Henceforth there is laid up for me a crown of righteousness which the Lord the righteous Judge shall give me at that day; and not to me only, but unto all them also that love his appearing. 2 *Ti.* iv. 1-8. Yea, a man may say, Thou hast faith, and I have works: shew me thy faith without thy works, and I will shew thee my faith by my works. *Ja.* ii. 18.

21 *Well done, thou good and faithful servant.*] And thus did Hezekiah throughout all Judah, and wrought that which was good, and right, and truth, before the Lord his God. And in every work that he began in the service of the house of God, and in the law, and in the commandments, to seek his God, he did it with all his heart, and prospered. 2 *Ch.* xxxi. 20, 21. He that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. *Lu.* xvi. 10. He is a Jew that is one inwardly, and circumcision is that of the heart, in the spirit, and not in the letter, whose praise is not of men but of God. *Ro.* ii. 29. Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness, and will make manifest the counsels of the hearts; and then shall every man have praise of God. 1 *Co.* iv. 5. Wherefore we labour, that, whether present or absent, we may be accepted of him. 2 *Co.* v. 9. For not he that commendeth himself is approved, but whom the Lord commendeth. 2 *Co.* x. 18. You, who are kept by the power of God, that the trial of your faith, being much more precious than of gold that perisheth, though it be tried with fire, might be found unto praise and honour and glory, at the appearing of Jesus Christ. 1 *Pe.* i. 7.

I will make thee ruler over many things.] See verse 34-40. 46. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a righteous man shall receive a righteous man's reward. And whosoever shall give to drink unto one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat.* x. 41, 42. Verily I say unto you (said Jesus), that "he" (his "lord") shall make "him" (his "faithful and wise servant") ruler over his goods. *Mat.* xxiv. 7. Of a truth I say unto you, that he will make him ruler over all that he hath. *Lu.* xii. 44. Ye are they which have continued with me in my temptations. And I appoint

unto you a kingdom, as my Father hath appointed unto me; that ye may eat and drink at my table, in my kingdom, and sit on thrones judging the twelve tribes of Israel. *Lu.* xxii. 28, 29, 30. Be thou faithful unto death, and I will give thee a crown of life. And he that overcometh, and keepeth my works unto the end, to him will I give power over the nations: and he shall rule them with a rod of iron; as the vessels of a potter shall they be broken to shivers: even as I received of my Father. And I will give him the morning star. *Re.* ii. 10. 26, 27, 28. To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re.* iii. 21. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. *Re.* xxi. 7.

Enter thou into the joy of thy lord.] See verse 23. For thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy, and at thy right hand there are pleasures for evermore. *Psa.* xvi. 10, 11. If any man serve me, let him follow me, and where I am, there shall also my servant be; if any man serve me, him will my Father honour. *John* xii. 26. If I go and prepare a place for you, I will come again and receive you unto myself; that where I am there ye may be also. *John* xiv. 3. Father, I will that they also, whom thou hast given me, be with me where I am, that they may behold my glory which thou hast given me: for thou lovedst me before the foundation of the world. *John* xvii. 24. For I am in a strait betwixt two, having a desire to depart and be with Christ, which is far better. *Phi.* i. 23. If we suffer we shall also reign with him. 2 *Ti.* ii. 12. Wherefore let us lay aside every weight, and the sin which doth so easily beset us; and let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him, endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He.* xii. 1, 2. Ye are in heaviness through manifold temptations, that the trial of your faith might be found unto praise, and honour, and glory, at the appearing of Jesus Christ, whom having not seen ye love; in whom, though now ye see him not, yet believing ye rejoice with joy unspeakable, and full of glory. 1 *Pe.* i. 6, 7, 8. The Lamb, which is in the midst of the throne shall feed "them" ("which have washed their robes, and made them white in the blood of the Lamb"),

thou deliverdest unto me two talents: behold, I have gained two
 23 other talents beside them. His lord said unto him, Well done,
 good and faithful servant; thou hast been faithful over a few
 things, I will make thee ruler over many things; enter thou into
 24 the joy of thy lord. Then he which had received the one talent
 came and said, Lord, I knew thee that thou art an hard man,

and shall lead them unto living fountains of waters, and God shall wipe away all tears from their eyes. *Ro. vii. 17.*

[22 *I have gained two other talents.*] And the second (*servant*) came (*to his lord*), saying, Lord, thy pound hath gained five pounds; and he said likewise to him, Be thou also over five cities. *Lu. xix. 18, 19.* Having then gifts differing according to the grace that is given to us; whether prophecy, *let us prophesy* according to the proportion of faith; or ministry, *let us wait on our ministering*; or he that teacheth, on teaching; or he that exhorteth, on exhortation: he that giveth, *let him do it with simplicity*; he that ruleth, with diligence; he that sheweth mercy, with cheerfulness. *Ro. xii. 6, 7, 8.* Moreover, brethren, we do you to wit of the grace of God bestowed on the churches of Macedonia; how that in a great trial of affliction the abundance of their joy and their deep poverty abounded unto the riches of their liberality. For to *their power* (I bear record), yea, and beyond *their power*, they were willing of themselves. Therefore, as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, *see that ye abound in "this grace"* also ("liberality"). I not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For if there be first a willing mind, *it is accepted* according to that a man hath, and not according to that he hath not. *2 Co. viii. 1, 2, 3, 7, 8, 12.*

[23 *Well done, good and faithful servant.*] See verse 21. Jesus sat over against the treasury, and beheld how the people cast money into the treasury; and many that were rich cast in much. And there came a certain poor widow, and she threw in two mites, which make a farthing. And he called unto him his disciples, and saith unto them, Verily I say unto you, that this poor widow hath cast more in than all they which have cast into the treasury. For all they did cast in of their abundance; but she of her want did cast in all that she had, *even all her living.* *Mar. xii. 41-44.* She (*who anointed Jesus' head*) hath done what she could (*said Jesus*); she is come aforehand to anoint my body to the burying. Verily I say unto you, whosoever this Gospel shall be preached throughout the whole world, *this also that she hath done shall be spoken of for a memorial of her.* *Mar. xiv. 8, 9.*

[24 *Lord, I knew thee.*] Not every one that

saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. *Mat. vii. 21.* Why call ye me Lord, Lord, and do not the things which I say? *Lu. vi. 46.*

[*I knew thee that thou art an hard man.*] These last (*said the labourers in the parable who were first hired, to the householder*), have wrought but one hour, and thou hast made them equal unto us which have borne the burden and heat of the day. *Mat. xx. 12.* Therefore they (*the wicked*) say unto God, Depart from us, for we desire not the knowledge of thy ways: what is the Almighty, that we should serve him? and what profit should we have if we pray unto him? *Job xxi. 14, 15.* Wherefore have we fasted, say "they" (*the "hypocrites"*), and thou (*God*) seest not? Wherefore have we afflicted our soul, and thou takest no knowledge? Behold, in the day of your fast ye find pleasure, and exact all your labours! *Is. lviii. 3.* O generation, see ye the word of the Lord. Have I been a wilderness unto Israel? a land of darkness! wherefore say my people, We are lords, we will come no more unto thee? *Je. ii. 31.* As for the word that thou hast spoken unto us (*said the people that dwell in the land of Egypt, in Pathros, to Jeremiah*) in the name of the Lord, we will not hearken unto thee. But we will certainly do whatsoever thing goeth forth out of our own mouth, to burn incense unto the queen of heaven, and to pour out drink-offerings unto her, as we have done, we and our fathers, our kings and our princes, in the cities of Judah, and in the streets of Jerusalem; for then had we plenty of victuals, and were well, and saw no evil. But since we left off to burn incense to the queen of heaven, and to pour out drink-offerings unto her, we have wanted all things, and have been consumed by the sword, and by the famine. *Je. xlv. 16, 17, 18.* Yet "ye" (*the "wicked"*) say, The way of the Lord is not equal. Hear now, O house of Israel, Is not my way equal? are not your ways unequal? When a righteous man turneth away from his righteousness, and committeth iniquity, and dieth in them, for his iniquity that he hath done shall he die. Again, when the wicked man turneth away from his wickedness that he hath committed, and doeth that which is lawful and right, he shall save his soul alive; because he considereth, and turneth away from all his transgressions that he hath committed, he shall

saping where thou hast not sown, and gathering where thou hast not strawed: And I was afraid, and went and hid thy talent in the earth: lo, *there* thou hast *that is* thine. His lord answered and said unto him, *Thou* wicked and slothful servant, thou knewest that I reap where I sowed not, and gather where I have not strawed: Thou oughtest therefore to have put my money to the 27 exchangers, and *then* at my coming I should have received mine own with usury. Take therefore the talent from him, and give it 28

rely live, he shall not die. Yet, saith the base of Israel, The way of the Lord is not equal. O house of Israel, are not my ways equal? Are not your ways unequal? *Ez. xiii. 25-29.* But "ye" (*"Israel"*) have ofaned "it" (*the "name of the Lord"*) in that ye say, The table of the Lord is polluted, and the fruit thereof, *even* his meat, is contemptible. Ye said also, Behold, what a eariness is it! and ye have snuffed at it! with the Lord of hosts. And ye brought *that which was* torn, and the lame, and the sick; as ye brought an offering; should I accept *is* of your hand? saith the Lord. *Mal. i. 13.* Ye have said, It is vain to serve God! and what profit is it that we have kept his ordinances, and that we have walked solemnly before the Lord of hosts? and we we call the proud happy; yea, they that work wickedness are set up; yea, *they that tempt* God are even delivered. *Mal. iii. 14.* Lo, these many years (*said the elder brother of the prodigal son*) do I serve thee, either transgressed I at any time thy commandment, and yet thou never gavest me a reward, that I might make merry with my friends. *Lu. xv. 29.* And another (*servant*) me, saying, Lord, behold *here is* thy pound, which I have kept laid up in a napkin; for I feared thee, because thou art an austere man: thou takest up that thou layedst not down, and reapest that thou didst not sow. *Lu. xix. 20, 21, 22.* Because the carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be. *Ro. viii. 7.* Nay, but, O man, who art thou that repliest against God? Shall the thing formed say to him that formed it, Why hast thou made me thus? *Ro. ix. 20.*

25 *Was afraid.*] David was afraid of the Ark (*at the death of Uzzah, for putting forth his hand to touch the Ark*), and said, How shall the Ark of the Lord come to me? David would not remove the Ark of the Lord unto him into the city of David; but David carried it aside into the house of Obed-edom, the Gittite. *2 Sa. vi. 9, 10.* The foolish man saith, *There is a lion in the way; for there is in the streets.* *Pr. xxvi. 13.* Of whom hast thou (*Israel*) been afraid, or of whom hast thou (*Israel*) been afraid, or of whom hast thou (*Israel*) been afraid, that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have not I held my peace even of old, and have not I feared thee? *Is. lvii. 11.* Ye have

not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. *Ro. viii. 15.* Wherefore I put thee in remembrance that thou stir up the gift of God, which is in thee, by the putting on of my hands. For God hath not given us the spirit of fear, but of power, and of love, and of a sound mind. *2 Ti. i. 6, 7.* The fearful, and unbelieving, and the abominable, and murderers, and whoremongers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. *Re. xxi. 8.*

26 *Thou wicked and slothful servant.*] O thou wicked servant, I forgave thee all that debt, because thou desiredst me: shouldst not thou also have had compassion on thy fellow-servant, even as I had pity on thee? *Mat. xviii. 32, 33.* Thy mouth uttereth thine iniquity, and thou chooseth the tongue of the crafty: thine own mouth condemneth thee, and not I; yea, thine own lips testify against thee. *Job xv. 5, 6.*

27 *Oughtest therefore to have put my money, &c.*] Out of thine own mouth will I judge thee, *thou* wicked servant; thou knewest that I was an austere man, taking up that I laid not down, and reaping that I did not sow; wherefore then gavest not thou my money into the bank, that at my coming I might have required mine own with usury? *Lu. xix. 22, 23.* Now we know, that what things soever the law saith, it saith to them who are under the law; that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 19.* Behold, the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. *Jude 15.*

With usury.] Thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing that is lent upon usury. Unto a stranger thou mayest lend upon usury, but unto thy brother thou shalt not lend upon usury: that the Lord thy God may bless thee in all that thou settest thine hand to in the land whither thou goest to possess it. *De. xxiii. 19, 20.*

28 *Therefore the talent from him.*] One

29 unto him which hath ten talents. For unto every one that hath shall be given, and he shall have abundance: but from him that 30 hath not shall be taken away even that which he hath. And cast

thing is needful, and Mary (*the sister of Lazarus*) hath chosen that good part, which shall not be taken away from her. *Lu. x. 42.* Take from him the pound, and give it to him that hath ten pounds. *Lu. xix. 24.*

29 *Unto every one that hath, &c.]* For whosoever hath, to him shall be given, and he shall have more abundance: but whosoever hath not, from him shall be taken away, even that he hath. *Mat. xiii. 12.* He that hath, to him shall be given; and he that hath not, from him shall be taken, even that which he hath. *Mar. iv. 25.* Take heed, therefore, how ye hear: for whosoever hath, to him shall be given; and whosoever hath not, from him shall be taken even that which he seemeth to have. *Lu. viii. 18.* Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations: he that is faithful in that which is least, is faithful also in much; and he that is unjust in the least, is unjust also in much. If, therefore, ye have not been faithful in the unrighteous mammon, who will commit to your trust the true riches? And if ye have not been faithful in that which is another man's, who shall give you that which is your own? *Lu. xvi. 9-12.* Lord, he hath ten pounds (*said they to the nobleman in the parable*). I say unto you (*said Jesus*), That unto every one that hath shall be given, and from him that hath not, even that he hath shall be taken away from him. *Lu. xix. 25, 26.* Every branch in me that beareth not fruit, he (*the Father*) taketh away: and every branch that beareth fruit, he purgeth it, that it may bring forth more fruit. *John xv. 2.*

Shall be taken away, &c.] He will miserably destroy those wicked men, and he will let out his vineyard unto other husbandmen, which shall render him the fruits in their seasons. *Mat. xxi. 41.* And he (*the Lord*) hath violently taken away his tabernacle, as if it were of a garden, he hath destroyed his places of the assembly, the Lord hath caused the solemn feasts and sabbaths to be forgotten in Zion, and hath despised, in the indignation of his anger, the king and the priest. *Lu. ii. 6.* Therefore (*on account of Israel's idolatry*) will I return and take away my corn in the time thereof, and my wine in the season thereof, and will recover my wool and my flax, given to cover her nakedness. *Ho. ii. 9.* One thing is needful (*said Jesus to Martha*), and Mary hath chosen that good part which shall not be taken away from her. *Lu. x. 42.* And I will say to my soul (*said the vain-boasting rich man in the parable*), Soul, thou hast much goods laid up for many years, take

thine ease, eat, drink, and be merry. But God said unto him, *Thou fool*, this night thy soul shall be required of thee; then whose shall those things be which thou hast provided? So is he that layeth up treasure for himself, and is not rich toward God. *Lu. xii. 19, 20, 21.* There was a certain rich man which had a steward: and the same was accused unto him, that he had wasted his goods. And he called him, and said unto him, How is it that I hear this of thee? give an account of thy stewardship, for thou mayest be no longer steward. Then the steward said within himself, What shall I do? for my lord taketh away from me the stewardship; I cannot dig, to beg I am ashamed. There was a certain rich man which was clothed in purple and fine linen, and fared sumptuously every day: and there was a certain beggar named Lazarus, which was laid at his gate, full of sores, and desiring to be fed with the crumbs which fell from the rich man's table: moreover, the dogs came and licked his sores. And it came to pass that the beggar died, and was carried by the angels into Abraham's bosom. The rich man also died, and was buried; and in hell he lift up his eyes, being in torments, and seeth Abraham afar off, and Lazarus in his bosom. And he cried, and said, Father Abraham, have mercy on me, and send Lazarus, that he may dip the tip of his finger in water, and cool my tongue, for I am tormented in this flame. But Abraham said, Son, remember that thou in thy life time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. *Lu. xvi. 1, 2, 3. 20-25.* If we let "him" ("Jesus") thus alone (*said the chief priests and Pharisees*) all men will believe on him, and the Romans shall come and take away both our place and nation. *John xi. 48.* Remember, therefore, from whence thou art fallen, and repent, and do the first works, or else I will come unto "thee" (*the "church of Ephesus"*) quickly, and will remove thy candlestick out of his place, except thou repent. *Re. ii. 5.*

30 *Cast ye the unprofitable servant, &c.]* And now also the axe is laid to the root of the trees; therefore every tree which bringeth not forth good fruit, is hewn down, and cast into the fire. *Mat. iii. 10.* Ye (*Christ's disciples*) are the salt of the earth; but if the salt have lost its savour, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men. *Mat. v. 13.* Then said the Lord unto me, Though Moses and Samuel stood before me, yet my mind could not be toward this

ye the unprofitable servant into outer darkness: there shall be weeping and gnashing of teeth. When the Son of man shall 31 come in his glory, and all the holy angels with him, then shall he sit upon the throne of his glory: And before him shall be 32

people: cast them out of my sight, and let them go forth. And it shall come to pass, if they say unto thee, Whither shall we go forth? Then thou shalt tell them, Thus saith the Lord, Such as are for death, to death; and such as are for the sword, to the sword; and such as are for the famine, to the famine; and such as are for the captivity, to the captivity. *Je. xv. 1, 2.* Son of man, what is the vine tree more than any tree? or than a branch which is among the trees of the forest? Shall wood be taken thereof to do any work? or will men take a pin of it to hang any vessel thereon? Behold, it is cast into the fire for fuel, the fire devoureth both the ends of it, and the midst of it is burnt: is it meet for any work? Behold, when it was whole, it was meet for no work; how much less shall it be meet yet for any work, when the fire hath devoured it, and it is burned? *Ez. xv. 2-5.* Salt is good, but if the salt have lost his savour, wherewith shall it be seasoned? It is neither fit for the land, nor yet for the dunghill; but men cast it out. *Lu. xiv. 34, 35.* If a man abide not in me, he is cast forth as a branch, and is withered; and men gather them, and cast them into the fire, and they are burned. *John xv. 6.* And let our's also (the christian converts) learn to maintain good works for necessary uses, that they be not unfruitful. *Tit. iii. 14.* The earth which drinketh in the rain that cometh oft upon it, and bringeth forth herbs meet for them by whom it is dressed, receiveth blessing from God: but that which beareth thorns and briars is rejected, and is nigh unto cursing; whose end is to be burned. *He. vi. 7, 8.* I know thy works, that thou (the church of the Laodiceans) art neither cold nor hot; I would thou wert cold or hot: so then because thou art lukewarm, and neither cold nor hot, I will spue thee out of my mouth. *Re. iii. 15, 16.*

Outer darkness.] See chap. viii. 12. The fearful and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. *Re. xxi. 8.*

31 The Son of man shall come, &c.] See verse 6, and chap. xvi. 27; xix. 28. I saw in the night visions, and behold, one like the son of man came with the clouds of heaven, and came to the Ancient of days; and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages should serve him; his dominion is an everlasting dominion, which shall not pass

away, and his kingdom that which shall not be destroyed. *Da. vii. 13, 14.* Ye shall flee to the valley of the mountains, for the valley of the mountains shall reach unto Azal; yea, ye shall flee like as ye fled from before the earthquake, in the days of Uzziah, king of Judah, and the Lord my God shall come, and all the saints with thee. *Zec. xiv. 5.* Verily, verily, I say unto you, Hereafter ye shall see heaven open, and the angels of God ascending and descending upon the Son of man. *John i. 51.* And (the Father) hath given him (the Son) authority to execute judgment also, because he is the Son of man. Marvel not at this, for the hour is coming, in the which all that are in the graves shall hear his voice, and shall come forth, they that have done good unto the resurrection of life; and they that have done evil unto the resurrection of damnation. *John v. 27, 28, 29.* Ye men of Galilee (said the angels after Christ's ascension), why stand ye gazing up into heaven? This same Jesus which is taken up from you into heaven, shall so come in like manner as ye have seen him go into heaven. *Ac. i. 11.* For the Lord himself shall descend from heaven with a shout, with the voice of the archangel, and with the trump of God; and the dead in Christ shall rise first. *1 Th. iv. 16.* But unto the Son, he (God) saith, Thy throne, O God, is for ever and ever; a sceptre of righteousness is the sceptre of thy kingdom. *He. i. 8.* Behold, he cometh with clouds; and every eye shall see him, and they also which pierced him; and all kindreds of the earth shall wail because of him, even so, Amen. *Re. 7.*

Then shall he sit upon the throne, &c.] The Lord shall endure for ever; he hath prepared his throne for judgment. *Ps. ix. 7.* To him that overcometh will I grant to sit with me in my throne, even as I also overcame, and am set down with my Father in his throne. *Re. iii. 21.* And I saw a great white throne, and him that sat on it; from whose face the earth and the heaven fled away; and there was found no place for them. *Re. xx. 11.*

32 Before him shall be gathered.] Then shall all the trees of the wood rejoice before the Lord: for he cometh to judge the earth. He shall judge the world with righteousness, and the people with his truth. *Ps. xcvi. 12, 13.* Let the hills be joyful together before the Lord; for he cometh to judge the earth; with righteousness shall he judge the world, and the people with equity. *Ps. xcvi. 8, 9.* And the times of this ignorance (of the Gentile nations) God winked at; but now

gathered all nations : and he shall separate them one from another, 33 as a shepherd divideth *his* sheep from the goats : And he shall set 34 the sheep on his right hand, but the goats on the left. Then shall

commandeth all men every where to repent : because he hath appointed a day in the which he will judge the world in righteousness by that man whom he hath ordained ; whereof he hath given assurance unto all men in that he hath raised him from the dead. *Ac. xvii. 30, 31.* As many as have sinned without law, shall also perish without law ; and as many as have sinned in the law, shall be judged by the law ; in the day when God shall judge the secrets of men, by Jesus Christ, according to my Gospel. *Ro. ii. 12, 16.* But why dost thou judge thy brother ? or why dost thou set at nought thy brother ? For we shall all stand before the judgment-seat of Christ : for it is written, *As I live,* saith the Lord, every knee shall bow to me, and every tongue shall confess to God. So that every one of us shall give account of himself to God. *Ro. xiv. 10, 11, 12.* For we must all appear before the judgment-seat of Christ, that every man may receive the things *done* in *his* body, according to that he hath done, whether it be good, or bad. *2 Co. v. 10.* And I saw the dead, small and great, stand before God ; and the books were opened, and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it, and death and hell delivered up the dead which were in them. And they were judged every man according to their works ; and death and hell were cast into the lake of fire : this is the second death. And whosoever was not found written in the book of life, was cast into the lake of fire. *Re. xx. 12—15.*

He shall separate them, &c.] See chap. iii. 12. Therefore the ungodly shall not stand in the judgment, nor sinners in the congregation of the righteous. *Ps. i. 5.* Our God shall come, and shall not keep silence : a fire shall devour before him, and it shall be very tempestuous round about him. He shall call to the heavens from above, and to the earth, that he may judge his people. Gather my saints together unto me, those that have made a covenant with me by sacrifice. *Ps. l. 3, 4, 5.* I will purge out from among you the rebels, and them that transgress against me : I will bring them forth out of the country where they sojourn, and they shall not enter into the land of Israel, and ye shall know that I am the Lord. *Ez. xx. 38.* As for you, O my flock, thus saith the Lord God, Behold, I judge between cattle and cattle, between the rams and the he-goats. Seemeth it a small thing unto you to have eaten up the good pasture, but ye must tread down with your

feet the residue of your pastures ? and to have drunk of the deep waters, but ye must foul the residue with your feet ? And as for my flock, they eat that which ye have trodden with your feet ; and they drink that which ye have fouled with your feet. Therefore, thus saith the Lord God unto them, Behold, I, even I, will judge between the fat cattle, and between the lean cattle : because ye have thrust with side and with shoulder, and pushed all the diseased with your horns, till ye have scattered them abroad : therefore will I save my flock, and they shall no more be a prey ; and I will judge between cattle and cattle. *Ez. xxxiv. 17—22.* I will spare "them" ("that fear the Lord") as a man spareth his own son that serveth him ; then shall ye return, and discern between the righteous and the wicked ; between him that serveth God, and him that serveth him not. *Mal. iii. 18.* Judge nothing before the time, until the Lord come, who both will bring to light the hidden things of darkness ; and will make manifest the counsels of the hearts ; and then shall every man have praise of God. *1 Co. iv. 5.*

As a shepherd divideth his sheep.] But (God) made his own people to go forth like sheep, and guided them in the wilderness like a flock. *Ps. lxxviii. 52.* I am the good shepherd, and know my sheep, and am known of mine. My sheep hear my voice ; and I know them, and they follow me. *John i. 14, 27.*

The sheep.] So we thy people and sheep of thy pasture will give thee thanks for ever ; we will shew forth thy praise to all generations. *Ps. lxxix. 13.* For he is our God, and we are the people of his pasture, and the sheep of his hand : to-day if ye will hear his voice, harden not your heart. *Ps. xc. 7, 8.* Know ye that the Lord he is God ; it is he that hath made us and not we ourselves ; we are his people and the sheep of his pasture. *Ps. c. 3.* Ye believe not (said Jesus), because ye are not of my sheep, as I said unto you ; My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish ; neither shall any pluck them out of my hand. *John x. 26, 27, 28.* So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my lambs. He saith to him again the second time, Simon, son of Jonas, lovest thou me ? He saith unto him, Yea, Lord ; thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him a third time,

the King say unto them on his right hand, Come, ye blessed of my

Simon, son of Jonas, lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things; thou knowest that I love thee. Jesus saith unto him, Feed my sheep. *John* xxi. 15, 16, 17.

His right hand.] And Joseph took them both, Ephraim (*his son*) in his right hand, towards Israel's left hand, and Manasseh (*his elder son*) in his left hand, toward Israel's right hand, and brought them near unto him. And Israel stretched out his right hand and laid it upon Ephraim's head, who was the younger, and his left hand upon Manasseh's head, guiding his hands wittingly; for Manasseh was the first-born. And when Joseph saw that his father laid his right hand upon the head of Ephraim, it displeased him: and he held up his father's hand to remove it from Ephraim's head unto Manasseh's head. And Joseph said unto his father, Not so, my father, for this is the first-born: put thy right hand upon his head. And his father refused, and said, I know it, my son, I know it. He also shall become a people, and he also shall be great; but truly his younger brother shall be greater than he: and his seed shall become a multitude of nations. *Ge.* xlviii. 13, 14, 17—19. Kings' daughters were among thy (*the church's*) honourable women; upon thy right hand did stand the queen, in gold of Ophir. *Ps.* xlv. 9. The Lord said unto my Lord, Sit thou on my right hand, until I make thine enemies thy footstool. *Ps.* cx. 1. So then after the Lord had spoken unto "them" (*"the disciples"*), he was received up into heaven, and sat on the right hand of God. *Matt.* xvi. 19. David is not ascended into the heavens (*said Peter on the day of Pentecost*), but he saith himself, The Lord said unto my Lord, Sit thou on my right hand, until I make thy foes thy footstool. *Ac.* ii. 34, 35. I cease not to give thanks for you, making mention of you in my prayers; that ye may know what is the hope of his (*the Father's*) calling, and what is the exceeding greatness of his power to us-ward who believe, according to the working of his mighty power, which he wrought in Christ, when he raised him from the dead, and set him at his own right hand in the heavenly places. *Ep.* i. 16, 19, 20. God hath in these last days spoken unto us by his Son; who being the brightness of his glory, and the express image of his person, and upholding all things by the word of his power, when he had himself purged our sins, sat down on the right hand of the Majesty on high. *He.* i. 3.

34 *The king say unto them.*] See chap. xxi. 5. And when the king came in to see the guests (*at the marriage feast*), he saw there a man which had not on a wedding garment;

and he saith unto him, Friend, how camest thou in hither, not having a wedding garment? and he was speechless. Then said the king to his servants, Bind him hand and foot, and take him away, and cast him into outer darkness; there shall be weeping and gnashing of teeth. *Mat.* xxii. 11, 12, 13. And "they" (*"who watched Jesus"*) set up over his head his accusation written, THIS IS JESUS, THE KING OF THE JEWS. *Mat.* xxvii. 37. Lift up your heads, O ye gates; and be ye lift up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord, strong and mighty; the Lord, mighty in battle. Lift up your heads, O ye gates, even lift them up, ye everlasting doors, and the King of glory shall come in. Who is the King of glory? The Lord of hosts, he is the King of glory. *Ps.* xxiv. 7—10. Behold, a king shall reign in righteousness, and princes shall rule in judgment. And a man shall be as an hiding place from the wind, and a covert from the tempest; as rivers of water in a dry place, as the shadow of a great rock in a weary land. *Is.* xxxii. 1, 2. For the Lord is our judge, the Lord is our lawgiver, the Lord is our king; he will save us. *Is.* xxxiii. 22. Know, therefore, and understand, that from the going forth of the commandment to restore and to build Jerusalem unto the Messiah the Prince shall be seven weeks, and threescore and two weeks: the street shall be built again, and the wall, even in troublous times. *Da.* ix. 25. The Lord hath taken away thy judgments, he hath cast out thine enemy: the King of Israel, even the Lord, is in the midst of thee: thou shalt not see evil any more. *Zep.* iii. 15. Rejoice greatly, O daughter of Zion; shout, O daughter of Jerusalem: behold, thy King cometh unto thee: he is just, and having salvation; lowly, and riding upon an ass, and upon a colt the foal of an ass. And I will cut off the chariot from Ephraim, and the horse from Jerusalem, and the battle-bow shall be cut off; and he shall speak peace unto the heathen: and his dominion shall be from sea even to sea, and from the river even to the ends of the earth. *Zec.* ix. 9, 10. Behold, thou shalt conceive in thy womb (*said the angel to Mary*), and bring forth a Son, and shalt call his name Jesus. He shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David: and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. *Lu.* i. 31, 32, 33. Blessed be the king that cometh in the name of the Lord (*said the multitude of the disciples at the descent of the Mount of Olives*), peace in heaven, and glory in the highest. *Lu.* xix. 38. Blessed is the king of Israel (*said the people with palm trees in their hands*), that cometh in the name

Father, inherit the kingdom prepared for you from the foundation

of the Lord. *John* xii. 13. "He" ("the Word of God") hath on his vesture and on his thigh a name written, KING OF KINGS, AND LORD OF LORDS. *Re.* xix. 16.

*Come, ye blessed of my Father.] See verse 21. 23. 41. Blessed are the poor in spirit; for theirs is the kingdom of heaven. Blessed are they that mourn: for they shall be comforted. Blessed are the meek; for they shall inherit the earth. Blessed are they which do hunger and thirst after righteousness: for they shall be filled. Blessed are the merciful: for they shall obtain mercy. Blessed are the pure in heart: for they shall see God. Blessed are the peace-makers: for they shall be called the children of God. Blessed are they which are persecuted for righteousness' sake: for theirs is the kingdom of heaven. Blessed are ye when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake. Rejoice and be exceeding glad; for great is your reward in heaven. *Mat.* v. 3—12. I will make of thee (said the Lord to Abram) a great nation, and I will bless thee, and make thy name great; and thou shalt be a blessing: and I will bless them that bless thee, and curse him that curseth thee: and in thee shall all the families of the earth be blessed. *Ge.* xii. 2, 3. Then (said Moses to the people of Israel) will the Lord drive out all these nations from before you, and ye shall possess greater nations and mightier than yourselves. Every place whereon the soles of your feet shall tread shall be yours. There shall no man be able to stand before you: for the Lord your God shall lay the fear of you and the dread of you, upon all the land that ye shall tread upon. Behold, I set before you this day a blessing and a curse; a blessing, if ye obey the commandments of the Lord your God, which I command you this day: and a curse, if ye will not obey the commandments of the Lord your God, but turn aside out of the way which I command you this day, to go after other gods which ye have not known. *De.* xi. 23—28. He will bless them that fear the Lord, both small and great; the Lord shall increase you more and more, you and your children. Ye are blessed of the Lord, which made heaven and earth. *Ps.* cv. 13, 14, 15. Blessed are they that hear the word of God and keep it. *Lu.* xi. 28. Unto "you" ("the Jesus") first God having raised up his Son Jesus, sent him to bless you in turning away every one of you from his iniquities. *Ac.* iii. 26. Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree: that the blessing of Abraham might come on the Gentiles through Jesus Christ: that we might receive the promise of the Spirit through faith. *Gal.* iii. 13, 14. Blessed*

be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ Jesus. *Ep.* i. 3. Ye know how we exhorted and comforted and charged every one of you (in a father doth his children), that ye would walk worthy of God, who hath called you unto his kingdom and glory. *1 The.* ii. 11, 12. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope, by the resurrection of Jesus Christ from the dead. *1 Pe.* i. 3.

*Inherit the kingdom, &c.] Fear not, little flock, for it is your Father's good pleasure to give you the kingdom. *Lu.* xii. 32. The Spirit itself beareth witness with our spirit, that we are the children of God: and if children then heirs; heirs of God, and joint heirs with Christ: if so be that we suffer with him, that we may be also glorified together. *Ra.* viii. 17. Know ye not that the unrighteous shall not inherit the kingdom of God? Be not deceived: neither fornicators, nor idolaters, nor adulterers, nor effeminate, nor abusers of themselves with mankind, nor thieves, nor covetous, nor drunkards, nor extortioners, shall inherit the kingdom of God. *1 Co.* vi. 9, 10. Envyings, murders, drunkenness, revellings, and such like, of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God. *Gal.* v. 21. For this ye know, that no whore-monger, nor uncleanness person, nor covetous man, who is an idolater, hath any inheritance in the kingdom of Christ and of God. *Ep.* v. 5. If we suffer we shall also reign with him. *2 Ti.* ii. 12. Henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous judge, shall give me at that day: and not to me only, but unto all them that love his appearing. *2 Ti.* iv. 8. Hearken, my beloved brethren, hath not God chosen the poor of this world, rich in faith, and heirs of the kingdom which he hath promised to them that love him? *Ja.* ii. 5. Blessed be the God and Father of our Lord Jesus Christ, which according to his abundant mercy hath begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead, to an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven for you: who are kept by the power of God, through faith unto salvation, ready to be revealed in the last time. Receiving the end of your faith, even the salvation of your souls. *1 Pe.* i. 3, 4, 5, 9. Finally, be ye all of one mind, having compassion one of another; love as brethren, be pitiful, be courteous; not rendering evil for evil, nor railing for railing; but contrariwise blessing: knowing that ye are thereunto called, that ye should inherit a*

of the world: For I was an hungred, and ye gave me meat: T 35

blessing. 1 *Pe.* iii. 8, 9. And (thou, the Lamb) hast made us unto our God, kings, and priests, and we shall reign on the earth. *Re.* v. 10. He that overcometh shall inherit all things, and I will be his God, and he shall be my son. *Re.* xxi. 7.

Prepared for you.] Ye (the sons of Zebadec) shall drink indeed of my cup, and be baptized with the baptism that I am baptized with, but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared. *Mat.* xx. 23. To sit on my right hand, and on my left hand, is not mine to give; but it shall be given to them for whom it is prepared. *Mar.* x. 40. In my Father's house are many mansions; if it were not so, I would have told you. I go to prepare a place for you; and if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also. *John* xiv. 2, 3. As it is written, Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love him. 1 *Co.* ii. 9. But now "they" ("many excellent persons of old times") desire a better country, that is an heavenly, wherefore God is not ashamed to be called their God; for he hath prepared for them a city. *He.* xi. 16.

From the foundation of the world.] Known unto God are all his works, from the beginning of the world. *Ac.* xv. 18. Blessed be the God and Father of our Lord Jesus Christ, who hath blessed us with all spiritual blessings in heavenly places in Christ. According as he hath chosen us in him before the foundation of the world, that we should be holy, and without blame before him in love; having predestinated us unto the adoption of children by Jesus Christ to himself, according to the good pleasure of his will, to the praise of the glory of his grace, wherein he hath made us accepted in the Beloved. *Ep.* i. 3—6. Forasmuch as ye know that ye were not redeemed with corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish, and without spot: who verily was fore-ordained before the foundation of the world, but was manifest in these last times for you. 1 *Pe.* i. 18, 19, 20. All that dwell upon the earth shall worship him (the beast with seven heads and ten horns), whose names are not written in the book of life of the Lamb slain from the foundation of the world. *Re.* xiii. 8.

35 I was an hungred.] See verse 40. He that receiveth you (said Jesus to his disciples) receiveth me; and he that receiveth me receiveth him that sent me. He that receiveth a prophet in the name of a prophet shall receive a prophet's reward; and he that receiveth a righteous man in the name of a

righteous man shall receive a righteous man's reward. And whosoever shall give to drink to one of these little ones a cup of cold water only in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat.* x. 40, 41, 42. Ye have the poor always

with you, but me ye have not always. *Mat.* xxvi. 11. If there be among you a poor man of one of thy brethren within any of thy gates in thy land which the Lord thy God giveth thee, thou shalt not harden thine heart, nor shut thine hand from thy poor brother: but thou shalt open thine hand wide unto him, and shalt surely lend him sufficient for his need, in that which he wanteth. Beware that there be not a thought in thy wicked heart, saying, The seventh year, the year of release, is at hand; and thine eye be evil against thy poor brother, and thou givest him nought; and he cry unto the Lord against thee, and it be sin unto thee. Thou shalt surely give him, and thine heart shall not be grieved when thou givest unto him: because that for this thing the Lord thy God shall bless thee in all thy works, and in all that thou puttest thine hand unto. For the poor shall never cease out of the land; therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy, in thy land. *De.* xv. 7—11. The blessing of him that was ready to perish came upon me, and I caused the widow's heart to sing for joy. I put on righteousness, and it clothed me: my judgment was as a robe and a diadem: I was eyes to the blind, and feet was I to the lame; I was a father to the poor; and the cause which I knew not I searched out. *Job* xxix. 13—16. If I have withheld the poor from their desire, or have caused the eyes of the widow to fail, or have eaten my morsel alone, and the fatherless hath not eaten thereof; if I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep; if I have lifted up my hand against the fatherless, when I saw my help in the gate: then let mine arm fall from the shoulder-blade, and mine arm be broken from the bone. *Job* xxxi. 16—22. A good man sheweth favour, and lendeth: he will guide his affairs with discretion. Surely he shall not be moved for ever; the righteous shall be in everlasting remembrance. He shall not be afraid of evil tidings; his heart is fixed, trusting in the Lord. His heart is established, he shall not be afraid; until he see his desire upon his enemies. He hath dispersed; he hath given to the poor; his righteousness endureth for ever; his horn shall be exalted with honour. The wicked shall see it, and be grieved; he shall gnash with his teeth, and melt away; the desire of the wicked shall perish. *Ps.*

cxii. 5—10. Honour the Lord with thy substance, and with the first-fruits of all thine increase: so shall thy barns be filled with plenty, and the presses shall burst out with new wine. *Pr. iii. 9, 10.* There is that scattereth, and yet increaseth; and *there is* that withholdeth more than is meet, but *it tendeth* to poverty. The liberal soul shall be made fat, and he that watereth shall be watered also himself. *Pr. xi. 24, 25.* He that despiseth his neighbour, sinneth; but he that hath mercy on the poor, happy is he. He that oppresseth the poor, reproacheth his Maker: but he that honoureth him, hath mercy on the poor. *Pr. xiv. 21, 31.* He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. xix. 17.* He that hath a bountiful eye shall be blessed; for he giveth of his bread to the poor. *Pr. xxii. 9.* Cast thy bread upon the waters, for thou shalt find it after many days. Give a portion to seven, and also to eight; for thou knowest not what evil shall be upon the earth. *Ec. xi. 1, 2.* Is not this the fast that I have chosen? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? When thou seest the naked, that thou cover him, and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily, and thy righteousness shall go before thee; the glory of the Lord shall be thy rereward. Then shalt thou call, and the Lord shall answer; thou shalt cry, and he shall say, Here I am. And if thou drain out thy soul to the hungry, and satisfy the afflicted soul, then shall thy light rise in obscurity, and thy darkness be as the noon day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones; and thou shalt be like a watered garden; and like a spring of water whose waters fail not. *Is. lviii. 5—11.* If a man be just, and hath not oppressed any, but hath restored to the debtor his pledge, hath spoiled none by violence, hath given his bread to the hungry, and hath covered the naked with a garment; neither hath oppressed any, hath not withholden the pledge, neither hath spoiled by violence, but hath given his bread to the hungry, and hath covered the naked with a garment: he shall not die for the iniquity of his father, he shall surely live. *Ez. xviii. 7, 16.* Wherefore, O king (*said Daniel*), let my counsel be acceptable unto thee, and break off thy sins by righteousness, and thine iniquities by shewing mercy to the poor: if it may be a lengthening of thy tranquillity. *Da. iv. 27.* He (*the Lord*) hath shewed thee, O man, what is good; and what doth the Lord require of thee, but to do justly, and to love mercy, and to walk humbly with thy God? *Mic. vi. 8.* Ye have the poor with you always, and whosoever ye will ye may do them good, but me ye have not always. *Mar.*

xiv. 7. Give alms of such things as ye have, and behold, all things are clean unto you. *Lu. xi. 41.* When thou makest a dinner, or a supper, call not thy friends, nor thy brethren, neither thy kinsmen, nor thy rich neighbours, lest they also bid thee again, and a recompence be made thee. But when thou makest a feast, call the poor, the maimed, the lame, the blind. And thou shalt be blessed; for they cannot recompense thee: for thou shalt be recompensed at the resurrection of the just. *Lu. xiv. 12, 13, 14.* Some of them thought (*when Jesus said, That thou doest, do quickly*), because Judas had the bag, that Jesus had said unto him, Buy those things that we have need of against the feast; or that he should give something to the poor. *John xiii. 29.* The multitude of them that believed were of one heart, and of one soul, neither said any of them that ought of the things which he possessed was his own; but they had all things common. *Ac. iv. 32.* Now there was at Joppa a certain disciple named Tabitha, which by interpretation is called Dorcas: this woman was full of good works, and almsdeeds, which she did, &c. *Ac. ix. 36, &c.* Cornelius (*said the angel*), thy prayer is heard, and thine alms are had in remembrance in the sight of God. *Ac. x. 31.* Then the disciples, every man according to his ability, determined to send relief unto the brethren which dwelt in Judea. *Ac. x. 29.* Moreover, brethren, we do you is wit of the grace of God bestowed on the church of Macedonia; how that in a great trial of affliction, the abundance of their joy, and their deep poverty, abounded unto the riches of their liberality; for to their power (I bear record), yea, and beyond their power, they were willing of themselves, praying us with much entreaty that we would receive the gift, and take upon us the fellowship of ministering unto the saints. Therefore as ye abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in this grace also; for ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co. viii. 1, 2, 3, 7, 9.* Every man according as he purposeth in his heart so let him give, not grudgingly, or of necessity; for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye always having all sufficiency in all things, may abound to every good work (as it is written, He hath dispersed abroad, he hath given to the poor, his righteousness remaineth for ever. Now he that ministereth seed to the sower, both minister bread for your food, and multiply your seed sown, and increase the fruits of your righteousness), being enriched in every thing to all bountifulness which cometh through us thanksgiving to God. For the administration of this service not only sup-

was thirsty, and ye gave me drink : I was a stranger, and ye took

plinth the want of the saints, but is abundant also by many thanksgivings unto God. Whiles by the experiment of this ministration they glorify God for your professed subjection unto the gospel of Christ, and for your liberal distribution unto them, and unto all men ; and by their prayer for you, which long after you for the exceeding grace of God in you. 2 Co. ix. 7—14. Let him that stole, steal no more, but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Ep. iv. 28. Charge them that are rich in this world, that they be not high minded nor trust in uncertain riches, but in the living God who giveth us richly all things to enjoy, that they do good, that they be rich in good works, ready to distribute, willing to communicate, laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life. 1 Ti. vi. 17, 18, 19. We have great joy and consolation in thy love, because the bowels of the saints are refreshed by thee, brother. Philem. 7. For God is not unrighteous to forget your work and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. He. vi. 10. To do good and to communicate forget not, for with such sacrifice God is well pleased. He. xiii. 16. Pure religion, and undefiled before God and the Father is this, to visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Ja. i. 27. Use hospitality one to another without grudging ; as every man hath received the gift, even so minister the same one to another, as good stewards of the manifold grace of God. 1 Pe. iv. 9, 10. Hereby perceive we the love of God because he laid down his life for us, and we ought to lay down our lives for the brethren. But whoso hath this world's goods, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him ? My little children, let us not love in word, neither in tongue, but in deed and in truth ; and hereby we know that we are of the truth, and shall assure our hearts before him. 1 John iii. 16—19.

Thirsty, and ye gave me drink.] See verse 42. If thine enemy be hungry, give him bread to eat ; and if he be thirsty, give him water to drink. Pr. xxv. 21. Therefore, if thine enemy hunger, feed him ; if he thirst, give him drink ; for in so doing thou shalt heap coals of fire on his head. Ro. xii. 23.

I was a stranger.] See verse 43. And "he" ("Abraham") lift up his eyes, and looked, and lo, three men stood by him ; and when he saw them, he ran to meet them from the tent door, and bowed himself toward

the ground ; and said, My lord, if I now have found favour in thy sight, pass not away, I pray thee, from thy servant. Let a little water be fetched, and wash your feet, and rest yourselves under the tree. And I will fetch a morsel of bread, and comfort ye your hearts ; after that ye shall pass on ; for therefore are ye come to your servant. And they said, So do as thou hast said. And Abraham hastened into the tent unto Sarah, and said, Make ready quickly three measures of fine meal, knead it, and make cakes upon the hearth. And Abraham ran unto the herd, and fetched a calf, tender and good, and gave it unto a young man, and he hasted to dress it. And he took butter and milk, and the calf which he had dressed, and set it before them, and he stood by them under the tree ; and they did eat. Ge. xviii. 2—8. And there came two angels to Sodom at even ; and Lot sat in the gate of Sodom. And Lot seeing them, rose up to meet them ; and he bowed himself with his face toward the ground ; and he said, Behold, now my lords, turn in I pray you into your servant's house, and tarry all night, and wash your feet, and ye shall rise up early, and go on your ways. And they said, Nay, but we will abide in the street all night. And he pressed upon them greatly, and they turned in unto him, and entered into his house ; and he made them a feast, and did bake unleavened bread, and they did eat. Ge. xix. 1, 2, 3. And when "she" ("Lydia" of Thyatira) was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there ; and she constrained us. Ac. xvi. 15. Be kindly affectioned one to another with brotherly love, distributing to the necessity of the saints, given to hospitality. Ro. xii. 13. Gaius mine host, and of the whole church, saluteth you. Ro. xvi. 23. Let not a widow be taken into the number, under threescore years old, having been the wife of one man, well reported of for good works ; if she have brought up children, if she have lodged strangers, if she have washed the saints' feet, if she have relieved the afflicted, if she have diligently followed every good work. 1 Ti. v. 9, 10. Let brotherly love continue ; be not forgetful to entertain strangers ; for thereby some have entertained angels unawares. Remember them that are in bonds, as bound with them ; and them which suffer adversity, as being yourselves also in the body. He. xiii. 1, 2, 3. Use hospitality one to another without grudging. 1 Pe. iv. 9. Beloved, thou doest faithfully whatsoever thou doest to the brethren and to strangers, which have borne witness of thy charity before the church : whom if thou bring forward on their journey after a godly sort, thou shalt do well. Be-

36 me in: Naked, and ye clothed me: I was sick, and ye visited me:
 37 I was in prison, and ye came unto me. Then shall the righteous
 answer him, saying, Lord, when saw we thee an hungred, and fed
 38 thee? or thirsty, and gave thee drink? When saw we thee a
 39 stranger, and took thee in? or naked, and clothed thee? Or when
 40 saw we thee sick, or in prison, and came unto thee? And the King

cause that for his name's sake, they went forth, taking nothing of the Gentiles. We therefore ought to receive such, that we might be fellow-helpers to the truth. 3 John 5-8.

36 Naked, and ye clothed me.] If I have seen any perish for want of clothing, or any poor without covering; if his loins have not blessed me, and if he were not warmed with the fleece of my sheep: then let mine arm fall from my shoulder blade, and mine arm be broken from the bone. Job xxxi. 19, 20, 22. He that hath two coats, let him impart to him that hath none; and he that hath meat let him do likewise. Lu. iii. 11. What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him? If a brother or sister be naked and destitute of daily food, and one of you say unto them, Depart in peace, be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Ja. ii. 14, 15, 16.

Was sick, and ye visited.] See verse 43. The diseased have "ye" ("the shepherds of Israel") not strengthened, neither have ye healed that which was sick, neither have ye bound up that which was broken, neither have ye brought again that which was driven away, neither have ye sought that which was lost: but with force and with cruelty have ye ruled them. Ez. xxxiv. 4. I have shewed you all things, how that so labouring ye ought to support the weak, and to remember the words of the Lord Jesus, how he said, It is more blessed to give than to receive. Ac. xx. 35. It came to pass that the father of Publius lay sick of a fever, and of a bloody flux, to whom Paul entered in, and prayed, and laid his hands on him, and healed him. So when this was done, others also, which had diseases in the island, came and were healed. Ac. xxviii. 8, 9. Pure religion, and undefiled before God and the Father is this, To visit the fatherless and widows in their affliction, and to keep himself unspotted from the world. Ja. i. 27. Is any sick among you? Let him call for the elders of the church, and let them pray over him, anointing him with oil in the name of the Lord. And the prayer of faith shall save the sick, and the Lord shall raise him up; and if he have committed sins, they shall be forgiven him. Ja. v. 14, 15.

I was in prison.] I rejoiced in the Lord greatly that now at the last your care of me

hath flourished again, wherein ye were also careful, but ye lacked opportunity; not that I speak in respect of want; for I have learned in whatever state I am therewith to be content. I know both how to be abased, and I know how to abound. Every where, and in all things I am instructed both to be full, and to be hungry, both to abound, and to suffer need: I can do all things through Christ which strengtheneth me. Notwithstanding ye have well done, that ye did communicate with my affliction. Phi. iv. 10-14. The Lord gave mercy unto the house of Onesiphorus; for he oft refreshed me, and was not ashamed of my chain. But when he was in Rome he sought me out very diligently, and found me. The Lord grant unto him that he may find mercy of the Lord in that day; and in how many things he ministered unto me at Ephesus thou knowest very well. 2 Ti. i. 16, 17, 18. For ye had compassion of me in my bonds, and took joyfully the spoiling of your goods, knowing in yourselves that ye have in heaven a better and an enduring substance. He. x. 34. Remember them that are in bonds, as bound with them, and them which suffer adversity, as being yourselves also in the body. He. xiii. 3.

37 When saw we thee an hungred? When thou doest alms, let not thy left hand know what thy right hand doeth. Mat. vi. 3. But who am I (said David), and what is my people, that we should be able to offer so willingly after this sort? For all things come of thee, and of thine own have we given thee. 1 Ch. xxix. 14. The fear of the Lord is the instruction of wisdom, and before honour is humility. Pr. xv. 33. We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf; and our iniquities, like the wind, have taken us away. Is. lxiv. 6. By the grace of God I am what I am; and his grace which was bestowed upon me was not in vain; but I laboured more abundantly than they all, yet not I, but the grace of God which was with me. 1 Co. xv. 10. Likewise ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. 1 Pe. v. 5, 6.

40 The King shall answer.] See verse 34. Put not forth thyself in the presence of the king;

shall answer and say unto them, Verily I say unto you, Inasmuch as ye have done *it* unto one of the least of these my brethren, ye

and stand not in the place of great men; for better *it is* that it be said unto thee, Come up hither, than that thou shouldst be put lower in the presence of the prince whom thine eyes have seen. *Pr. xxv. 6, 7.*

Inasmuch as ye have done it, &c. And whosoever shall give to drink unto one of these little ones a cup of cold water only, in the name of a disciple, verily I say unto you, he shall in no wise lose his reward. *Mat. x. 42.* And David said, Is there yet any that is left of the house of Saul, that I may shew him kindness for Jonathan's sake. And David said unto "him" ("Mephibosheth"), Fear not, for I will surely shew thee kindness for Jonathan thy father's sake, and will restore thee all the land of Saul thy father, and thou shalt eat bread at my table continually. *2 Sa. ix. 1, 7.* He that oppresseth the poor reproacheth his neighbour; but he that honoureth him hath mercy on the poor. *Pr. xiv. 31.* He that hath pity on the poor, lendeth unto the Lord; and that which he hath given will he pay him again. *Pr. xix. 17.* Whosoever shall give you a cup of water to drink, in my name, because ye belong to Christ, verily I say unto you, he shall not lose his reward. *Mat. ix. 41.* When Jesus therefore saw his mother, and the disciple standing by whom he loved, he saith unto his mother, Woman, behold thy son! Then saith he to the disciple, Behold thy mother. And from that hour that disciple took her unto his own home. *John xix. 26, 27.* So when they had dined, Jesus saith to Simon Peter, Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith to him again the second time, Simon, son of Jonas, lovest thou me? He saith unto him, Yea, Lord, thou knowest that I love thee. He saith unto him, Feed my sheep. He saith unto him the third time, Lovest thou me? Peter was grieved because he said unto him the third time, Lovest thou me? And he said unto him, Lord, thou knowest all things, thou knowest that I love thee. Jesus saith unto him, Feed my sheep. *John xxi. 15, 16, 17.* The salutation of me, Paul, with mine own hand. If any man love the Lord Jesus Christ, let him be Ananias Maran-atha. *1 Co. xvi. 21, 22.* We teach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake. *2 Co. iv. 5.* For the love of Christ constraineth us; because we thus judge, that if he died for all, then were all dead. And that he died for all, that they which live should not henceforth live unto themselves, but unto him which died for them, and rose again. *2 Co. v. 14, 15.* Therefore, as ye

abound in every thing, in faith, and utterance, and knowledge, and in all diligence, and in your love to us, see that ye abound in "this grace" ("liberality") also. I speak not by commandment, but by occasion of the forwardness of others, and to prove the sincerity of your love. For ye know the grace of our Lord Jesus Christ, that though he was rich, yet for your sakes he became poor, that ye through his poverty might be rich. *2 Co. viii. 7, 8, 9.* For in Jesus Christ, neither circumcision availeth any thing, nor uncircumcision, but faith which worketh by love. For, brethren, ye have been called unto liberty; only use not liberty for an occasion to the flesh; but by love serve one another. The fruit of the Spirit is love, joy, peace, long suffering, gentleness, goodness, faith, meekness, temperance; against such there is no law. *Gal. v. 6, 13, 22.* But as touching brotherly love, ye need not that I write unto you, for ye yourselves are taught of God to love one another; and indeed ye do it toward all the brethren which are in all Macedonia. But we beseech you, brethren, that ye increase more and more. *1 The. iv. 9, 10.* Seeing ye have purified your souls in obeying the truth through the Spirit unto unfeigned love of the brethren, see that ye love one another with a pure heart fervently. *1 Pe. i. 22.* Beloved, let us love one another: for love is of God; and every one that loveth is born of God, and knoweth God. He that loveth not, knoweth not God, for God is love. In this was manifested the love of God toward us, because that God sent his only begotten Son into the world, that we might live through him. Herein is love, not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another. No man hath seen God at any time. If we love one another, God dwelleth in us, and his love is perfected in us. If a man say, I love God, and hateth his brother, he is a liar; for he that loveth not his brother, whom he hath seen, how can he love God, whom he hath not seen? And this commandment have we from him, That he who loveth God love his brother also. *1 John iv. 7—12, 20, 21.* See chap. xxv. 45.

The least of these my brethren. And "he" ("Jesus") stretched forth his hand toward his disciples, and said, Behold my mother, and my brethren. For whosoever shall do the will of my Father which is in heaven, the same is my brother, and sister, and mother. *Mat. xii. 49, 50.* Whoso shall receive one such little child in my name, receiveth me; but whoso shall offend one of these little ones which believe in me, it were better for him

41 have done *it* unto me. Then shall he say also unto them on the left hand, Depart from me, ye cursed, into everlasting fire, prepared

that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed that ye despise not one of these little ones; for I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven. *Mat. xviii. 6, 10.* Be not afraid (*said Jesus to the women after his resurrection*), go, tell my brethren that they go into Galilee, and there shall they see me. *Mat. xxviii. 10.* And "he" ("*Jesus*") looked round about on them which sat about him, and said, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother. *Mar. iii. 34, 35.* Touch me not (*said Jesus to Mary Magdalene*), for I am not yet ascended to my Father. But go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. *John xx. 17.* Both he that sanctifieth and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren, saying, I will declare thy name unto my brethren; in the midst of the church will I sing praise unto thee. And again, I will put my trust in him. And again, Behold I and the children which God hath given me. Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is the Devil; and deliver them who through fear of death were all their lifetime subject to bondage. *He. ii. 11—15.* For God is not unrighteous to forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. vi. 10.*

Ye have done it unto me.] Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest; *it is hard for thee to kick against the pricks. Ac. ix. 4, 5.* For we are members of "his" ("*Christ's*") body, of his flesh, and of his bones. *Ep. iii. 30.*

41 *Them on the left hand.*] See verse 33.

Depart from me, ye cursed.] See chap. vii. 23. Depart from me, ye evil doers, for I will keep the commandments of my God. *Ps. cxix. 115.* Surely thou wilt slay the wicked, O God; depart from me, therefore, ye bloody men. *Ps. cxxxix. 19.*

Ye cursed.] Cursed be the man that maketh any graven or molten image, an abomination unto the Lord. Cursed be he that setteth light by his father or his mother. Cursed be he that removeth his neighbour's landmark. Cursed be he that maketh the blind to wander out of the way. Cursed be he that perverteth

the judgment of the stranger, fatherless, and widow. Cursed be he that smiteth his neighbour secretly. Cursed be he that taketh reward to slay an innocent person. Cursed be he that confirmeth not all the words of the law to do them. And all the people shall say, Amen. *De. xxvii. 15—26.* If thou wilt not hearken unto the voice of the Lord thy God, to observe to do all his commandments and his statutes, which I command thee this day; that all these curses shall come upon thee, and overtake thee: Cursed shalt thou be in the city, and cursed shalt thou be in the field. Cursed shall be thy basket and thy store. Cursed shall be the fruit of thy body, and the fruit of thy land, the increase of thy kine, and the flocks of thy sheep. Cursed shalt thou be when thou comest in, and cursed shalt thou be when thou goest out. *De. xxviii. 15—19.* Thou hast rebuked the proud that are cursed, which do err from thy commandments. *Ps. cxix. 21.* Cursed be the man that trusteth in man, and maketh flesh his arm, and whose heart departeth from the Lord. *Je. xvii. 5.* As many as are of the works of the law are under the curse; for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them. But that no man is justified by the law in the sight of God, it is evident: for, the just shall live by faith; and the law is not of faith, but the man that doeth them shall live in them. Christ hath redeemed us from the curse of the law, being made a curse for us; for it is written, Cursed is every one that hangeth on a tree. *Gal. iii. 10—13.* "That" ("*earth*") which beareth thorns and briers is rejected, and is nigh unto cursing; whose end is to be burned. *He. vi. 8.*

Everlasting fire.] See verse 46. See chap. iii. 12. The tares are gathered and burned in the fire. The Son of man shall cast "them" ("*all things that offend*") into a furnace of fire; and shall cast "them" ("*the wicked*") into the furnace of fire. *Mat. xiii. 40, 42, 50.* The Lord Jesus shall be revealed from heaven, taking vengeance on them that know not God; who shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power. *2 The. i. 9.* The "same" ("*if any man worship the beast*") shall drink of the wine of the wrath of God, which is poured out without mixture into the cup of his indignation. And he shall be tormented with fire and brimstone in the presence of the holy angels, and in the presence of the Lamb. And the smoke of their torment ascendeth up for ever and ever. And they have no rest day nor night, who worship the beast and his image, and whosoever receiveth the mark of his name. *Re.*

the Devil and his angels: For I was an hungred, and ye gave 42

10, 11. And the Devil that deceived (the nations) was cast into the lake of fire and brimstone, where the beast and the prophet are, and shall be tormented day and night for ever. And I saw a great white sea, and him that sat on it, from whose feet the earth and the heaven fled away; and there was found no place for them. And I saw the dead, small and great, stand before him; and the books were opened: and another book was opened, which is the book of life, and the dead were judged out of those things which were written in the books, according to their works. And the sea gave up the dead which were in it; and death and hell delivered up the dead which were in them; and they were judged every man according to their works. And death and hell were cast into the lake of fire: this is the second death. And whosoever was not found in the book of life was cast into the lake of fire. *Re. xx. 10—15.*

prepared for the Devil, &c.] Ye are of the father the devil, and the lusts of your father ye will do. He was a murderer from the beginning, and abode not in the truth, because there is no truth in him. When he speaketh a lie, he speaketh of his own; for he is a liar, and the father of it. *John viii. 44.* If God willing to shew his wrath, and make his power known, endured with a long suffering the vessels of wrath fitted to destruction; and that he might make known the riches of his glory on the vessels of mercy which he hath afore prepared to glory. *Ro. ix. 22, 23.* If God spared the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment; the Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. *2 Pe. ii. 9.* In this the children of God are manifest, and the children of the Devil; whosoever doeth not righteousness is not of God, neither he that loveth not his brother. *1 John iv. 10.* And the angels which kept not their estate, but left their own habitation, he hath reserved in everlasting chains under darkness, unto the judgment of the great day.

6. And there was war in heaven, Michael and his angels fought against the dragon, and the dragon fought, and his angels, and prevailed not, neither was their place found any more in heaven. *Re. xii.*

I was an hungred, &c.] See verse 35. That loveth father or mother more than me is not worthy of me. And he that loveth his daughter more than me, is not worthy of me. And he that taketh not his cross and followeth after me, is not worthy of me. *Mat. x. 37.* Woe unto them that drink wine in

bowls, and anoint themselves with the chief ointments; but they are not grieved for the affliction of Joseph. *Am. vi. 6.* All men should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father who hath sent him. *John v. 23.* If God were your Father, ye would love me; for I proceeded forth and came from God: neither came I of myself, but he sent me. Why do ye not understand my speech? Even because ye cannot hear my word. Ye are of your father the Devil; and the lusts of your father ye will do. *John viii. 42, 43, 44.* He that hath my commandments and keepeth them, he it is that loveth me; and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. *John xiv. 21.* If a man love not the Lord Jesus Christ, let him be Anathema Maran-atha. *1 Co. xvi. 22.* The Lord Jesus shall be revealed from heaven, in flaming fire taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ. *2 The. i. 8.* If a brother or sister be naked, and destitute of daily food, and one of you say unto them, Depart in peace; be ye warmed and filled; notwithstanding ye give them not those things which are needful to the body, what doth it profit? Even so faith, if it hath not works, is dead, being alone. Yes, a man may say, Thou hast faith, and I have works; shew me thy faith without thy works, and I will shew thee my faith by my works. Thou believest that there is one God; thou doest well; the devils also believe, and tremble. But wilt thou know, O vain man, that faith without works is dead. Was not Abraham our father justified by works, when he had offered Isaac his son upon the altar? Seest thou how faith wrought with his works, and by works was faith made perfect? And the Scripture was fulfilled which saith, Abraham believed God, and it was imputed unto him for righteousness; and he was called the friend of God. Ye see then how that by works a man is justified, and not by faith only. *Ja. ii. 15—24.* We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother abideth in death. Whosoever hateth his brother is a murderer; and ye know that no murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? *1 John iii. 14—17.* And we know that the Son of God is come, and hath given us an understanding, that we may know him that is true, and we are in him that is true,

43 me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: 44 sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not 45 minister unto thee? Then shall he answer them, saying, Verily I say unto you, Inasmuch as ye did *it* not to one of the least of

even in his Son Jesus Christ. This is the true God, and eternal life. 1 John iv. 20.

44 *When saw we thee, &c.*] See verses 24—27. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? *Mat. vii. 22.* And Samuel came to Saul, and Saul said unto him, Blessed be thou of the Lord; I have performed the commandment of the Lord. And Samuel said, What meaneth then this bleating of the sheep in mine ears, and the lowing of the oxen, which I hear? And Saul said, They have brought them from the Amalekites; for the people spared the best of the sheep and of the oxen to sacrifice unto the Lord thy God, and the rest we have utterly destroyed. And Saul said unto Samuel, Yea, I have obeyed the voice of the Lord, and have gone the way which the Lord sent me, and have brought Agag the king of Amalek, and have utterly destroyed the Amalekites. But the people took of the spoil, sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. 1 Sa. xv. 13, 14, 15, 20, 21. How canst thou say, I am not polluted? I have not gone after Baalim? See thy way in the valley; know what thou hast done: yet thou sayest, Because I am innocent, surely his anger shall turn from me; behold, I will plead with thee, because thou sayest, I have not sinned. *Je. ii. 23. 35.* A son honoureth his father, and a servant his master. If then I be a father, where is mine honour? and if I be a master, where is my fear? saith the Lord of hosts unto you, O priests, that despise my name; and ye say, Wherein have we despised thy name? *Mal. i. 6.* Ye have wearied the Lord with your words; yet ye say, Wherein have we wearied him? When ye say, Every one that doeth evil is good in the sight of the Lord, and he delighteth in them; or where is the God of judgment? *Mal. ii. 17.* Your words have been stout against me, saith the Lord; yet ye say, What have we spoken so much against thee? *Mal. iii. 13.* But he (the lawyer), willing to justify himself, said unto Jesus, And who is my neighbour? *Lu. x. 29.*

45 *Inasmuch as ye did it not.*] See verse 40. I will bless them that bless thee, and curse him that curseth thee. And in thee shall all families of the earth be blessed. *Ge. xii. 3.* "He" ("Israel") couched, he lay

down as a lion, and as a great lion; who shall stir him up? Blessed is he that blesseth thee, and cursed is he that curseth thee. *Na. xiii. 9.* Touch not mine anointed, and do my prophets no harm. *Ps. cv. 15.* Whoso mocketh the poor, reproacheth his Maker; and he that is glad at calamities shall not be unpunished. *Pr. xvii. 5.* Whoso stoppeth his ears at the cry of the poor, he also shall cry himself but shall not be heard. *Pr. xii. 13.* Thus saith the Lord of hosts; After the glory hath he sent me unto the nations which spoiled you; for he that toucheth you toucheth the apple of his eye. *Zec. ii. 8.* If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, but I have chosen you out of the world, therefore the world hateth you. *John xv. 18, 19.* Who art thou, Lord (said Saul)? And the Lord said, I am Jesus, whom thou persecutest; it is hard for thee to kick against the pricks. *Ac. ix. 5.* We should love one another, not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. Marvel not, my brethren, if the world hate you. We know that we have passed from death unto life, because we love the brethren. He that loveth not his brother, abideth in death. Whosoever hateth his brother is a murderer; and ye know that a murderer hath eternal life abiding in him. Hereby perceive we the love of God, because he laid down his life for us; and we ought to lay down our lives for the brethren. But whoso hath this world's good, and seeth his brother have need, and shutteth up his bowels of compassion from him, how dwelleth the love of God in him? My little children, let us not love in word, neither in tongue, but in deed, and in truth. And hereby we know that we are of the truth, and shall assure our hearts before him. For if our heart condemn us, God is greater than our heart, and knoweth all things. 1 John iii. 11—20. Whosoever believeth that Jesus is the Christ, is born of God; and every one that loveth him that begat, loveth him also that is begotten of him. By this we know that we love the children of God, when we love God and keep his commandments. For this is the love of God, that we keep his commandments; and his commandments are not grievous. 1 John v. 1, 2, 3.

these, ye did *it* not to me. And these shall go away into everlasting punishment: but the righteous into life eternal.

CHAPTER XXVI.

AND it came to pass, when Jesus had finished all these sayings, 1 he said unto his disciples, Ye know that after two days is *the* 2 *feast of the passover*, and the Son of man is betrayed to be cruci-

46 *Everlasting punishment.*] See verse 41. Many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da. xii. 2.* Beside all this (*said Abraham to the rich man in the parable*), between us and you there is a great gulf fixed; so that they which would pass from hence to you cannot; neither can they pass to us that *would come* from thence. *Lu. xvi. 26.* The hour is coming in the which all that are in the graves shall hear his voice, and shall come forth; they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation. *John v. 28, 29.* But the fearful, and unbelieving, and the abominable, and murderers, and whore-mongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone, which is the second death. *Re. xxi. 8.*

The righteous into life eternal.] Then shall the righteous shine forth as the sun in the kingdom of their Father. *Mat. xiii. 43.* Thou wilt not leave my soul in hell, neither wilt thou suffer thine Holy One to see corruption. Thou wilt shew me the path of life; in thy presence is fulness of joy, at thy right hand there are pleasures for evermore. *Ps. xvi. 10, 11.* As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up; that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on the Son hath everlasting life; and he that believeth not the Son shall not see life, but the wrath of God abideth on him. *John iii. 15, 16, 36.* My sheep hear my voice, and I know them, and they follow me. And I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand. *John x. 27, 28.* To them who by patient continuance in well-doing seek glory, honour, and immortality (*God will* *er*), eternal life. *Ro. ii. 7.* Where sin ended grace did much more abound; that hath reigned unto death, even so might reign through righteousness unto eternal by Jesus Christ our Lord. *Ro. v. 20, 21.* the wages of sin is death; but the gift of *is* eternal life, through Jesus Christ our

Lord. *Ro. vi. 23.* And this is the promise that he hath promised us, *even* eternal life. *1 John ii. 25.* And this is the record, that God hath given to us eternal life; and this life is in his Son. He that hath the Son hath life; and he that hath not the Son of God hath not life. *1 John v. 11, 12.* Keep yourselves in the love of God, looking for the mercy of our Lord Jesus Christ unto eternal life. *Jude 21.*

1 *When Jesus had finished all these sayings.*] And it came to pass, that when Jesus had finished these sayings, he departed from Galilee. *Mat. xix. 1.*

2 *Know that after two days.*] After two days was the feast of the passover, and of unleavened bread; and the chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. *Mar. xiv. 1, 2.* Now the feast of unleavened bread drew nigh, which is called the passover; and the chief priests and Scribes sought how they might kill him; for they feared the people. And "he" ("*Jesus*") said unto "them" ("*the disciples*"). With desire I have desired to eat this passover with you before I suffer. *Lu. xxii. 1, 2, 15.* Now before the feast of the passover, when Jesus knew that his hour was come, that he should depart out of this world unto the Father, having loved his own, which were in the world, he loved them unto the end. *John xiii. 1.*

The feast of the passover.] And thus shall ye eat "it" ("*the passover*"), with your loins girded, your shoes on your feet, and your staff in your hand; and ye shall eat it in haste; it is the Lord's passover. For I will pass through the land of Egypt this night, and will smite all the first-born in the land of Egypt, both man and beast; and against all the gods of Egypt I will execute judgment: I am the Lord. And the blood shall be to you for a token upon the houses where ye are; and when I see the blood I will pass over you, and the plague shall not be upon you to destroy you, when I smite the land of Egypt. And this day shall be unto you for a memorial; and ye shall keep it a feast to the Lord throughout your generations: ye shall keep it a feast by an ordinance for ever. *Ex. xii. 11-14.* Thou shalt not offer the blood

53 fied. Then assembled together the chief priests, and the Scribes,
5 and the elders of the people, unto the palace of the high priest,
54 who was called Caiaphas, And consulted that they might take

of my sacrifice with leaven, neither shall the sacrifice of the feast of the passover be left unto the morning. *Ex. xxxiv. 25.* And the Jews' passover was at hand, and Jesus went up to Jerusalem. *John ii. 13.* And the Jews' passover was nigh at hand; and many went out of the country up to Jerusalem before the passover to purify themselves. *John xi. 55.* Then Jesus, six days before the passover, came to Bethany, where Lazarus was, which had been dead, whom he raised from the dead. *John xii. 1.*

[Betrayed to be crucified.] See verses 24, 25. chap. xvi. 21. I have sinned (said Judas), in that I have betrayed the innocent blood. *Mat. xxvii. 4.* And supper being ended, (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him,) Jesus riseth from supper, &c. *John xiii. 2. 4.* And Judas also, which betrayed him, knew the place (the garden of Gethsemane); for Jesus oft-times resorted thither with his disciples. *John xviii. 2.* See chap. xvii. 12.

3 Assembled together the chief priests, &c.] And when the chief priests and Pharisees had heard his parables, they perceived that he spake of them. But when they sought to lay hands on him, they feared the multitude, because they took him for a prophet. *Mat. xxi. 45, 46.* Why do the heathen rage, and the people imagine a vain thing? The kings of the earth set themselves, and the rulers take counsel together, against the Lord and against his anointed. *Ps. ii. 1, 2.* They gather themselves together, they hide themselves, they mark my steps when they wait for my soul. *Ps. lvi. 6.* Hide me from the secret counsel of the wicked, who bend their bows that they may shoot in secret at the perfect; suddenly do they shoot at him, and fear not: they encourage themselves in an evil matter, they commune of laying snares privily. Shall the throne of iniquity have fellowship with thee which frameth mischief by a law? They gather themselves together against the soul of the righteous, and condemn the innocent blood. *Ps. xciv. 20, 21.* But I was like a lamb or an ox that is brought to the slaughter; and I knew not that they had devised devices against me, saying, Let us destroy the tree with the fruit thereof; and let us cut him off from the land of the living, that his name may be no more remembered. *Je. xi. 19.* Then said they, Come, and let us devise devices against Jeremiah: for the law shall not perish from the priest, nor counsel from the wise, nor the word from the prophet: come, and let us smite him with the tongue, and let us not give heed to any of his words. Give heed to me, O Lord, and hearken to the voice of them

that contend with me. Shall evil be recompensed for good? for they have digged a pit for my soul. Remember that I stood before thee to speak good for them, and to turn away thy wrath from them. *Je. xviii. 18, 19.* Then gathered the chief priests and the Pharisees a council, and said, What do we? For this man doeth many miracles. Then said that day forth "they" ("the chief priests and Pharisees") took counsel together for to put him to death. Now both the chief priests and the Pharisees had given a commandment, that if any man knew where he was, he should shew it, that they might take him. *John xi. 47. 53. 57.* Lord, then we feel (said the assembly of the church), which hath made heaven, and earth, and the sea, and all that in them is: who by the mouth of thy servant David hast said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together, against thee, O Lord, and against his Christ. For of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before was done. *Ac. iv. 24—28.* See xxviii. 12.

The palace of the high priest.] See verse 58. If ye shall not hearken unto me to follow the sabbath-day, and not to bear a burden, even entering in at the gates of Jerusalem on the sabbath-day; then will I kindle a fire in the gates thereof, and it shall devour the palaces of Jerusalem, and it shall not be quenched. *Je. xvii. 27.* And Peter followed him (Jesus) afar off, even into the palace of the high priest, and he sat with the scribes, and warmed himself at the fire. *Mar. x. 54.* See xxvii. 1.

Caiaphas.] See verse 57. And one of them named Caiaphas, being the high priest that same year, said unto "them" (the chief priests and Pharisees"), ye know nothing at all; nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. *John 49, 50.* Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die for the people. And Simon Peter followed Jesus, and so did the other disciple. That disciple was known unto the high priest, and went in with Jesus into the palace of the high priest. (Now Jesus had sent him (Jesus) bound unto Caiaphas the high priest). *John xviii. 13, 14, 24.* And it came to pass on the morrow, that there were elders, and Scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and

Jesus by subtilty, and kill him. But they said, Not on the feast-day, 5
lest there be an uproar among the people. Now when Jesus was in 6
Bethany, in the house of Simon the leper, There came unto him 7
a woman having an alabaster-box of very precious ointment, and

as many as were of the kindred of the high priest, were gathered together at Jerusalem. *Ac. iv. 5, 6.*

4 Consulted that they might take.] See verse 3.

By subtilty.] Ye serpents, ye generation of vipers (said Jesus to the Scribes and Pharisees), how can ye escape the damnation of hell? *Mat. xxiii. 33.* Now the serpent was more subtle than any beast of the field which the Lord God had made; and he said unto the woman, Yea, hath God said, Ye shall not eat of every tree of the garden? *Ge. iii. 1.* The people (of Israel) grew and multiplied in Egypt, till another king arose which knew not Joseph. The same dealt subtilly with our kindred, and evil-entreated our fathers, so that they cast out their young children, to the end they might not live. *Ac. vii. 17, 18, 19.* O full of all subtilty and all mischief (said Paul to Elymas the sorcerer, who was also called Bar-jesus), thou child of the Devil, thou enemy of all righteousness, wilt thou not cease to pervert the right ways of the Lord. *Ac. xiii. 10.* I fear, lest by any means, as the serpent beguiled Eve through his subtilty, so your minds should be corrupted from the simplicity that is in Christ. *2 Co. xi. 3.*

5 Not on the feast day.] Surely the wrath of man shall praise thee: the remainder of wrath shalt thou restrain. *Psa. lxxvi. 10.* There are many devices in a man's heart; nevertheless the counsel of the Lord, that shall stand. *Pr. xix. 21.* There is no wisdom, nor understanding, nor counsel against the Lord. *Pr. xxi. 30.* I am God, and there is none like me; declaring the end from the beginning, and from ancient times the things that are not yet done, saying, My counsel shall stand, and I will do all my pleasure. *Is. xli. 10.* Who is he that saith, and it cometh to pass, when the Lord commandeth it not. *La. iii. 37.* The chief priests and the Scribes sought how they might take him by craft, and put him to death. But they said, Not on the feast day, lest there be an uproar of the people. And the first day of unleavened bread, when they killed the passover, his disciples said unto him, Where wilt thou that we go and prepare that thou mayest eat the passover? All ye shall be offended because of me this night (said Jesus), for it is written, I will smite the shepherd, and the sheep shall be scattered. *Mar. xiv. 2. 12. 27.* Then came the day of unleavened bread when the passover must be killed. *Lu. xxii. 7.* Then led they Jesus from Caiaphas unto the hall of judgment; and it was early; and they themselves

went not into the judgment-hall, lest they should be defiled, but that they might eat the passover. *John xviii. 28.* Of a truth against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. iv. 27, 28.*

Lest there be an uproar, &c.] And when he (Herod) would have put "him" ("John the Baptist") to death, he feared the multitude, because they counted him as a prophet. *Mat. xiv. 5.* If we shall "say" ("that the baptism of John is") of men (said the chief priests and elders), we fear the people, for all hold John as a prophet. *Mat. xxi. 26.* But and if we say, Of men, all the people will stone us; for they be persuaded that John was a prophet. *Lu. xx. 6.*

6 In Bethany.] And "he" ("Jesus") left them, and went out of the city into Bethany, and he lodged there. *Mat. xxi. 17.* And on the morrow, when they were come from Bethany, he was hungry. *Mar. xi. 12.* Then Jesus, six days before the passover, came to Bethany where Lazarus was which had been dead, whom he raised from the dead. *John xii. 1.*

Simon the leper.] And being in Bethany, in the house of Simon the leper, as he sat at meat, there came a woman, having an alabaster box of ointment of spikenard, very precious; and she brake the box, and poured it on his head. *Mar. xiv. 3.*

7 Came unto him a woman.] "There" ("at Bethany") they made him (Jesus) a supper, and Martha served: but Lazarus was one of them that sat at the table with him. Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. *John xii. 2, 3.*

Very precious ointment.] Take thou also unto thee (said the Lord to Moses) principal spices, of pure myrrh five hundred shekels, and of sweet cinnamon half so much, even two hundred and fifty shekels, and of sweet calamus, two hundred and fifty shekels, and of cassia five hundred shekels, after the shekel of the sanctuary, and of oil-olive an hin: and thou shalt make it an oil of holy ointment, an ointment compound after the art of the apothecary: it shall be an holy anointing oil. And thou shalt anoint Aaron and his sons, and consecrate them, that they may minister unto me. Whosoever compoundeth any like it, or whosoever putteth any of it upon a stranger, shall even be cut off

8 poured it on his head, as he sat at meat. But when his disciples saw it, they had indignation, saying, To what purpose is this? 9 waste? For this ointment might have been sold for much, and

from his people. *Ex. xxx. 23, 24, 25. 30. 33.* "It" ("to dwell together in unity"), is like the precious ointment upon the head, that ran down upon the beard, even Aaron's beard, and went down to the skirts of his garments. *Ps. cxxxiii. 2.* Let thy garments be always white, and let thy head lack no ointment. *Ec. ix. 8.* Dead flies cause the ointment of the apothecary to send forth a stinking savour; so doth a little folly him that is in reputation for wisdom and honour. *Ec. x. 1.* Because of the savour of thy (the church's) good ointments, thy name is as ointment poured forth; therefore do the virgins love thee. While the king sitteth at his table my (the church's) spikenard sendeth forth the smell thereof. *Can. i. 3. 12.* Thou (Jerusalem) wentest to the king with ointment, and didst increase thy perfumes, and didst send thy messengers far off, and didst debase thyself (by idolatry), even unto hell. *Is. lvii. 9.* And behold, a woman in the city (of Nain), which was a sinner, when she knew that Jesus was at meat in the Pharisee's house, brought an alabaster box of ointment, and stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her head, and kissed his feet, and anointed them with the ointment. My head with oil thou didst not anoint (said Jesus to the Pharisee), but this woman hath anointed my feet with ointment. *Lu. vii. 37, 38. 46.*

8 They had indignation.] And Eliab "his" ("David's") elder brother heard when he spake unto the "men" ("who brought the challenge of Goliath"), and Eliab's anger was kindled against David, and he said, Why comest thou down hither? and with whom hast thou left those few sheep in the wilderness? I know thy pride, and the naughtiness of thine heart, for thou art come down that thou mightest see the battle. And David said, What have I now done? Is there not a cause? *1 Sa. xvii. 28, 29.* Again, I considered all travail, and every right work, that for this a man is envied of his neighbour: this is also vanity and vexation of spirit. *Ec. iv. 4.* And there were some that had indignation within themselves, and said, Why was this waste of the ointment made? *Mar. xiv. 4.* Then saith one of his disciples, Judas Iscariot, Simon's son, which should betray him, Why was not this ointment sold for three hundred pence, and given to the poor? This he said, not that he cared for the poor, but because he was a thief, and had the bag, and bare what was put therein. *John xii. 4, 5, 6.*

To what purpose is this waste.] Ye are idle, ye are idle (said Pharaoh to the officers of

the children of Israel), therefore ye say, Let us go and do sacrifice to the Lord. *Ex. v. 17.* Hear this, O ye that swallow up the needy, even to make the poor of the land to fail, saying, When will the new-moon be gone, that we may sell corn? and the sabbath, that we may set forth wheat? making the ephah small, and the shekel great, and falsifying the balance by deceit? *Am. viii. 4, 5.* Thus speaketh the Lord of hosts, saying, This people say, The time is not come, the time that the Lord's house should be built. Then came the word of the Lord by Haggai the prophet, saying, Is it time for you, O ye, to dwell in your ceiled houses, and this house lie waste? *Hag. i. 2, 3, 4.* Ye offer polluted bread upon mine altar; and ye say, Wherein have we polluted thee? In that ye say, The table of the Lord is contemptible. And if ye offer the blind for sacrifice, is it not evil? And if ye offer the lame, and sick, is it not evil? Offer it now unto thy governor; will he be pleased with thee, or accept thy person? saith the Lord of hosts. And now, I pray you, beseech God that he will be gracious unto us; this hath been by your means: will he regard your persons? saith the Lord of hosts. Who is there even among you that would shut the doors for nought? Neither do ye kindle fire on mine altar for nought. I have no pleasure in you, saith the Lord of hosts, neither will I accept an offering at your hand. Ye said also, Behold, what a weariness is it; and ye have snuffed at it, saith the Lord of hosts. And ye brought that which was torn, and the lame, and the sick; thus ye brought an offering: should I accept this of your hand? saith the Lord. *Mal. i. 7—10. 13.*

9 For this ointment, &c.] And Achan answered Joshua, and said, Indeed I have sinned against the Lord God of Israel, and thus and thus have I done: When I saw among the spoils a goodly Babylonish garment, and two hundred shekels of silver, and a wedge of gold of fifty shekels' weight, then I coveted them, and took them: and behold, they are hid in the earth in the midst of my tent, and the silver under it. *Jos. vii. 20, 21.* But Saul and the people spared Agag, and the best of the sheep, and of the oxen, and of the fittlings, and of the lambs, and all that was good, and would not utterly destroy them; but every thing that was vile and refuse, that they destroyed, utterly. The people took of the spoil (said Saul), sheep and oxen, the chief of the things which should have been utterly destroyed, to sacrifice unto the Lord thy God in Gilgal. *1 Sa. xv. 9. 21.* But Gehazi, the servant of Elisha, the man of God, said, Be-

given to the poor. When Jesus understood it, he said unto them, 10
Why trouble ye the woman? for she hath wrought a good work
upon me. For ye have the poor always with you; but me ye 11

old, my master hath spared Naaman this
yrian, in not receiving at his hands that
hich he brought; but as the Lord liveth I
ill run after him, and take somewhat of him.
Ki. v. 20. "It" ("the ointment") might
ave been sold for more than three hundred
ence, and have been given to the poor; and
ey murmured against "her" ("who anointed
esus' feet"). *Mar. xiv. 5.* Why was not
is ointment sold for three hundred pence,
ad given to the poor? This he said, not
at he cared for the poor, but because he was
thief, and had the bag, and bare what was
at therein. *John xii. 5, 6.* These shall ut-
rily perish in their own corruption, which
ave forsaken the right way, and are gone
tray, following the way of Balaam, the son of
osor, who loved the wages of unrighteous-
ness. *2 Pe. i. 15.*

10 *Why trouble ye the woman?*] Will ye
weak wickedly for God? and talk deceitfully
him? *Job xiii. 7.* Why trouble ye her?
He hath wrought a good work on me. *Mar.
v. 6.* And "he" ("*Jesus*") turned to the
woman (*who had anointed his feet*), and said
unto Simon (*the leper*), Seest thou this
woman? I entered into thine house, thou
gavest me no water for my feet: but she hath
washed my feet with tears, and wiped them
with the hairs of her head. Thou gavest me
a kiss: but this woman since the time I came
hath not ceased to kiss my feet. My head
thou oiled thou didst not anoint: but this woman
thou anointed my feet with ointment. Where-
fore I say unto thee, Her sins, which are many,
are forgiven, for she loved much: but to whom
little is forgiven, the same loveth little. And
he said unto her, Thy sins are forgiven. And
they that sat at meat with him began to say
unto themselves, Who is this that forgiveth
sins also? And he said to the woman, Thy
sins hath saved thee; go in peace. *Lu. vii.*
—50. There be some that trouble you,
and would pervert the Gospel of Christ. *Gal.
7.* I would they were even cut off which
trouble you. *Gal. v. 12.* From henceforth
no man trouble me, for I bear in my body
the marks of the Lord Jesus. *Gal. vi. 17.*
[*A good work upon me.*] Then I told
him ("*the Jesus*") of the hand of my God
aid (*Nehemiah*), which was good upon me;
also the king's (*Artaxerxes*) words, that
he had spoken unto me. And they said, Let
us rise and build: so they strengthened their
hands for this good work. *Ne. ii. 18.* God is
able to make all grace abound toward you;
at ye, always having all sufficiency in all
things, may abound to every good work. *2
Co. ix. 8.* We are all "his" ("*God's*")
fellowship, created in Christ Jesus unto

good works, which God hath before ordained, that we should walk in them. *Ep. ii. 10.* We do not cease to pray for you, that ye might walk worthy of the Lord, unto all pleasing, being fruitful in every good work, and increasing in the knowledge of God. *Col. i. 10.* Now, our Lord Jesus Christ himself, and God even our Father, which hath loved us, and hath given us everlasting consolation and good hope through grace, comfort your hearts, and stablish you in every good word and work. *2 The. ii. 16; 17.* This is a true saying, If a man desire the office of a bishop he desireth a good work. *1 Ti. iii. 1.* Let not a widow be taken in the number under threescore years old, having been the wife of one man, well reported of for good works. *1 Ti. v. 9, 10.* If a man therefore purge himself from "these" ("vessels to dishonour"), he shall be a vessel unto honour, sanctified and meet for the master's use, and prepared unto every good work. *2 Ti. ii. 21.* They profess that they know God; but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Tit. i. 16.* The grace of God that bringeth salvation hath appeared unto all men, teaching us, that denying ungodliness, and worldly lusts, we should live soberly, righteously, and godly in this present world: looking for that blessed hope, and the glorious appearing of the great God, and our Saviour Jesus Christ, who gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works. *Tit. ii. 11—14.* Put them in mind to be subject to principalities and powers, to obey magistrates, to be ready to every good work. *This is a faithful saying,* and these things I will that thou affirm constantly, that they which have believed in God might be careful to maintain good works. And let our also learn to maintain good works for necessary uses, that they be not unfruitful. *Tit. iii. 1.8.14.* Now the God of peace make you perfect in every good work, to do his will, working in you that which is well pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever. Amen. *He. xiii. 20, 21.* Abstain from fleshly lusts, which war against the soul, having your conversation honest among the Gentiles, that whereas they speak against you as evil-doers, they may by your good works, which they shall behold, glorify God in the day of visitation. *1 Pe. ii. 11, 12.*

11 *Ye have the poor always.*] Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. For I was an hungred, and ye gave

and took thee in: or naked, and clothed thee: or when saw we thee sick, or in prison, and came unto thee? And the King shall answer and say unto them, Verily I say unto you, inasmuch as ye have done *it* unto one of the least of these my brethren, ye have done *it* unto me. I was an hungred (*said the King to those on his left hand*), and ye gave me no meat: I was thirsty, and ye gave me no drink: I was a stranger, and ye took me not in: naked, and ye clothed me not: sick, and in prison, and ye visited me not. Then shall they also answer him, saying, Lord, when saw we thee an hungred, or athirst, or a stranger, or naked, or sick, or in prison, and did not minister unto thee? Then shall he answer them, saying, Verily I say unto you, inasmuch as ye did *it* not to one of the least of these, ye did *it* not to me. *Mat. xxv. 34—40. 42—45.* The poor shall never cease out of the land: therefore I command thee, saying, Thou shalt open thine hand wide unto thy brother, to thy poor, and to thy needy in the land. *De. xv. 11.* Ye have the poor with you always, and whensoever ye will, ye may do them good, but me ye have not always. *Mar. xiv. 7.* For the poor always ye have with you, but me ye have not always. *John xii. 8.* Only "*they*" ("*James, Cephas, and John*") would that we should remember the poor; the same which I also was forward to do. *Ga. ii. 10.* For *it is* better, if the will of God be so, that ye suffer for well-doing, than for evil-doing. *1 Pe. iii. 17.*

[*But me ye have not always.*] Where two or three are gathered together in my name, there am I in the midst of them. *Mat. xviii. 20.* Lo, I am with you alway, *even* unto the end of the world. Amen. *Mat. xxviii. 20.*

resurrection of all things, which spoken by the mouth of all his people the world began. *Ac. iii. 20, 21.*

12 *In that she hath poured,* they buried him (*Asa*) in his own which he had made for himself David, and laid him in the bed filled with sweet odours, and *spices* prepared by the apothecaries: they made a great burning for *xvi. 14.* She hath done what she is come aforehand to anoint in the burying. *Mar. xiv. 8.* the sabbath was past, Mary Magdalen, the mother of James and bought sweet spices, that they and anoint him. *Mar. xvi. 1.* soldiers also mocked him, coming offering him vinegar. *Lu. xxiii. 36.* upon the first *day* of the week, in the morning, they came unto him bringing the spices which they had and certain *others* with them. Then said Jesus, Let her alone, *day of my burying* hath she kept *xii. 7.* And there came also (which at the first came to Jesus) and brought a mixture of myrrour about an hundred pound *weight.* they the body of Jesus, and wound clothes, with the spices, as the manner of the Jews is to bury. *John xix. 39, 40.*

13 *Wheresoever this gospel, &c.* *xxiv. 14.* The Lord hath made salvation: his righteousness hath shewed" (or "revealed") in the heathen. He hath remembered and his truth toward the house of the ends of the earth have seen the of our God! *Ps. xlviii. 2 & 3.*

of her. Then one of the twelve, called Judas Iscariot, went unto 14 the chief priests, And said unto them, What will ye give me, and 15 I will deliver him unto you? and they covenanted with him for thirty pieces of silver. And from that time he sought opportunity 16

father, should walk before me for ever; but now the Lord saith, Be it far from me, for them that honour me, I will honour, and they that despise me, shall be lightly esteemed. 1 *Sa. ii. 30.* The righteous shall be in everlasting remembrance. *Ps. cxii. 6.* Verily I say unto you, Whosoever this gospel shall be preached throughout all the world, this also that she hath done shall be spoken of for a memorial of her. *Mar. xiv. 9.* For not he that commendeth himself is approved, but whom the Lord commendeth. 2 *Co. x. 18.* For God is not unrighteous to forget your work, and labour of love, which ye have shewed toward his name, in that ye have ministered to the saints, and do minister. *He. vi. 10.*

14 *One of the twelve.*] And Judas Iscariot, one of the twelve, went unto the chief priests, to betray him unto them. *Mar. xiv. 10.* Then entered Satan into Judas, surnamed Iscariot, being of the number of the twelve. And he went his way, and communed with the chief priests and captains how he might betray him unto them: and they were glad, and covenanted to give him money. And he promised, and sought opportunity to betray him unto them in the absence of the multitude. *Lu. xxii. 3-6.* And supper being ended (the Devil having now put into the heart of Judas Iscariot, Simon's son, to betray him), Jesus riseth from supper, and laid aside his garments, &c. "He" ("Judas") then having received the sop (which Jesus had given him), went immediately out, and it was night. *John xiii. 2. 30.*

Judas Iscariot.] See chap. x. 2. and com.

15 *What will ye give?*] What wilt thou give me (*said Tamar to Judah*)? *Ge. xxxviii. 16.* And the lords of the Philistines came up unto "her" ("Delilah, an harlot of Gaza"), and said unto her, Entice "him" ("Samson"), and see wherein his great strength lieth; and by what means we may prevail against him, that we may bind him to afflict him; and we will give thee, every one of us, eleven hundred pieces of silver. *Ju. xvi. 5.* And Micah (*the man of Mount Ephraim*) said unto "him" ("the Levite from Bethlehem-Judah"), Whence comest thou? And he said unto him, I am a Levite of Bethlehem-Judah, and I go to sojourn where I may find a place. And Micah said unto him, Dwell with me, and be unto me a father and a priest, and I will give thee ten shekels of silver by the year, and a suit of apparel, and thy victuals; so the Levite went in. *Ju. xvii. 9, 10.* And "they" ("the five men that went to spy out the land") said unto "him" (the "priest of Micah") Hold thy peace, lay thine hand

upon thy mouth, and go with us; and be to us a father and a priest: *is it better for thee to be a priest unto the house of one man, or that thou be a priest unto a tribe and a family in Israel?* And the priest's heart was glad, and he took the ephod, and the teraphim, and the graven image, and went in the midst of the people. *Ju. xviii. 19, 20.* Yea, they are greedy dogs, which can never have enough, and they are shepherds that cannot understand: they all look to their own way, every one for his gain from his quarter. *Is. lvi. 11.* A bishop then must be blameless, not given to wine, no striker, not greedy of filthy lucre. 1 *Ti. iii. 2, 3.* They that will be rich fall into temptation and a snare, and into many foolish and hurtful lusts, which drown men in destruction, and perdition: for the love of money is the root of all evil, which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. 1 *Ti. vi. 9, 10.* And through covetousness shall "they" ("the false teachers"), with feigned words, make merchandise of you: whose judgment now of a long time lingereth not, and their damnation slumbereth not. Having eyes full of adultery, and that cannot cease from sin: beguiling unstable souls; an heart they have exercised with covetous practices; cursed children: which have forsaken the right way, and are gone astray, following the way of Balaam, the son of Bosor, who loved the wages of unrighteousness. 2 *Pe. ii. 3. 14, 15.*

Thirty pieces of silver.] If the ox (*that was wont to push with his horn in times past*) shall push a man-servant, or maid-servant, "he" ("the owner") shall give unto their master thirty shekels of silver, and the ox shall be stoned. *Ex. xxi. 32.* Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned, in that I have betrayed the innocent blood. And they said, What is that to us? See thou to that. And he cast down the pieces of silver in the temple, and departed, and hanged himself. And the chief priests took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. *Mat. xxvii. 3-6.* And Judah said unto his brethren, What profit is it if we slay our brother (*Joseph*), and conceal his blood? Come, and let us sell him to the Ishmeelites, and let not our hand be upon him; for he is our brother, and our flesh. And his brethren were content. Then there passed

17 to betray him. Now the first day of the feast of unleavened bread, the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? And he said, Go into the city to such a man, and say unto him, The Master

by Midianites merchantmen; and they drew and lifted up Joseph out of the pit, and sold Joseph to the Ishmeelites for twenty pieces of silver: and they brought Joseph into Egypt. *Ge. xxxvii. 26, 27, 28.* And I (said Zechariah under the type of Christ) said unto them (the poor of the flock), If ye think good, give me my price; and if not, forbear: so they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them; and I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. *Zec. xi. 12, 13.* Now this man (Judas) purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. *Ac. i. 18.*

16 He sought opportunity.] And when "they" ("the chief priests") heard "it" ("that Judas would betray Jesus") they were glad, and promised to give him money: and he sought how he might conveniently betray him. *Mar. xiv. 11.* And he (Judas) promised (to betray Jesus), and sought opportunity to betray him unto them in the absence of the multitude. *Lu. xxii. 6.*

17 The first day of unleavened bread, &c.] And ye shall keep "it" ("the Paschal lamb") up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening. In the first month, on the fourteenth day of the month, at even, ye shall eat unleavened bread, until the one and twentieth day of the month, at even. Seven days shall there be no leaven found in your houses: for whosoever eateth that which is leavened, even that soul shall be cut off from the congregation of Israel, whether he be a stranger, or born in the land. Ye shall eat nothing leavened; in all your habitations shall ye eat unleavened bread. *Ex. xii. 6, 18, 19, 20.* Seven days thou shalt eat unleavened bread; and in the seventh day shall be a feast to the Lord: unleavened bread shall be eaten seven days, and there shall no leavened bread be seen with thee in all thy quarters: and thou shalt shew thy son in that day, saying, This is done because of that which the Lord did unto me when I came forth out of Egypt. *Ex. xiii. 6, 7, 8.* These are the feasts of the Lord, even holy convocations, which ye shall proclaim in their seasons. In the fourteenth day of the first month, at even, is the Lord's passover. And on the fifteenth day of the same month, is the feast of unleavened bread unto the Lord: seven days ye must eat unleavened bread. *Le. xxiii. 4, 5, 6.* In the

fourteenth day of the first month, is the passover of the Lord: and in the fifteenth day of this month is the feast. Seven days shall unleavened bread be eaten. *Na. xxviii. 16, 17.* Observe the month of Abib, and keep the passover unto the Lord thy God: for in the month of Abib the Lord thy God brought thee forth out of Egypt by night. And thou shalt be no leavened bread seen with thee in all thy coasts seven days: neither shall thou eat any thing of the flesh which thou sacrificedst the first day at even remain all night unto the morning. *De. xvi. 1, 4.* And the first day of unleavened bread, when they kill the passover, his disciples said unto him, Where wilt thou that we go and prepare, that thou mayest eat the passover? *Mar. xiv. 12.* Then came the day of unleavened bread, when the passover must be killed. *Lu. xxii. 7.*

Where wilt thou that we prepare for thee, &c.] Suffer it to be so now (said Jesus to John the Baptist), for "thus" ("by his baptism by John") it becometh us to fulfil all righteousness. Then he suffered him. *Mat. iii. 15.* And when they were come to Capernaum, they that received tribute money came to Peter, and said, Doth not your master pay tribute? He saith, Yes. And when he was come into the house, Jesus prevented him, saying, What thinkest thou, Simon? of whom do the kings of the earth take custom, or tribute? Of their own children, or of strangers? *Mat. xvii. 24, 25.* And "he" ("Jesus") sent Peter and John, saying, Go and prepare us the passover, that we may eat. And they said unto him, Where wilt thou that we prepare? *Lu. xxii. 8, 9.*

18 Go into the city to such a man.] And he sendeth forth two of his disciples, and saith unto them, Go ye into the city, and there shall meet you a man bearing a pitcher of water: follow him. And wheresoever he shall go in, say ye to the good man of the house, The master saith, where is the guest-chamber where I shall eat the passover with my disciples? And he will shew you a large upper room furnished and prepared: there make ready for us. And his disciples went forth, and came into the city, and found as he had said unto them; and they made ready the passover. *Mar. xiv. 13-16.* Behold, when ye are entered into the city, there shall a man meet you, bearing a pitcher of water: follow him into the house where he entereth in. And ye shall say unto the good man of the house, The master saith unto thee, where is the guest-chamber where I shall eat the passover with my disciples? And he shall

saith, My time is at hand; I will keep the passover at thy house with my disciples. And the disciples did as Jesus had appointed them; and they made ready the passover. Now when the even was come, he sat down with the twelve. And as they did eat, he said, Verily I say unto you, That one of you shall betray me.

new you a large upper room furnished; there make ready. And they went, and found as he had said unto them; and they made ready the passover. *Lu. xxii. 10-13.*

[The Master saith.] See verse 49. If any man say aught unto you (when loosing the ass and the colt), ye shall say, The Lord hath need of them; and straightway he will send them. Mat. xxi. 3. Be not ye called Rabbi (said Jesus), for one is your Master, even Christ, and all ye are brethren. And call no man your father upon earth, for one is your Father, which is in heaven: neither be ye called masters, for one is your Master, even Christ. Mat. xxiii. 8. 10. While "he" (Jesus) yet spake (to the woman who had touched his garment, and was healed), there came from the ruler of the synagogue's house certain which said, Thy daughter is dead, but troublest thou the Master any further? Mar. v. 35. The Master is come (said Martha to her sister Mary), and calleth for thee. John xi. 28. Jesus (appearing after his resurrection to Mary Magdalene) saith unto her, Mary! She turned herself, and saith unto him, Rabbouni; which is to say, Master. John xx. 16.

My time is at hand.] See verse 2. When was daily with you in the temple, ye stretched forth no hands against me (said Jesus to the Jews); but this is your hour, and the power of darkness. Lu. xxii. 53. My time is not yet come (said Jesus to his brethren), but your time is always ready. When "they" ("the Jews") sought to take me: but no man laid hands on him, because his hour was not yet come. John vii. 30. The hour is come, that the Son of man should be glorified. John xii. 23. Now before the feast of the passover, when Jesus knew that his hour was come that he should depart out of this world unto the Father, having loved his own which were in the world, he loved them unto the end. John xiii. 1. Father (said Jesus, lifting up his eyes to heaven), the hour is come; glorify thy Son, that thy Son also may glorify thee. John xvii. 1.

19 The disciples did as Jesus had appointed, &c.] Cast the net (said Jesus to his disciples) on the right side of the ship, and ye shall catch. They cast therefore, and now they were able to draw it for the multitude of fishes. John xxi. 6. His mother (at the marriage in Cana of Galilee) saith unto the servants, whatsoever he (Jesus) saith unto you, do it. John ii. 5. Ye are my friends, if ye do whatsoever I command you. John xv. 14.

And they made ready the passover.] If the household be too little for the lamb, let him and his neighbour next unto his house take it, according to the number of the souls; every man according to the number of the souls; every man according to his eating shall make your count for the lamb. Your lamb shall be without blemish, a male of the first year: ye shall take it out from the sheep, or from the goats. And ye shall keep it up until the fourteenth day of the same month; and the whole assembly of the congregation of Israel shall kill it in the evening: and they shall take of the blood, and strike it on the two doorposts, and on the upper door-post, of the houses wherein they shall eat it. And they shall eat the flesh in that night, roast with fire, and unleavened bread; and with bitter herbs they shall eat it. Ex. xii. 4-8. So the service was prepared (in the days of Josiah), and the priests stood in their place, and the Levites in their courses, according to the king's commandment. And they killed the passover, and the priests sprinkled the blood from their hands, and the Levites flayed them. 2 Ch. xxxv. 10, 11.

20 When the even, &c.] And in the evening he cometh with the twelve; and as they sat and did eat, Jesus said, Verily I say unto you, one of you which eateth with me shall betray me. And they began to be sorrowful, and to say unto him, one by one, Is it I? and another said, Is it I? And he answered and said unto them, It is one of the twelve, that dippeth with me in the dish. The Son of man indeed goeth as it is written of him; but woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born. Mar. xiv. 17-21. And when the hour was come he sat down, and the twelve apostles with him: and he said unto them, With desire I have desired to eat this passover with you before I suffer: for I say unto you, I will not any more eat thereof, until it be fulfilled in the kingdom of God. Lu. xxii. 14, 15, 16. Verily, verily, I say unto you, that one of you shall betray me. John xiii. 21.

He sat down with the twelve.] Thus shall ye eat "it" ("the passover"), with your loins girded, with your shoes on your feet, and your staff in your hand; it is the Lord's passover. Ex. xii. 11. While the king sitteth at his table, "my" ("the church's") spikenard sendeth forth the smell thereof. Ca. i. 12.

21 Verily I say unto you, &c.] See verses 2, 14, 15, 16. It was not an enemy that

or my meat; and in my thirst they gave me vinegar to drink. *Ps. lxxix. 1-21.* The Lord God hath opened mine ear, and I was not rebellious, neither turned away back. I have my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. *Is. l. 5, 6.* Who hath believed our report? and to whom hath the arm of the Lord revealed? For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form or comeliness; and when we shall see him, there is no beauty that we should desire him. He is despised and rejected of men; a man of sorrows, and acquainted with grief: he was hid as it were our faces from him; he was despised, and we esteemed him not. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. He was oppressed, and he was afflicted, yet he opened not his mouth; he is brought as a lamb to the slaughter, and as a sheep before shearers is dumb, so he openeth not his mouth. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was stricken. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was deceit in his mouth. Yet it pleased the Lord to bruise him; he hath put him to grief: yet thou shalt make his soul an offering for sin; he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, but made intercession for the transgressors. *Is. liii. throughout.* And after threescore and six weeks shall Messiah be cut off, but not for himself; and the people of the prince that shall come shall destroy the city, and the sanctuary; and the end thereof shall be with a flood, and unto the end of the war desolations determined. *Da. ix. 26.* And I will sit upon the house of David, and upon the inhabitants of Jerusalem the spirit of grace, and of supplications: and they shall look upon me, and they have pierced, and they shall mourn for him, as one mourneth for his only son; and shall be in bitterness for him, as

one that is in bitterness for his first-born. *Zec. xii. 10.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. *Zec. xiii. 7.* It is written of the Son of man, that he must suffer many things, and be set at nought. *Mar. ix. 12.* O fools, and slow of heart to believe all that the prophets have spoken. Ought not Christ to have suffered these things, and to enter into his glory? Thus it is written, and thus it behoved Christ to suffer. *Lu. xxiv. 25, 26, 46.* "They" ("the soldiers") said therefore among themselves, Let us not rend "it" ("Jesus' coat"), but cast lots for it whose it shall be. That the Scripture might be fulfilled, which saith, They parted my garments among them, and for my vesture they did cast lots. These things (that they brake not Jesus' legs) were done, that the Scripture should be fulfilled, A bone of him shall not be broken. And again another Scripture saith, They shall look on him whom they pierced. *John xix. 24, 28, 36, 37.* Men and brethren, children of the stock of Abraham, and whosoever among you feareth God, to you is the word of this salvation sent. For they that dwell at Jerusalem, and their rulers, because they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him. And though they found no cause of death in him, yet desired they Pilate that he should be slain. And when they had fulfilled all that was written of him, they took him down from the tree; and laid him in a sepulchre. *Ac. xiii. 26-29.* Paul, as his manner was, went in unto them, and three sabbath-days reasoned with them out of the Scriptures; opening and alleging that Christ must needs have suffered, and risen again from the dead; and that this Jesus whom I preach unto you is Christ. *Ac. xvii. 1, 2, 3.* Having, therefore, obtained help of God, I continue unto this day, witnessing both to small and great, saying none other things than those which the prophets and Moses did say should come, that Christ should suffer, and that he should be the first that should rise from the dead, and should shew light unto the people, and to the Gentiles. *Ac. xxvi. 22, 23.* And when they (the Jews at Rome) had appointed "him" ("Paul") a day, there came many to him into his lodging; to whom he expounded and testified the kingdom of God, persuading them concerning Jesus both out of the law of Moses, and out of the prophets, from morning till evening. *Ac. xxviii. 23.* I delivered unto you first of all that which I also received, how that Christ died for our sins according to the Scriptures. *1 Co. xv. 3.* Of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, or what manner of

unto that man by whom the Son of man is betrayed! it had been 25 good for that man if he had not been born. Then Judas, which betrayed him, answered and said, Master, is it I? He said unto 26 him, Thou hast said. And as they were eating, Jesus took

time, the Spirit of Christ which was in them did signify, when it testified beforehand the sufferings of Christ, and the glory that should follow. 1 Pe. i. 10, 11.

Written of him.] And truly the Son of man goeth as it was determined; but woe unto that man by whom he is betrayed. *Lu. xxii. 22.* Him, being delivered by the determinate counsel and foreknowledge of God, ye have taken, and by wicked hands have crucified and slain. *Ac. ii. 23.* Of a truth, against thy holy child Jesus whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together against the Lord, and against his Christ, for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. iv. 27, 28.*

But woe unto that man, &c.] Woe unto the world because of offences, for it must needs be that offences come; but woe to that man by whom the offence cometh. *Mat. xviii. 7.* Then Judas, which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, saying, I have sinned in that I have betrayed the innocent blood. And they said, What is that to us; see thou to that. And he cast down the pieces of silver in the temple, and departed, and went and hanged himself. *Mat. xxvii. 3, 4, 5.* Let death seize upon them, and let them go down quick into hell; for wickedness is in their dwellings, and among them. But thou, O God, shalt bring them down into the pit of destruction; bloody and deceitful men shall not live out half their days. *Ps. lv. 15, 23.* Set thou a wicked man over "him" (*"David's enemy"*), and let Satan stand at his right hand. When he shall be judged, let him be condemned: and let his prayer become sin. Let his days be few; and let another take his office. Let his children be fatherless, and his wife a widow. Let his children be continually vagabonds, and beg: let them seek their bread also out of their desolate places. Let the extortioner catch all that he hath; and let the stranger spoil his labour. Let there be none to extend mercy unto him: neither let there be any to favour his fatherless children. Let his posterity be cut off; and in the generation following let their name be blotted out. Let the iniquity of his fathers be remembered with the Lord; and let not the sin of his mother be blotted out. Let them be before the Lord continually, that he may cut off the memory of them from the earth. Because that he remembered not to shew mercy, but persecuted the poor and

needy man, that he might even slay the broken of heart. As he loved cursing, so let it come unto him. As he delighted not in blessing, so let it be far from him. As he clothed himself with cursing like as with his garment, so let it come into his bowels like water, and like oil into his bones. Let it be unto him as the garment which covereth him, and for a girdle wherewith he is girded continually. Let this be the reward of mine adversaries from the Lord, and of them that speak evil against my soul. But do thou for me, O God the Lord, for thy name's sake: because thy mercy is good, deliver thou me. *Ps. cix. 6-21.* Woe to that man by whom the Son of man is betrayed; good were it for that man if he had never been born. *Mat. xiv. 21.* While I was with them in the world (*said Jesus of his disciples*), I kept them in thy name: those that thou gavest me I have kept, and none of them is lost, but the son of perdition, that the Scripture might be fulfilled. *John xvii. 12.* Men and brethren (*said Peter after Christ's ascension*), this Scripture must needs have been fulfilled which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus; for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity, and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*, that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein; and his bishoprick let another take. *Ac. i. 16-20.*

25 *Judas, which betrayed him.*] But he (*Gehazi*) went in, and stood before his master, and Elisha said unto him, Whence comest thou, Gehazi? and he said, Thy servant went no whither. *2 Ki. v. 25.* Such is the way of the adulterous woman; she eateth, and wipeeth her mouth, and saith, I have done no wickedness. *Pr. xxx. 20.*

Thou hast said.] See verse 64. And Jesus stood before the governor, and the governor asked him, saying, Art thou the king of the Jews? And Jesus said unto him, Thou sayest. *Mat. xxvii. 11.* Art thou a king then (*said Pilate*)? Jesus answered, Thou sayest that I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth. *John xviii. 37.*

26 *As they were eating.*] And as they did eat, Jesus took bread, and blessed, and brake it, and gave to them, and said, Take, eat; this

and, and blessed *it*, and brake *it*, and gave *it* to the disciples, and said, Take, eat; this is my body. And he took the cup, and gave thanks, and gave *it* to them, saying, Drink ye all of it;

my body. *Mar. xiv. 22.* And he took bread, and gave thanks, and brake *it*, and gave it to them, saying, This is my body which is broken for you; this do in remembrance of me. *1 Co. xii. 19.*

[*Jesus took bread.*] And it came to pass, as he sat at meat with them, he took bread, and gave thanks, and brake *it*, and gave to them. *Lu. x. 30.* For I have received of the Lord that which also I delivered unto you. That the Lord Jesus the same night in which he was betrayed, took bread, and when he had given thanks, he brake *it*, and said, Take, eat, this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup when he had given thanks, saying, This cup is the New Testament in my blood. This do ye, as oft as ye drink *it*, in remembrance of me. For as often as ye eat this bread, and drink this cup, ye shew the Lord's death till he come. *1 Co. x. 23-26.*

[*Blessed it.*] And when he had taken the bread and the two fishes, he looked up to heaven, and blessed, and brake the loaves, and gave them to his disciples to set before them; and the two fishes divided he among them all. *Mar. vi. 41.*

[*And brake it.*] And they, continuing daily together one accord in the temple, and breaking bread from house to house, did eat their meat with gladness, and singleness of heart. *Ac. ii.*

And upon the first day of the week, as the disciples came together to break bread, Paul preached unto them, ready to depart on the morrow, and continued his speech until midnight. *Ac. xx. 7.* The cup of blessing which we bless, is it not the communion of the blood of Christ? The bread which we break, is it not the communion of the body of Christ? for we being many, are one bread, and one body, for we are all partakers of that one bread. *1 Co. x. 16, 17.*

[*Take, eat.*] The bread of God is he which cometh down from heaven, and giveth life unto the world. Then said they unto him, How can we eat this bread, and Jesus said unto them, I am the bread of life; he that cometh to me shall never hunger; and he that believeth on me shall never thirst. Verily, I say unto you, He that eateth of me hath everlasting life. He that eateth me, even he shall live by me. This is the bread which came down from heaven, as your fathers did eat manna, and are dead; he that eateth of this bread shall live forever. *John vi. 33, 34, 35, 47, 57, 58.* As often as ye eat this bread, and drink this cup, ye shew the Lord's death till he come.

Wherefore, whosoever shall eat this bread, and drink this cup of the Lord unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body. *1 Co. xi. 26-29.*

[*This is my body.*] Then take of "them" (the "prophet's hairs," under the type of which is shewed God's judgment upon Jerusalem) again, and cast them into the midst of the fire, and burn them in the fire, for thereof shall a fire come forth into all the house of Israel. Thus saith the Lord God, This is Jerusalem; I have set it in the midst of the nations and countries, that are round about her. *Ez. v. 4, 5.* And he took bread, and gave thanks, and brake *it*, and gave unto them, saying, This is my body. *Lu. xxii. 19.* Moreover, brethren, I would not that ye should be ignorant, how that all our fathers did eat the same spiritual meat; and did all drink the same spiritual drink (for they drank of that spiritual rock that followed them, and that rock was Christ). The cup of blessing which we bless, is it not the communion of the blood of Christ? the bread which we break, is it not the communion of the body of Christ? *1 Co. x. 1, 4, 16.* "Which things" ("the types of Agar and Sara") are an allegory; for these are the two covenants, the one from the Mount Sinai, which gendereth to bondage, which is Agar. For this Agar is Mount Sinai in Arabia, and answereth to Jerusalem which now is, and is in bondage with her children. *Gal. iv. 24, 25.*

[*27 He took the cup.*] And he took the cup, and when he had given thanks, he gave it to them, and they all drank of it. And he said unto them, This is my blood of the New Testament, which is shed for many. *Mar. xiv. 23, 24.* Likewise also (he took) the cup after supper, saying, This cup is the New Testament in my blood, which is shed for you. *Lu. xxii. 20.*

[*Drink ye all of it.*] I will take the cup of salvation, and call upon the name of the Lord. *Psa. cxvi. 13.* I (Christ) am come into my garden, my sister, my spouse (the church); I have gathered my myrrh with my spice; I have eaten my honeycomb with my honey; I have drunk my wine with my milk. Eat, O friends: drink, yea, drink abundantly, O beloved. *Ca. v. 1.* The roof of thy mouth (said Christ to his church, shall be) like the best wine for my beloved, that goeth down sweetly, causing the lips of those

28 For this is my blood of the new testament, which is shed for many

that are asleep to speak. *Ca. vii. 9.* And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is. xxv. 6.* Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea, come buy wine and milk, without money and without price. *Is. lv. 1.* The cup of blessing which we bless, is it not the communion of the blood of Christ? *1 Co. x. 16.* Let a man examine himself, and so let him eat of that bread and drink of that cup. *1 Co. xi. 28.*

28 *My blood of the New Testament.*] And Moses took half of the blood (of the oxen which were sacrificed as peace offerings), and put it in basons, and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant which the Lord hath made with you concerning all these words. *Ex. xxiv. 6, 7, 8.* The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. *Le. xvii. 11.* Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. *Je. xxxi. 31.* As for thee also (daughter of Zion, saith the Lord), by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. *Zec. ix. 11.* This is my blood of the new testament, which is shed for many. *Mar. xiv. 24.* This cup is the new testament in my blood which is shed for you. *Lu. xxii. 20.* This cup is the new testament in my blood. *1 Co. xi. 25.* How much more (than by the blood of calves and of goats) shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance: for where a testament is, there must also, of necessity, be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth; whereupon neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both

the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. *He. ix. 14—22.* In burnt offerings, and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Search and offering and burnt offerings and offering in sin, thou wouldest not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all. And every priest cometh daily ministering, and offering abundantly the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *He. x. 6—14.* Now the law of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the eternal covenant make you perfect in every good work to do his will. *He. xiii. 20.*

Shed for many.] The Son of man was not to be ministered unto, but to minister, and to give his life a ransom for many. *Ma. xx. 28.* But not as the offence, so also is the free gift; for if through the offence of one many be dead, much more the grace of God, and the gift by grace which is by one man, Jesus Christ, hath abounded unto many, so as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *Ra. v. 15, 18.* Whom (Christ) we have redemption through his blood, the forgiveness of sins according to the riches of his grace. *Ep. i. 7.* Whom we have redemption through his blood, even the forgiveness of sins. And he made peace through the blood of his cross by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. *Col. i. 14, 20.* Almost all things are by the law purged with blood, and without shedding of blood is no remission. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. ix. 26.* And he is the propitiation for our sins, not only for ours only, but also for the sins of the whole world. *1 John ii. 2.* After this I have seen, and lo, a great multitude which no man

the remission of sins. But I say unto you, I will not drink henceforth of this fruit of the vine, until that day when I drink new with you in my Father's kingdom. And when they had 30

number, of all nations, and kindreds, and people, and tongues, stood before the throne, I before the Lamb, clothed with white robes, and palms in their hands. And *(one of the elders)* said to me, These are they which came out of great tribulation, and have washed their robes, and made them white in the blood of the Lamb. *Re. vii. 9. 14.*

29 *I will not drink henceforth, &c.]* Thou hast put gladness in my heart more than in any time that their corn and their wine increased. *Ps. iv. 7.* Bless the Lord, O my God, who satisfieth thy mouth with good things, so that thy youth is renewed like the eagle's. *Ps. ciii. l. 5.* They *(the sinful Jews)* will not drink wine with a song. Strong drink shall be bitter to them that drink it. The city of confusion is broken down: every gate is shut up, that no man may come in. There is a crying for wine in the streets: all is darkened; the mirth of the land is ceased. *Is. xxiv. 9, 10, 11.* Verily I say unto you, I will drink no more of the fruit of the vine until that day that I drink it in the kingdom of God. *Mar. xiv. 25.* I desire I have desired to eat this passover with you before I suffer; for I say unto you, I will not any more eat thereof until it is fulfilled in the kingdom of God. And he took the cup, and gave thanks, and said, Take and divide it among yourselves; for I say unto you, I will not drink of the fruit of the vine until the kingdom of God shall come. *Mat. xxiii. 15—18.*

Until that day when I drink it new, &c.] There were two or three are gathered together in my name, there am I in the midst of them. *Mat. xviii. 20.* Lo, I am with you always, until the end of the world, Amen. *Mat. xxviii. 20.* "He" *(the Lord)* hath put a song in my mouth, even praise unto our Lord: many shall see it and fear, and shall glorify in the Lord. *Ps. xl. 3.* I have drunk wine with milk; eat, O friends, drink, and drink abundantly, O beloved. *Ca. v. 1.* "He" *(the Christ)* shall see of the travail of his soul, and shall be satisfied; by his knowledge shall my righteous servant justify many; he shall bear their iniquities. *Is. liii. 11.* The Lord thy God in the midst of thee is mighty: he will save, he will rejoice over thee with joy, he will rest in his love, he will cover thee with singing. *Zep. iii. 17.* How great is his goodness, and how great is his beauty; corn shall make the young cheerful, and new wine the maids. *Zec. ix. 17.* And when he *(who hath lost one of an hundred)* hath found it, he layeth it on his shoulders rejoicing; and when he cometh home, he calleth together his friends

and neighbours, saying, Rejoice with me, for I have found my sheep which was lost. Bring hither the fattened calf *(said the father of the prodigal)*, and kill it, and let us eat and be merry; for this my son was dead and is alive again: he was lost and is found. And they began to be merry. Now his elder son was in the field, and as he came and drew nigh to the house, he heard musick and dancing. It was meet that we should make merry and be glad *(said the father)*, for this thy brother was dead and is alive again; and was lost and is found. *Lu. xv. 5, 6, 23, 24, 25, 32.* These things have I spoken unto you, that my joy might remain in you, and that your joy might be full. *John xv. 11.* Ye now, therefore, have sorrow *(said Jesus to his disciples)*; but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. *John xvi. 22.* And now come I to thee; and these things I speak in the world, that they might have my joy fulfilled in themselves. *John xvii. 13.* "Him" *(the Christ)* God raised up the third day *(said Peter)*, and shewed him openly; not to all the people, but unto witnesses chosen before of God, even to us, who did eat and drink with him after he rose from the dead. *Ac. x. 40, 41.* Let us run with patience the race that is set before us, looking unto Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. *He. xii. 1, 2.* And when "he" *(the Lamb)* had taken the book *(which was written within and on the back side)*, the four beasts, and four and twenty elders fell down before the Lamb, having every one of them harps, and golden vials full of odours, which are the prayers of saints. And they sung a new song, saying, Thou art worthy to take the book, and to open the *(seven)* seals thereof: for thou wast slain, and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation, and hast made us unto our God kings and priests, and we shall reign on the earth. *Re. v. 8, 9, 10.* And "they" *(the harpers harping with their harps)* sung as it were a new song, before the throne, and before the four beasts, and the elders, and no man could learn that song but the hundred and forty and four thousand which were redeemed from the earth. *Re. xiv. 3.*

With you in my Father's kingdom.] Then shall the righteous shine forth as the sun in the kingdom of their Father. *Mat. xiii. 43.* Verily I say unto you, There be some standing here which shall not taste of death, till they see the Son of man coming in his kingdom. *Mat.*

flock; for it is your Father's good pleasure to give you the kingdom. *Lu. xii. 32.* I will not drink of the fruit of the vine until the kingdom of God shall come. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. *Lu. xxii. 18, 29, 30.* The Lamb which is in the midst of the throne shall feed "them" ("that have washed their robes in the blood of the Lamb"), and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. *Re. vii. 17.*

When they had sung an hymn.] Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon in the time appointed, on our solemn feast day; for this was a statute for Israel, and a law of the God of Jacob. *Ps. lxxxi. 1—4.* And when they had sung an hymn, they went out into the mount of Olives. *Mar. xiv. 26.* Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. *Ep. v. 19, 20.* Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. *Col. iii. 15.* Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another, in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord; and whatsoever ye do, in word or deed, do all in the name of

him, went forth, and said unto seek ye? *John xviii. 1—4.*

31 All ye shall be offended 56. and chap. xi. 6. Then I say unto you up to be afflicted, and ye shall be hated of all men for my name's sake. *Mat. xxiv. 9.* I tell you, All ye shall be offended with me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen again, I will go before you into Galilee. *Mat. xxvi. 31, 32.* Behold, the hour is now come, that ye shall be every man to his own, and shall leave me, and yet I am not alone, because my Father is with me. *John xvi. 32.*

I will smite the shepherd, pleased the Lord to bruise him; for grief. When thou shalt make an offering for sin, he shall see his face: he shall prolong his days, and the peace shall prosper in his hand. *Isa. li. 7.* O sword, against my shepherd, and against the man that is my fellow, slay him: thou shalt smite the shepherd, and the sheep shall be scattered; and I will turn upon the little ones. *Zec. xiii. 7.*

And the sheep of the flock, the shepherds have dealt deceitfully as a stream of brooks, which are blackish by reason of the snow is hid: when wax warm, they vanish: when

lock shall be scattered abroad. But after I am risen ³² will go before you into Galilee. Peter answered and said ³³ 3, Though all *men* shall be offended because of thee, *yet*

and my familiar friends have for-
They that dwell in mine house,
ids, count me for a stranger. I am
their sight; I called my servant
re me no answer; I entreated him
mouth. *Job* xix. 13—16. My

my friends stand aloof from my
my kinsmen stand afar off. *Ps.*

Reproach hath broken my heart;
f heaviness: and I looked for some
ty, but *there was none*; and for

but I found none. *Ps.* lxi. 20.
friend hast thou put far from me,
acquaintance into darkness. *Ps.*

I called for my lovers, but they
e; my priests and mine elders gave
st in the city, while they sought
to relieve their souls. *Lam.* i. 19.

y" ("the sheep") were scattered
re is no shepherd. And they be-
to all the beasts of the field, when

scattered. My sheep wandered
l the mountains, and upon every
yea, my flock was scattered upon

of the earth, and none did search
er them. *Ez.* xxxiv. 5, 6.

risen again.] From that time
a Jesus to shew unto his disciples,

he must go unto Jerusalem, and
y things of the elders, and chief
d Scribes, and be killed, and be

in the third day. *Mat.* xvi. 21.
shall deliver him to the Gentiles to

to scourge, and to crucify him; and
ay he shall rise again. *Mat.* xx. 19.

member (*said the chief priests to*
t that deceiver said, while he was yet

three days I will rise again. Com-
efore, that the sepulchre be made

the third day, lest his disciples
ight and steal him away; and say

ople, He is risen from the dead. So
or shall be worse than the first.

63, 64. And as they came down
ountain (*of transfiguration*) he

em (*his disciples, Peter, James, and*
they should tell no man what

had seen, till the Son of man were
the dead. And they kept that

him themselves, questioning one
er, what the rising from the dead

m. *Mar.* ix. 9, 10. They shall
a (*said Jesus*), and put him (*the Son*

death; and the third day he shall
And they understood none of

es, and this saying was hid from
her knew they the things which

the women at the sepulchre), for he is risen as
he said. Come, see the place where the Lord

lay; and go quickly, and tell his disciples,
that he is risen from the dead: and, behold,

he goeth before you into Galilee. There ye
shall see him: lo, I have told you. Be not

afraid (*said Jesus to the women as they went*
to tell his disciples); go tell my brethren, that

they go into Galilee, and there shall they see
me. Then the eleven disciples went away

into Galilee, into a mountain where Jesus
had appointed them. *Mat.* xxviii. 6, 7, 10.

16. After that I am risen, I will go before
you into Galilee. *Mar.* xiv. 28. Go your

way (*said the angel to the woman*), tell his dis-
ciples and Peter, that he goeth before you into

Galilee. There shall ye see him, as he said
unto you. *Mar.* xvi. 7. After these things,

Jesus shewed himself again to the disciples at
the sea of Tiberias, &c. *John* xxi. 1, &c.

After that he was seen of above five hundred
brethren at once, of whom the greater part

remain unto this present; but some are fallen
asleep. *1 Cor.* xv. 6.

33 Though all *men* shall be offended.] See
verse 31. Although all shall be offended, yet

will not I. *Mar.* xiv. 29. Lord, I am ready
to go with thee, both into prison and to

death (*said Peter*). *Lu.* xxii. 33. Simon
Petersaid unto him, Lord, whither goest thou?

Jesus answered him, Whither I go thou
canst not follow me now; but thou shalt

follow me afterwards. Peter said unto him,
Lord, why cannot I follow thee now? I will

lay down my life for thy sake. Jesus an-
swered him, Wilt thou lay down thy life for

my sake? Verily, verily, I say unto thee,
the cock shall not crow till thou hast denied

me thrice. *John* xiii. 36, 37, 38. Simon, son
of Jonas, lovest thou me more than these?

He saith unto him, Yea, Lord, thou knowest
that I love thee. *John* xxi. 15. See chap.

xi. 6.
Yet will I never be offended.] Hold up my

goings in thy paths, that my footsteps slip not.
Ps. xvii. 5. Uphold me according to thy

word, that I may live, and let me not be
ashamed of my hope. Hold thou me up, and

28 For this is my blood of the new testament, which is shed for many

that are asleep to speak. *Ca. vii. 9.* And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is. xxv. 6.* Ho! every one that thirsteth, come ye to the waters; and he that hath no money, come ye, buy and eat: yea, come buy wine and milk, without money and without price. *Is. lv. 1.* The cup of blessing which we bless, is it not the communion of the blood of Christ? *1 Co. x. 16.* Let a man examine himself, and so let him eat of that bread and drink of that cup. *1 Co. xi. 28.*

28 *My blood of the New Testament.*] And Moses took half of the blood (of the oxen which were sacrificed as peace offerings), and put it in basons, and half of the blood he sprinkled on the altar. And he took the book of the covenant, and read in the audience of the people; and they said, All that the Lord hath said will we do, and be obedient. And Moses took the blood, and sprinkled it on the people, and said, Behold, the blood of the covenant which the Lord hath made with you concerning all these words. *Ex. xxiv. 6, 7, 8.* The life of the flesh is in the blood; and I have given it to you upon the altar, to make an atonement for your souls; for it is the blood that maketh an atonement for the soul. *Le. xvii. 11.* Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah. *Je. xxxi. 31.* As for thee also (daughter of Zion, saith the Lord), by the blood of thy covenant I have sent forth thy prisoners out of the pit wherein is no water. *Zec. ix. 11.* This is my blood of the new testament, which is shed for many. *Mar. xiv. 24.* This cup is the new testament in my blood which is shed for you. *Lu. xxii. 20.* This cup is the new testament in my blood. *1 Co. xi. 25.* How much more (than by the blood of calves and of goats) shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? And for this cause he is the mediator of the new testament, that by means of death, for the redemption of the transgressions that were under the first testament, they which are called might receive the promise of eternal inheritance: for where a testament is, there must also, of necessity, be the death of the testator. For a testament is of force after men are dead; otherwise it is of no strength at all while the testator liveth; whereupon neither the first testament was dedicated without blood; for when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water and scarlet wool, and hyssop, and sprinkled both

the book and all the people, saying, This is the blood of the testament which God hath enjoined unto you. Moreover, he sprinkled with blood both the tabernacle, and all the vessels of the ministry. And almost all things are by the law purged with blood, and without shedding of blood is no remission. *He. ix. 14—22.* In burnt offerings, and sacrifices for sin, thou hast had no pleasure. Then said I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God. Above when he said, Sacrifice and offering and burnt offerings and offering for sin, thou wouldst not, neither hadst pleasure therein; which are offered by the law; then said he, Lo, I come to do thy will, O God. He taketh away the first, that he may establish the second. By the which will we are sanctified through the offering of the body of Jesus Christ, once for all. And every priest standeth daily ministering, and offering oftentimes the same sacrifices, which can never take away sins: but this man, after he had offered one sacrifice for sins, for ever sat down on the right hand of God; from henceforth expecting till his enemies be made his footstool. For by one offering he hath perfected for ever them that are sanctified. *He. x. 6—14.* Now the God of peace, that brought again from the dead our Lord Jesus, that great shepherd of the sheep, through the blood of the everlasting covenant make you perfect in every good work to do his will. *He. xiii. 20.*

Shed for many.] The Son of man came not to be ministered unto, but to minister, and to give his life a ransom for many. *Ma. xx. 28.* But not as the offence, so also is the free gift; for if through the offence of many be dead, much more the grace of God and the gift by grace which is by one man, Jesus Christ, hath abounded unto many; for as by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous. *Ro. v. 15, 19.* Is whom (Christ) we have redemption through his blood, the forgiveness of sins according to the riches of his grace. *Eph. i. 7.* In whom we have redemption through his blood, even the forgiveness of sins. And (having made peace through the blood of his cross) by him to reconcile all things unto himself; by him, I say, whether they be things in earth, or things in heaven. *Col. i. 14, 20.* Almost all things are by the law purged with blood, and without shedding of blood is no remission. So Christ was once offered to bear the sins of many; and unto them that look for him shall he appear the second time without sin unto salvation. *He. ix. 22, 26.* And he is the propitiation for our sins, and not for ours only, but also for the sins of the whole world. *1 John ii. 2.* After this I beheld, and lo, a great multitude which no man could

for the remission of sins. But I say unto you, I will not drink 29
henceforth of this fruit of the vine, until that day when I drink
it new with you in my Father's kingdom. And when they had 30

number, of all nations, and kindreds, and
people, and tongues, stood before the throne,
and before the Lamb, clothed with white
robes, and palms in their hands. And (one
of the elders) said to me, These are they
that came out of great tribulation, and have
worn their robes, and made them white in
the blood of the Lamb. *Re. vii. 9. 14.*

[I will not drink henceforth, &c.] Thou
gladness in my heart more than in
that their corn and their wine in-
Ps. iv. 7. Bless the Lord, O my
satisfieth thy mouth with good
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s. ciii. l. 5. They (the sinful Jews)
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s. xxiv. 9, 10, 11. Verily I say
I will drink no more of the fruit
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in the kingdom of God. *Mar. xiv. 25.*
I have desired to eat this pass-
over before I suffer; for I say unto
I not any more eat thereof until it
be in the kingdom of God. And he
up, and gave thanks, and said, Take
divide it among yourselves; for I
you, I will not drink of the fruit of
until the kingdom of God shall come.
15—18.

that day when I drink it new, &c.]
two or three are gathered together in
my name, there am I in the midst of them.
Mat. xviii. 20. Lo, I am with you alway,
unto the end of the world, Amen. *Mat.*
xxvi. 28. "He" ("the Lord") hath put a
seal in my mouth, even praise unto our
Father, and shall see it and fear, and shall
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"Christ" shall see of the travail of
his birth, and shall be satisfied; by his know-
ledge shall my righteous servant justify many;
he shall bear their iniquities. *Is. liii. 11.*
The Lord thy God in the midst of thee is
strong; he will save, he will rejoice over
thee with joy, he will rest in his love, he will
rejoice with thee with singing. *Zep. iii. 17.*
How great is his goodness, and how great
his beauty; corn shall make the young
man cheerful, and new wine the maids. *Zec.*

And when he (who hath lost one
of an hundred) hath found it, he layeth
his shoulders rejoicing; and when he
cometh home, he calleth together his friends

and neighbours, saying, Rejoice with me, for
I have found my sheep which was lost. Bring
hither the fatted calf (said the father of the
prodigal), and kill it, and let us eat and be
merry; for this my son was dead and is alive
again: he was lost and is found. And they
began to be merry. Now his elder son was
in the field, and as he came and drew nigh
to the house, he heard musick and dancing.
It was meet that we should make merry and
be glad (said the father), for this thy brother
was dead and is alive again; and was lost
and is found. *Lu. xv. 5, 6. 23, 24, 25. 32.*
These things have I spoken unto you, that
my joy might remain in you, and that your
joy might be full. *John xv. 11.* Ye now,
therefore, have sorrow (said Jesus to his disci-
ples); but I will see you again, and your
heart shall rejoice, and your joy no man
taketh from you. *John xvi. 22.* And now
come I to thee; and these things I speak in
the world, that they might have my joy
fulfilled in themselves. *John xvii. 13.* "Him"
("Christ") God raised up the third day (said
Peter), and shewed him openly; not to all
the people, but unto witnesses chosen before of
God, even to us, who did eat and drink with
him after he rose from the dead. *Ac. x. 40, 41.*
Let us run with patience the race that is set
before us, looking unto Jesus, the author and
finisher of our faith, who for the joy that was
set before him endured the cross, despising
the shame, and is set down at the right hand
of the throne of God. *He. xii. 1, 2.* And when
"he" ("the Lamb") had taken the book (which
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every kindred, and tongue, and people, and
nation, and hast made us unto our God kings
and priests, and we shall reign on the earth.
Re. v. 8, 9, 10. And "they" ("the harpers
harping with their harps") sung as it were a
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the Son of man coming in his kingdom. *Mat.*

31 sung an hymn, they went out into the mount of Olives. Then saith Jesus unto them, All ye shall be offended because of me this night: for it is written, I will smite the shepherd, and the sheep

xvi. 28. Then shall the King say unto them on his right hand, Come, ye blessed of my Father, inherit the kingdom prepared for you from the foundation of the world. *Mat. xxv.*

34. And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined. *Is. xxv. 6.* Fear not little flock; for it is your Father's good pleasure to give you the kingdom. *Lu. xii. 32.* I will not drink of the fruit of the vine until the kingdom of God shall come. And I appoint unto you a kingdom, as my Father hath appointed unto me, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. *Lu. xxii. 18, 29, 30.* The Lamb which is in the midst of the throne shall feed "them" ("that have washed their robes in the blood of the Lamb"), and shall lead them unto living fountains of waters; and God shall wipe away all tears from their eyes. *Re. vii. 17.*

When they had sung an hymn.] Sing aloud unto God our strength: make a joyful noise unto the God of Jacob. Take a psalm, and bring hither the timbrel, the pleasant harp with the psaltery. Blow up the trumpet in the new moon in the time appointed, on our solemn feast day; for this was a statute for Israel, and a law of the God of Jacob. *Ps. lxxxi. 1-4.* And when they had sung an hymn, they went out into the mount of Olives. *Mar. xiv. 26.* Be filled with the Spirit, speaking to yourselves in psalms, and hymns, and spiritual songs, singing and making melody in your heart to the Lord, giving thanks always for all things unto God and the Father, in the name of our Lord Jesus Christ. *Ep. v. 19, 20.* Let the peace of God rule in your hearts, to the which also ye are called in one body, and be ye thankful. *Col. iii. 15.* Let the word of Christ dwell in you richly in all wisdom, teaching and admonishing one another, in psalms, and hymns, and spiritual songs, singing with grace in your hearts to the Lord; and whatsoever ye do, in word or deed, do all in the name of the Lord Jesus, giving thanks to God and the Father by him. *Col. iii. 16, 17.*

They went out into the mount, &c.] In the day time he was teaching in the temple; and at night he went out and abode in the mount that is called the mount of Olives. *Lu. xxi. 37.* And he came out and went, as he was wont, to the mount Olives, and his disciples also followed him. *Lu. xxii. 39.* Arise, let us go hence (said Jesus to his disciples). *John xiv. 31.* When Jesus had spoken these words, he went forth with his disciples over the brook

Cedron where was a garden, into the which he entered, and his disciples. And Judas also, which betrayed him, knew the place; for Jesus oftentimes resorted thither with his disciples; Judas then, having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus, therefore, knowing all things that should come upon him, went forth, and said unto them, Whom seek ye? *John xviii. 1-4.*

31 All ye shall be offended.] See *verses 56. and chap. xi. 6.* Then shall they deliver you up to be afflicted, and shall kill you; and ye shall be hated of all nations for my name's sake. *Mat. xxiv. 9.* Jesus saith unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep shall be scattered. But after that I am risen, I will go before you into Galilee. *Mar. xiv. 27, 28.* Simon, Simon (said Jesus to Peter), behold, Satan hath desired to have you, that he may sift you as wheat; but I have prayed for thee, that thy faith fail not; and when thou art converted strengthen thy brethren. *Lu. xxii. 31, 32.* Behold, the hour cometh, ye is now come, that ye shall be scattered, every man to his own, and shall leave me alone, and yet I am not alone, because the Father is with me. *John xvi. 32.*

I will smite the shepherd, &c.] Yet he pleased the Lord to bruise him: he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed; he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. *Is. liii. 10.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. *Zec. xiii. 7.*

And the sheep of the flock, &c.] My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away; which are blackish by reason of the ice, and wherein the snow is hid: what time they wax warm, they vanish: when it is hot, they are consumed out of their place. The path of their way are turned aside; they go to nothing, and perish. The troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped; they came thither, and were ashamed. For now ye are nothing: ye see my casting down, and are afraid. Did I say, Burying unto me? or, Give a reward for me of your substance? *Job vi. 15-22.* He hath put my brethren far from me, and mine acquaintance are verily estranged from me; my kinsfolk

of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. Peter answered and said unto him, Though all men shall be offended because of thee, yet

have failed and my familiar friends have forgotten me. They that dwell in mine house, and my maids, count me for a stranger. I am an alien in their sight; I called my servant and he gave me no answer; I entreated him with my mouth. *Job* xix. 13-16. My lovers and my friends stand aloof from my sore, and my kinsmen stand afar off. *Ps.* xxxviii. 11. Reproach hath broken my heart; I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. *Ps.* lxxix. 20. Lover and friend hast thou put far from me, and mine acquaintance into darkness. *Ps.* lxxxviii. 18. I called for my lovers, but they deceived me; my priests and mine elders gave up the ghost in the city, while they sought their meat to relieve their souls. *Lam.* i. 19. And "they" ("the sheep") were scattered because there is no shepherd. And they became meat to all the beasts of the field, when they were scattered. My sheep wandered through all the mountains, and upon every high hill; yea, my flock was scattered upon all the face of the earth, and none did search or seek after them. *Ec.* xxxiv. 5, 6.

32 *I am risen again.*] From that time forth began Jesus to shew unto his disciples, how that he must go unto Jerusalem, and suffer many things of the elders, and chief priests, and Scribes, and be killed, and be raised again the third day. *Mat.* xvi. 21. And (they) shall deliver him to the Gentiles to mock, and to scourge, and to crucify him; and the third day he shall rise again. *Mat.* xx. 19. Sirs, we remember (said the chief priests to Pilate), that that deceiver said, while he was yet alive, After three days I will rise again. Command, therefore, that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away; and say unto the people, He is risen from the dead. So the last error shall be worse than the first. *Mat.* xxvii. 63, 64. And as they came down from the mountain (of transfiguration) he charged them (his disciples, Peter, James, and John), that they should tell no man what things they had seen, till the Son of man were risen from the dead. And they kept that saying within themselves, questioning one with another, what the rising from the dead should mean. *Mar.* ix. 9, 10. They shall scourge him (said Jesus), and put him (the Son of man) to death; and the third day he shall rise again. And they understood none of those things, and this saying was hid from them, neither knew they the things which were spoken. *Lu.* xviii. 33, 34.

I will go before you into Galilee.] See xxviii. 7. He is not here (said the angel to

the women at the sepulchre), for he is risen as he said. Come, see the place where the Lord lay; and go quickly, and tell his disciples, that he is risen from the dead: and, behold, he goeth before you into Galilee. There ye shall see him; lo, I have told you. Be not afraid (said Jesus to the women as they went to tell his disciples); go tell my brethren, that they go into Galilee, and there shall they see me. Then the eleven disciples went away into Galilee, into a mountain where Jesus had appointed them. *Mat.* xxviii. 6, 7, 10, 16. After that I am risen, I will go before you into Galilee. *Mar.* xiv. 28. Go your way (said the angel to the woman), tell his disciples and Peter, that he goeth before you into Galilee. There shall ye see him, as he said unto you. *Mar.* xvi. 7. After these things, Jesus shewed himself again to the disciples at the sea of Tiberias, &c. *John* xxi. 1, &c. After that he was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen asleep. *1 Cor.* xv. 6.

33 *Though all men shall be offended.*] See verse 31. Although all shall be offended, yet will not I. *Mar.* xiv. 29. Lord, I am ready to go with thee, both into prison and to death (said Peter). *Lu.* xxii. 33. Simon Peter said unto him, Lord, whither goest thou? Jesus answered him, Whither I go thou canst not follow me now; but thou shalt follow me afterwards. Peter said unto him, Lord, why cannot I follow thee now? I will lay down my life for thy sake. Jesus answered him, Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, the cock shall not crow till thou hast denied me thrice. *John* xiii. 36, 37, 38. Simon, son of Jonas, lovest thou me more than these? He saith unto him, Yea, Lord, thou knowest that I love thee. *John* xxi. 15. See chap. xi. 6.

Yet will I never be offended.] Hold up my goings in thy paths, that my footsteps slip not. *Ps.* xvii. 5. Uphold me according to thy word, that I may live, and let me not be ashamed of my hope. Hold thou me up, and I shall be safe, and I will have respect unto thy statutes continually. *Ps.* cxix. 116, 117. Pride goeth before destruction, and an haughty spirit before a fall. Better it is to be of an humble spirit with the lowly, than to divide the spoil with the proud. *Pr.* xvi. 18, 19. Most men will proclaim every man his own goodness; but a faithful man who can find? *Pr.* xx. 6. He that is of a proud heart stirreth up strife; but he that putteth his trust in the Lord shall be made fat. He that trusteth in his own heart is a fool; but whoso walketh

34 will I never be offended. Jesus said unto him, Verily I say unto thee, that this night, before the cock crow, thou shalt deny me thrice. Peter said unto him, Though I should die with thee, yet will I not deny thee. Likewise also said all the disciples. Then cometh Jesus with them unto a place called Gethsemane, and saith unto the disciples, Sit ye here, while I go and pray yonder.

wisely, he shall be delivered. *Pr. xxviii. 25, 26.* The heart is deceitful above all things, and desperately wicked: who can know it? *Je. xvii. 9.* Be kindly affectioned one to another with brotherly love, in honour preferring one another. *Ro. xii. 10.* Let nothing be done through strife or vain glory, but in lowliness of mind let each esteem other better than themselves. *Phi. ii. 3.* Likewise, ye younger, submit yourselves unto the elder; yea, all of you be subject one to another, and be clothed with humility; for God resisteth the proud, and giveth grace to the humble. Humble yourselves therefore under the mighty hand of God, that he may exalt you in due time. *1 Pe. v. 5, 6.*

34 *That this night, &c.]* And Jesus saith unto him (*Peter*), Verily I say unto thee, That this day, even in this night, before the cock crow twice, thou shalt deny me thrice. But he spake the more vehemently, If I should die with thee, I will not deny thee in anywise. *Mar. xiv. 30, 31.* I tell thee, Peter, the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. *Lu. xxii. 34.* Wilt thou lay down thy life for my sake? Verily, verily, I say unto thee, The cock shall not crow, till thou hast denied me thrice. *John xiii. 38.*

35 *Though I should die with thee.]* Ye know not what ye ask (*said Jesus to Zebedee's sons and their mother*), are ye able to drink of the cup that I shall drink of, and to be baptised with the baptism that I am baptised with? They say unto him, We are able. And he saith unto them, Ye shall drink indeed of my cup, and be baptised with the baptism that I am baptised with; but to sit on my right hand, and on my left, is not mine to give; but it shall be given to them for whom it is prepared of my Father. *Mat. xx. 22, 23.* Happy is the man that feareth alway, but he that hardeneth his heart shall fall into mischief. *Pr. xxviii. 14.* A man's pride shall bring him low, but honour shall uphold the humble in spirit. *Pr. xxix. 23.* Be not high minded, but fear. *Ro. xi. 20.* Let him that thinketh he standeth take heed lest he fall. *1 Co. x. 12.* Work out your own salvation with fear and trembling, for it is God that worketh in you to will and to do. *Phi. ii. 12.* Pass the time of your sojourning here in fear. *1 Pe. i. 17.*

Likewise also said all the disciples.] And when the ten (*disciples*) heard "it" ("*the petition of the mother of Zebedee's children*"),

they were moved with indignation against the two brethren. *Mat. xx. 24.* And all the people answered together, and said, All that the Lord hath spoken we will do: and Moses returned the words of the people unto the Lord. *Ex. xix. 8.*

36 *A place called, &c.]* And they came to a place which was named Gethsemane; and he saith to his disciples, Sit ye here while I shall pray. And he taketh with him Peter, and James, and John, and began to be sore amazed, and to be very heavy; and saith unto them, My soul is exceeding sorrowful unto death: tarry ye here and watch. And he went forward a little and fell on the ground and prayed, that if it were possible the hour might pass from him. *Mar. xiv. 32-35.* And he came out and went, as he was wont, to the mount of Olives; and his disciples also followed him. And when he was at the place, he said unto them, Pray that ye enter not into temptation. And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. And there appeared an angel unto him from heaven strengthening him. And, being in agony, he prayed more earnestly; and his sweat was as it were great drops of blood falling down to the ground; and when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow: and said unto them, Why sleep ye? rise, and pray, lest ye enter into temptation. *Lu. xxii. 40-46.* When Jesus had spoken "these words" ("*of his love to his disciples,*" &c.), he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. *John xviii. 1.*

While I go and pray yonder.] See *ver. 39, 42.* My God, my God, why hast thou forsaken me, why art thou so far from helping me, and from the words of my roaring? O my God, I cry in the day-time, but thou hearest not, and in the night-season, and am not silent. *Ps. xxii. 1, 2.* Save me, O God; for the waters are come in unto my soul. I sink in deep mire, where there is no standing; I am come into deep waters, where the floods overflow me. I am weary of my crying; my throat is dried; mine eyes fail while I wait for my God. But as for me, my prayer is unto thee, O Lord, in an acceptable time: O God, in the multitude of thy mercy hear me, in the truth of thy salvation. *Ps. lxxi. 1, 2.*

And he took with him Peter and the two sons of Zebedee, and 37 began to be sorrowful and very heavy. Then saith he unto 38 them, My soul is exceeding sorrowful, even unto death: tarry ye here, and watch with me. And he went a little farther, and fell 39

3. 13. Christ glorified not himself to be made an high-priest; who in the days of his flesh, when he had offered up prayers and supplications with strong crying and tears unto him that was able to save him from death, and was heard in that he feared; though he were a son, yet learned he obedience by the things which he suffered. *He. v. 7, 8.*

37 *Peter and the two sons, &c.] See chap. iv. 18—21.* Then came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. *Mat. xx. 20.*

Sorrowful and very heavy.] And he taketh with him Peter, and James, and John, and began to be sore amazed and to be very heavy: and saith unto them, My soul is exceeding sorrowful unto death; tarry ye here and watch. *Mar. xiv. 33, 34.* And being in an agony, he prayed more earnestly, and his sweat was as it were great drops of blood falling down to the ground. *Lu. xxii. 44.* Now is my soul troubled (*said Jesus*), and what shall I say? Father, save me from this hour: but for this cause came I unto this hour. *John xii. 27.*

38 *My soul is exceeding sorrowful, &c.]* O that my grief were thoroughly weighed, and my calamity laid in the balances together! For now it would be heavier than the sand of the sea: therefore my words are swallowed up. For the arrows of the Almighty are within me; the poison whereof drinketh up my spirit: the terrors of God do set themselves in array against me. *Job vi. 2—4.* O Lord God of my salvation, I have cried day and night before thee: let my prayer come before thee; incline thine ear unto my cry: for my soul is full of troubles, and my life draweth nigh unto the grave. I am counted with them that go down into the pit: I am as a man that hath no strength; free among the dead, like the slain that lie in the grave, whom thou rememberest no more; and they are cut off from thy hand. Thou hast laid me in the lowest pit, in darkness, in the deeps: thy wrath lieth hard upon me, and thou hast afflicted me with all thy waves. Lord, why castest thou off my soul? why hidest thou thy face from me? I am afflicted and ready to die from my youth up: while I suffer thy terrors I am distracted. Thy fierce wrath goeth over me; thy terrors have cut me off. *Ps. lxxxviii. 1—7.* 14, 15, 16. The sorrows of death compassed me round about, and the pains of hell gat hold upon me: I found trouble and sorrow. *Ps. cxvi. 3.* He is despised and rejected of men, a man of sorrows, and acquainted with grief; and we

hid, as it were, our faces from him. He was despised, and we esteemed him not; yet it pleased the Lord to bruise him: he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. *Is. liii. 3, 10.* He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things? *Ro. viii. 32.* For "he" ("God") hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him. *2 Co. v. 21.* Christ hath redeemed us from the curse of the law, being made a curse for us: for it is written, Cursed is every one that hangeth on a tree. *Gal. iii. 13.* Who his own self bare our sins in his own body on the tree, that we being dead to sins should live unto righteousness; by whose stripes ye were healed. *1 Pe. ii. 24.* Christ also hath once suffered for sins, the just for the unjust; that he might bring us to God, being put to death in the flesh, but quickened by the Spirit. *1 Pe. iii. 18.*

Tarry ye here, &c.] See verse 40. Watch therefore (*said Jesus*), for ye know neither the day nor the hour wherein the Son of man cometh. *Mat. xxv. 13.* The end of all things is at hand; be ye therefore sober, and watch unto prayer. *1 Pe. iv. 7.*

39 *And fell on his face.]* And Abram fell on his face, and God talked with him. *Ge. xvii. 3.* "Then" ("when the Israelites said one to another, Let us make a captain, and let us return into Egypt") Moses and Aaron fell on their faces before all the assembly of the congregation of the children of Israel. *Nu. xiv. 5.* Separate yourselves from among "this congregation" ("of Korah, Dathan, and Abiram," *said God to Moses and Aaron*), that I may consume them in a moment. And they fell upon their faces, and said, O God, the God of the spirits of all flesh; shall one man sin, and wilt thou be wroth with all the congregation? *Nu. xvi. 21, 22.* And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand, stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sackcloth (*on account of the pestilence sent upon Israel*), fell upon their faces. *1 Chr. xxi. 16.* As the appearance of the bow that is in the cloud, in the day of rain, so was the appearance of the brightness round about. This was the appearance of the likeness of the glory of the Lord; and when I saw it (*said Ezekiel*), I fell upon my face, and I heard a voice of one that spake. *Ez. i.*

on his face, and prayed, saying, O my Father, if it be possible, let this cup pass from me: nevertheless not as I will, but as thou wilt. And he cometh unto the disciples, and findeth them asleep, and saith unto Peter, What, could ye not watch with me one hour? Watch and pray, that ye enter not into temptation: the spirit

28. And one of "them" (*"the ten lepers"*), when he saw that he was healed, turned back, and with a loud voice glorified God, and fell down on his face at "his" (*"Jesus"*) feet, giving him thanks. *Lu. xvii. 15, 16.* And as Peter was coming in (*to Cesarea*), Cornelius met him, and fell down at his feet, and worshipped him. *Ac. x. 25.* And "I" (*"John"*) fell at his (*the angel's*) feet, to worship him. And he said unto me, See thou do it not; I am thy fellow-servant, and of thy brethren that have the testimony of Jesus. Worship God; for the testimony of Jesus is the spirit of prophecy. *Re. xix. 10.*

And prayed.] And he (*Jesus*) went forward a little, and fell on the ground, and prayed, that if it were possible the hour might pass from him. And he said, Abba, Father, all things are possible unto thee: take away this cup from me; nevertheless, not what I will, but what thou wilt. *Mar. xiv. 35, 36.* And he was withdrawn from them about a stone's cast, and kneeled down and prayed, saying, Father, if thou be willing, remove this cup from me; nevertheless, not my will, but thine be done. *Lu. xxii. 41, 42.* Christ glorified not himself to be made an high priest; who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard, in that he feared. *He. v. 5, 7.*

If it be possible.] There shall arise false Christs, and false prophets, and shall shew great signs and wonders, inasmuch that if it were possible, they shall deceive the very elect. *Mat. xxiv. 24.* For false Christs and false prophets shall rise, and shall shew signs and wonders, to seduce, if it were possible, even the elect. *Mar. xiii. 22.*

Let this cup pass from me.] See verse 42. And Jesus lifted up his eyes, and said (*at the grave of Lazarus*), Father, I thank thee that thou hast heard me; and I knew that thou hearest me always. *John xi. 41.* Father, save me from this hour, but for this cause came I unto this hour. *John xii. 27.*

Not as I will, but as thou wilt.] But if "he" (*"the Lord"*) thus say, I have no delight in thee; behold, here am I (*said David*), let him do to me as seemeth good unto him. *2 Sa. xv. 26.* I can of mine own self do nothing (*said Christ*); as I hear I judge, and my judgment is just; because I seek not mine own will, but the will of the Father which hath sent me. *John v. 30.* For I am come down from heaven, not to do mine own will,

but the will of him that sent me. *John vi. 38.* Father, glorify thy name: then came there a voice from heaven, saying, I have both glorified it, and will glorify it again. *John xii. 28.* But that the world may know that I love the Father; and as the Father gave me commandment, even so I do. *John xiv. 31.*

40 And findeth them asleep.] See verse 43. While the bridegroom tarried, they all slumbered and slept. *Mat. xxv. 5.* I (*the Church of Christ*) sleep, but my heart waketh: it is the voice of my beloved that knocketh, saying, Open to me, &c. *Can. v. 2.* And "he" (*"Jesus"*) cometh and findeth "them" (*"his disciples"*) sleeping, and saith unto Peter, Simon, sleepest thou? couldest not thou watch one hour? *Mar. xiv. 37.* But Peter, and they that were with him, were heavy with sleep: and when they were awake, they saw his glory, and the two men that stood with him. *Lu. ix. 32.* And when he rose up from prayer, and was come to his disciples, he found them sleeping for sorrow. *Lu. xii. 45.*

What, could ye not watch with me one hour?] See verse 35. Then said Zebul unto him (*Gaal the son of Ebed*), Where is now thy mouth, wherewith thou saidst, Who is Abimelech, that we should serve him? Is not this the people that thou hast despised? Go out, I pray you, and fight with them. *Ju. ix. 38.* And David said to Abner, Art not thou a valiant man? and who is like to thee in Israel? Wherefore then hast thou not kept thy lord the "king" (*"Saul"*)? for there came one of the people in to destroy the king thy lord. This thing is not good that thou hast done. As the Lord liveth, ye are worthy to die; because ye have not kept your master, the Lord's anointed. And now see what the king's spear is, and the cruse of water that was at his bolster. *1 Sa. xxvi. 15, 16.* And the king of Israel (*Ahab*) answered and said, Tell him (*Benhadad*), Let not him that girdeth on his harness boast himself as he that putteth it off. *1 Ki. xx. 11.*

41 Watch and pray.] See chap. xxiv. 42. Watch and pray, lest ye enter into temptation: the spirit truly is ready, but the flesh is weak. *Mar. xiv. 33.* Pray that ye enter not into temptation. Why sleep ye (*said Jesus to his disciples*)? Rise and pray, lest ye enter into temptation. *Lu. xxii. 40, 46.* Take the helmet of salvation, and the sword of the Spirit, which is the word of God; praying always with all prayer and supplication in the spirit, and watching thereunto, with all per-

indeed *is* willing, but the flesh *is* weak. He went away again the 42 second time, and prayed, saying, O my Father, if this cup may not pass away from me, except I drink it, thy will be done. And 43 he came and found them asleep again: for their eyes were heavy.

severance and supplication, for all saints. Ep. vi. 18.

Enter not into temptation.] See chap. vi. 13. Enter not into the path of the wicked, and go not in the path of evil men. Avoid it, pass not by it, turn from it, and pass away. Pr. iv. 14, 15. They (that receive the seed) on the rock, are they which when they hear receive the word with joy: and these have no root, which for a while believe, and in time of temptation fall away. Lu. viii. 13. Lead us not into temptation, but deliver us from evil. Lu. xi. 4. There hath no temptation taken you, but such as is common to man: but God is faithful, who will not suffer you to be tempted above that ye are able; but will with the temptation also make a way to escape, that ye may be able to bear it. 1 Co. x. 13. The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 Pe. ii. 9. Because "thou" ("the angel of the church in Philadelphia") hast kept the word of my patience, I also will keep thee from the hour of temptation, which shall come upon all the world, to try them that dwell upon the earth. Ro. iii. 10.

The spirit indeed is willing, &c.] Thou hast commanded us to keep thy precepts diligently. Oh that my ways were directed to keep thy statutes. Thy testimonies also are my delight, and my counsellors. My soul cleaveth unto the dust: quicken thou me according to thy word. I will run the way of thy commandments, when thou shalt enlarge my heart. Make me to go in the path of thy commandments, for therein do I delight. Incline my heart unto thy testimonies, and not to covetousness. Turn away mine eyes from beholding vanity; and quicken thou me in thy way. Depart from me, ye evil doers; for I will keep the commandments of my God. Uphold me according unto thy word, that I may live; and let me not be ashamed of my hope. Hold thou me up, and I shall be safe: and I will have respect unto thy statutes continually. Let thine hand help me; for I have chosen thy precepts. I have longed for thy salvation, O Lord; and thy law is my delight. Ps. cxix. 4, 5, 24, 25, 32, 35—37, 115—117, 173, 174. Yea, in the way of thy judgments, O Lord, have we waited for thee: the desire of our soul is to thy name, and to the remembrance of thee. With my soul have I desired thee in the night; yea, with my spirit within me will I seek thee early: for when thy judgments are in the earth, the inhabitants of the world will learn righteousness. Is. xxvi. 8, 9. For I know

that in me dwelleth no good thing; for to will is present with me, but how to perform that which is good, I find not. For the good that I would, I do not; but the evil which I would not, that I do. Now if I do that I would not, it is no more I that do it, but sin that dwelleth in me. I find then a law, that when I would do good, evil is present with me; for I delight in the law of God, after the inward man: but I see another law in my members warring against the law of my mind, and bringing me into captivity to the law of sin which is in my members. O wretched man that I am, who shall deliver me from the body of this death? I thank God, through Jesus Christ our Lord. So then with the mind I myself serve the law of God, but with the flesh the law of sin. Ro. vii. 18—25. For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh. Ro. viii. 3. But I keep under my body, and bring it into subjection; lest by any means, when I have preached to others, I myself should be a cast-away. 1 Co. ix. 27. This I say then, Walk in the spirit, and ye shall not fulfil the lust of the flesh. For the flesh lusteth against the spirit, and the spirit against the flesh: and these are contrary the one to the other, so that ye cannot do the things that ye would. And they that are Christ's have crucified the flesh, with the affections and lusts. Ga. v. 16, 17, 24. Not as though I had already attained (said St. Paul), either were already perfect: but I follow after, if that I may apprehend that for which also I am apprehended of Christ Jesus. Brethren, I count not myself to have apprehended; but this one thing I do, forgetting those things which are behind, and reaching forth unto those things which are before, I press toward the mark for the prize of the high calling of God in Christ Jesus. Phi. iii. 12, 13, 14.

42 *The second time.*] See verses 36, 39. O Lord God of my salvation, I have cried day and night before thee. Let my prayer come before thee: incline thine ear unto my cry. Ps. lxxxviii. 1, 2. And again "he" ("Jesus") went away, and prayed, and spake the same words. And when he returned, he found them asleep again (for their eyes were heavy); neither wist they what to answer him. Mar. xiv. 39, 40. For we have not an high priest which cannot be touched with the feeling of our infirmities; but was in all points tempted like as we are, yet without sin. He. iv. 15.

43 *For their eyes were heavy.*] Yea, thou shalt be as he that lieth down in the midst of

call upon thy God, if so be that God will think upon us, that we perish not. *Jon. i. 6.* But Peter and they that were with him were heavy with sleep; and when they were awake they saw his glory, and the two men that stood with him. *Lu. ix. 32.* And there sat in a window a certain young man named Eutychus, being fallen into a deep sleep; and as Paul was long preaching, he sunk down with sleep, and fell down from the third loft, and was taken up dead. *Ac. xx. 9.* For there is no power but of God. *Ro. xiii. 1.* Therefore let us not sleep, as *do* others, but let us watch and be sober. For they that sleep, sleep in the night; and they that be drunken, are drunken in the night. But let us, who are of the day, be sober, putting on the breast-plate of faith and love, and for an helmet the hope of salvation. *1 The. v. 6, 7, 8.*

44 *Prayed the third time.*] When ye pray, use not vain repetitions, as the heathen *do*: for they think that they shall be heard for their much speaking. *Mat. vi. 7.* Now therefore, O our God (*said Daniel*), hear the prayer of thy servant, and his supplications, and cause thy face to shine upon thy sanctuary that is desolate for the Lord's sake. O my God, incline thine ear, and hear; open thine eyes, and behold our desolations, and the city which is called by thy name: for we do not present our supplications before thee for our righteousness, but for thy great mercies. O Lord, hear: O Lord, forgive: O Lord, hearken and do: defer not, for thine own sake, O my God; for thy city and thy people are called by thy name. *Da. ix. 17, 18, 19.* And "he" ("*Jesus*") spake a parable unto them, to this end, that men ought always to pray, and not to faint. *Lu. xviii. 1.* For

saith unto them, Sleep on now: rest: it is enough, the hour is the Son of man is betrayed in sinners. Rise up, let us go; trayeth me is at hand. *Ma.* When I was daily with you, ye stretched forth no hands against this is your hour (*said Jesus to* &c.), and the power of darkness. Now before the feast of the Passover, Jesus knew that his hour was should depart out of this world, having loved his own which were in the world, he loved them unto the end. *1.* "These words" ("*I have loved the world*") spake Jesus, and lifted up his head to heaven, and said, Father, thou glorify thy Son, that thy Son also glorify thee. *John xvii. 1.*

46 *Let us be going.*] And when the Philistine (*Goliath*) saw that David was come, he drew nigh to meet David, and drew his sword, and ran toward the army of the Philistine. *1 Sa. xvii. 48.* As he passed, when the time was come, he received up, he stedfastly set his face to go to Jerusalem. *Lu. ix. 51.* As he was baptized with water, he was straitened till it be accomplished. With desire I have desired to see you before I suffer. But that the world may know that the Father sent me, and as the Father gave me the Spirit, even so I do. *Arise, let us go.* *John xiv. 31.* What, mean ye to break mine heart (*said Peter*) ready not to be bound only, but for Jerusalem for the name of the Lord. *Ac. xxi. 13.*

staves, from the chief priests and elders of the people. Now he that betrayed him gave them a sign, saying, Whomsoever I shall kiss, that same is he: hold him fast. And forthwith he came to Jesus, and said, Hail, Master; and kissed him. And Jesus said unto him, Friend, wherefore art thou come? Then came they, and laid hands on Jesus, and took him. And, behold, one of

(*"that the love wherewith thou hast loved me (O righteous Father) may be in them, and I in them"*), he went forth with his disciples over the brook Cedron, where was a garden, into the which he entered, and his disciples. And Judas also which betrayed him knew the place, for Jesus oft-times resorted thither with his disciples. Judas then having received a band of men and officers from the chief priests and Pharisees, cometh thither with lanterns, and torches, and weapons. Jesus therefore knowing all things that should come upon him, went forth and said unto them, Whom seek ye? They answered him, Jesus of Nazareth. Jesus saith unto them, I am he. And Judas also which betrayed him stood with them. As soon then as he had said unto them, I am he, they went backward, and fell to the ground. Then asked he them again, Whom seek ye? And they said, Jesus of Nazareth. Jesus answered, I have told you that I am he. If therefore ye seek me, let these go their way. *John xviii. 1-8.* Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus. *Ac. i. 16.*

48 Whomsoever I shall kiss, &c.] And when Abner was returned to Hebron, Joab took him aside in the gate to speak with him quietly, and smote him there under the fifth rib, that he died, for the blood of Asahel his brother. *2 Sa. iii. 27.* And Joab said to Amasa, Art thou in health, my brother; and Joab took Amasa by the beard with the right hand to kiss him. But Amasa took no heed to the sword which was in Joab's hand, so he smote him therewith in the fifth rib, and shed out his bowels to the ground, and struck him out again, and he died. *2 Sa. xx. 9, 10.* Draw me not away with the wicked, and with the workers of iniquity, which speak peace to their neighbours, but mischief is in their hearts. *Ps. xxviii. 3.* He hath put forth his hand against such as be at peace with him, he hath broken his covenant: the words of his mouth were smoother than butter, but war was in his heart; his words were softer than oil, yet were they drawn swords. *Ps. 21, 22.*

Hold him fast.] And he that betrayed him had given them a token, saying, Whomsoever I shall kiss, that same is he, take him, and lead him away safely. *Mar. xiv. 44.*

49 Hail, Master!] And when they had

platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, and took the reed, and smote him on the head. *Mat. xxvii. 29, 30.* And they (*the soldiers*) clothed him with purple, and platted a crown of thorns, and put it upon his head, and began to salute him, Hail, king of the Jews! *Mar. xv. 17, 18.* And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews! and they smote him with their hands. *John xix. 2, 3.*

And kissed him.] And his father Isaac said unto him (*Jacob*), Come near now, and kiss me, my son. *Ge. xxvii. 26.* Then Samuel took a vial of oil, and poured it upon his (*Saul's*) head, and kissed him, and said, Is it not because the Lord hath anointed thee to be captain over his inheritance? *1 Sa. x. 1.* And Joab said to Amasa, Art thou in health, my brother? And Joab took Amasa by the beard with the right hand to kiss him. *2 Sa. xx. 9.* Faithful are the wounds of a friend, but the kisses of an enemy are deceitful. *Pr. xxvii. 6.* As soon as he (*Judas*) was come, he goeth straightway to him (*Jesus*), and saith, Master, Master, and kissed him. And they laid their hands on him, and took him. *Mar. xiv. 45, 46.* Thou gavest me no kiss (*said Jesus to Simon the Pharisee*), but this woman, since the time I came in hath not ceased to kiss my feet. *Lu. vii. 45.* Greet all the brethren with an holy kiss. *1 Th. v. 26.*

50 Friend, wherefore art thou come?] But "he" (*the "householder who hired labourers at different times"*) answered one of them, and said, Friend, I do thee no wrong; didst not thou agree with me for a penny? *Mat. xx. 13.* And Absalom said to Hushai (*David's friend, who came unto him and said, God save the king*), Is this thy kindness to thy friend? Why wentest thou not with thy friend? *2 Sa. xvi. 17.* Yea, mine own familiar friend, in whom I trusted, which did eat of my bread, hath lifted up his heel against me. *Ps. xli. 9.* It was not an enemy that reproached me; but it was thou, a man mine equal, my guide, and mine acquaintance: we took sweet counsel together, and walked unto the house of God in company. *Ps. lv. 12, 13, 14.* But Jesus said unto him, Judas, betrayest thou the Son of man with a kiss. *Lu. xxii. 48. See xx. 13.*

heaven, and consume "them" ("the Samaritans who did not receive Jesus"). But he turned and rebuked them, and said, Ye know not what manner of spirit ye are of. *Lu. ix. 55.* Then said he (*Jesus*) unto them, But now (*after Christ was betrayed*), he that hath a purse (*said Jesus*), let him take it, and likewise his scrip; and he that hath no sword, let him sell his garment, and buy one. For I say unto you, that this that is written must yet be accomplished in me. And he was reckoned among the transgressors; for the things concerning me have an end. And they said, Lord, behold, here are two swords; and he said unto them, It is enough. Lord, shall we smite with the sword (*said they which were about Jesus*)? And one of them smote a servant of the high priest, and cut off his right ear. And Jesus answered and said, Suffer ye thus far, and he touched his ear and healed him. *Lu. xxii. 36, 37, 38, 49, 50, 51.* Then Simon Peter, having a sword, drew it, and smote the high priest's servant, and cut off his right ear: the servant's name was Malchus. Then said Jesus unto Peter, Put up thy sword into the sheath, the cup which my Father hath given me, shall I not drink it? My kingdom is not of this world (*said Jesus*): if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews; but now is my kingdom not from hence. *John xviii. 10, 36.* The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds. *2 Co. x. 4.*

52 Put up again thy sword, &c.] I say unto you, That ye resist not evil; but whosoever shall smite thee on the right cheek, turn to him the other also. *Mat. v. 39.* Dearly

judgeth righteously. *1 Pe. ii. 23.* Not rendering evil for evil, railing, but contrariwise, blessing that ye are thereunto called, to inherit a blessing. *1 Pe. iii. 9.*

They that take the sword, &c.] I send you prophets, and wise men, and some of them ye shall kill, and some of them shall ye see in the synagogues, and persecute them in the city. That upon you may be the righteous blood shed upon the earth, the blood of righteous Abel, unto the blood of Zacharias, son of Barachias, who was between the temple and the altar. I say unto you, All these things shall come upon this generation. *Mat. xxiii. 34.* Whoso sheddeth man's blood, his blood be shed; for in the same manner made he man. *Ge. ix. 6.* But ye shall bring them down into the pit; they are bloody and deceitful men, who will not leave off half their days: but I will visit them, and will cut them off. *Ps. lv. 23.* Because thou (*Moses*) had a perpetual hatred, and hast shed the blood of the children of Israel, thy sword shall be drawn out of the sheath, in the time of their iniquity: and therefore as I live, saith the Lord, I will prepare thee unto blood, and I will pursue thee: sith thou hast not repented, even blood shall pursue thee. *Ez. ix. 10.* He that leadeth into captivity, captivity: he that killeth with the sword, must be killed with the sword. For they have shed the blood of the prophets, and thou (*the Lord*) hast blood to drink, for they are without mercy. *xvi. 6.*

how then shall the Scriptures be fulfilled, that thus it must be fulfilled. In that same hour said Jesus to the multitudes, Are ye come out as against a thief with swords and staves for to take me? I was daily with you teaching in the temple, and ye laid no hold on

me. And he beheld the mountain was full of chariots and chariots of fire round about Elisha.

vi. 17. A fiery steam issued and came before "him" ("the Ancient of days" in *Isaiah's* vision of God's kingdom); thousand sands ministered unto him, and ten thousand times ten thousand stood before him; judgment was set, and the books were opened. *Da. vii. 10.* And to you who are blessed (will God recompense) rest with us, for the Lord Jesus shall be revealed from heaven, with his mighty angels. *2 Th. i. 7.*

Enoch also, the seventh from Adam, hesitated of "these" ("false teachers"), saying, Behold, the Lord cometh, with ten thousand of his saints, to execute judgment upon all. *Jude 14.*

[*See verse 56.*] And when he had called unto his twelve disciples, he gave them power to cast out unclean spirits, and to heal all manner of sickness, and all manner of disease. Now the names of the twelve apostles are these, the first, Simon, who is called Peter; and Andrew his brother; James, son of Zebedee, and John his brother; Philip and Bartholomew, Thomas and Matthew, the publican; James, the son of Alphaeus, Lebbeus, whose surname was Thaddeus; Judas, the Cananite, and Judas Iscariot, who also betrayed him. *Mat. x. 1-4.*

[*Regions of angels.*] And Jesus asked him, ("the man possessed of devils"), saying, What is thy name? And he said, Legion, because many devils were entered into him. *Lu. viii. 30.*

[*How then, &c.*] See verse 34. My God, why hast thou forsaken me? Thou art thou so far from helping me, and from answering the words of my roaring? *Psa. xxii. 1.* O God: for the waters are come in unto my soul, &c. *Psa. lxix. 1.* Who hath loved our report? and to whom is the arm of the Lord revealed? *Isa. liii. 1.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, and to make reconciliation for iniquity, and to bring in everlasting righteousness, and to seal up the vision, and prophecy, and to anoint the most righteous.

Know, therefore, and understand, that from the going forth of the commandment to build Jerusalem, unto the coming of the Prince, shall be seven weeks, threescore and two weeks. The street shall be built again, and the wall, even in troublous times. And after threescore and two weeks shall Messiah be cut off; but not himself; and the people of the prince that

shall come shall destroy the city and the sanctuary. And the end thereof shall be with a flood; and unto the end of the war desolations are determined. *Da. ix. 24, 25, 26.* Awake, O sword, against my shepherd, and against the man that is my fellow, saith the Lord of hosts: smite the shepherd, and the sheep shall be scattered; and I will turn mine hand upon the little ones. *Zec. xiii. 7.* Ought not Christ to have suffered these things, and to enter into his glory? And beginning at Moses and all the prophets, he (Jesus) expounded unto them ("his disciples") in all the Scriptures, the things concerning himself. And he said unto them, These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. Then opened he their understanding that they might understand the Scriptures: and said unto them, Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day. *Lu. xxiv. 25, 26, 44, 45, 46.* And if he called them gods unto whom the word of God came, and the Scripture cannot be broken; say ye of him whom the Father hath sanctified, and sent into the world, thou blasphemest, because I said I am the Son of God. *John x. 35, 36.* Men and brethren, this Scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before, concerning Judas, which was guide to them that took Jesus. *Ac. i. 16.* See verse 56.

55 Are ye come out as against a thief? Are ye come out as against a thief, with swords and with staves to take me? I was daily with you in the temple teaching, and ye took me not: but the Scripture must be fulfilled. And they all forsook him and fled. *Mar. xiv. 48, 49, 50.* Be ye come out as against a thief, with swords and staves? When I was daily with you in the temple ye stretched forth no hands against me; but this is your hour, and the power of darkness. *Lu. xxii. 52, 53.*

[*I sat daily with you teaching, &c.*] And Jesus answered and said, while he taught in the temple, How say the Scribes that Christ is the son of David? *Mar. xii. 35.* And in the day-time he was teaching in the temple, and at night he went out and abode in the mount that is called the mount of Olives. And all the people came early in the morning to him in the temple, for to hear him. *Lu. xxi. 37, 38.* And early in the morning he came again into the temple, and all the

56 me. But all this was done, that the Scriptures of the prophets might be fulfilled. Then all the disciples forsook him, and fled. 57 And they that had laid hold on Jesus led *him* away to Caiaphas the high priest, where the Scribes and the elders were assembled. 58 But Peter followed him afar off unto the high priest's palace, and 59 went in, and sat with the servants, to see the end. Now the chief priests, and elders, and all the council, sought false witness against

people came unto him, and he sat down and taught them. *John viii. 2.* I spake openly to the world (*said Jesus*); I ever taught in the synagogue and in the temple, whither the Jews always resort; and in secret have I said nothing. Why askest thou me? (*of my disciples, or of my doctrine*), ask them which heard me, what I have said unto them; behold they know what I said. *John xviii. 20, 21.*

56 *That the Scriptures of the prophets, &c.]* See verse 54. I will put enmity between "thee" ("the serpent") and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel. *Ge. iii. 15.* I am the Lord that confirmeth the word of his servants, and performeth the counsel of his messengers: that saith to Jerusalem, Thou shalt be inhabited; and to the cities of Judah, Ye shall be built, and I will raise up the decayed places thereof. *Is. xlv. 26.* The breath of our nostrils, the anointed of the Lord was taken in their pits, of whom we said, Under his shadow we shall live among the heathen. *La. iv. 20.*

Then all the disciples forsook him, &c.] See verse 31. And they all forsook him and fled. And there followed him a certain young man, having a linen cloth cast about his naked body, and the young men laid hold upon him. And he left the linen cloth, and fled from them naked. *Mar. xiv. 50, 51, 52.* Behold, the hour cometh (*said Jesus*), yea, is now come, that ye shall be scattered every man to his own, and shall leave me alone; and yet I am not alone, because the Father is with me. *John xvi. 32.* I have told you (*said Jesus to the chief priests*) that I am "he" ("Jesus of Nazareth"). If, therefore, ye seek me, let "these" ("the disciples") go their way: that the saying might be fulfilled which he spake, Of them which thou gavest me have I lost none! And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest: but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. *John xviii. 8, 9, 15, 16.* At my first answer (*to Alexander the coppersmith, said Paul*), no man stood with me, but all men forsook me: I pray God that it may not be laid to their charge. *2 Th. iv. 16.*

57 *They that had laid hold on Jesus, &c.]* Every day they wrest my words, all their thoughts are against me for evil. They gather themselves together, they hide themselves; they mark my steps, when they wait for my soul. *Ps. lvi. 5, 6.* And they led Jesus away to the high priest, and with him were assembled all the chief priests, and the elders, and the Scribes. And Peter followed him afar off, even into the palace of the high priest; and he sat with the servants, and warmed himself at the fire. *Mar. xiv. 53, 54.* Then took they him, and led him, and brought him into the high priest's house. And Peter followed afar off. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. *Lu. xxii. 44, 55.* And one of them named Caiaphas, being the high priest that same year, said unto them, Ye know nothing at all: nor consider that it is expedient for us, that one man should die for the people, and that the whole nation perish not. *John xi. 49, 50.* Then the band, and the captain and officers of the Jews, took Jesus and bound him; and led him away to Annas first (for he was father-in-law to Caiaphas, which was the high priest that same year). Now Caiaphas was he which gave counsel to the Jews, that it was expedient that one man should die to the people. Now Annas had sent him bound unto Caiaphas the high priest. *John xiii. 12, 13, 14, 24.*

58 *And went in and sat with the servants.]* And Simon Peter followed Jesus, and so did another disciple; that disciple was known unto the high priest, and went in with Jesus into the palace of the high priest; but Peter stood at the door without. Then went out that other disciple, which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. And Simon Peter stood and warmed himself; they said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. *John xviii. 15, 16, 25.* See chap. xxvi. 69.

59 *Sought false witness.]* If a false witness rise up against any man to testify against him that which is wrong: then both the man between whom the controversy is, shall stand before the Lord, and the judges which shall be in those days. And the judges shall make diligent inquisition; and behold, if the witness be a false witness, and hath testified falsely

to put him to death; But found none: yea, though many 60 witnesses came, yet found they none. At the last came false witnesses, And said, This fellow said, I am able to 61

his brother, then shall ye do unto him as he had thought to have done unto his brother: so shalt thou put the evil away from Israel. And thine eye shall not pity, neither shall he go for life, eye for eye, tooth for tooth, hand for hand, foot for foot. *De. xix.*

So she (*Jezebel*) wrote letters in his name, and sealed them with his seal, and sent the letters unto the elders, and to the nobles that were in the city, dwelling with him. And she wrote in the letters, saying, Proclaim a fast, and set Naboth on high before the people: and set two men, sons of Belial, before him, to bear witness against him, saying, Thou didst blaspheme God and curse him: and then carry him out and stone him, that he may die. And the men of his city, the elders and the nobles who were the inhabitants of his city, did as Jezebel had said unto them; and as it was written in the law which she had sent unto them. They proclaimed a fast, and set Naboth on high before the people. And there came in two children of Belial, and sat before him: the men of Belial witnessed against him, against Naboth in the presence of the elders, saying, Naboth did blaspheme God and curse him. Then they carried him forth out of the city, and stoned him with stones, and he died. *1 Ki. xxi. 8—13.* Deliver me from the will of mine enemies, for false witnesses are risen up against me, and such as hate me have increased. *Ps. xxvii. 12.* False witnesses did rise up, they laid to my charge that I knew not. They rewarded me with evil for good, to the spoiling of my soul. *Ps. xli. 11, 12.* Shall the throne of iniquity be established by a law? They gather themselves together against the soul of the righteous, and plot against the innocent blood. *Ps. xciv. 20.* A man that beareth false witness against his neighbour is a maw, and a sword, and a cruel arrow. *Pr. xxv. 18.* And the chief of the council sought for witness against Jesus, to put him to death, and found none. For many bare false witness against him, but their witness agreed not together. *Mat. xxvi. 59, 60.* Then (*when the Jews could not find the wisdom and the spirit by which he spake*) they suborned men, which they had heard him speak blasphemous words against Moses, and against God. And they stirred up the people, and the elders, and the Scribes, and came upon him, and said, We have heard him say, and brought him to the council. They set up false witnesses, which said, This fellow saith that he is able to destroy the temple, and to build it in three days. *Mat. xxvi. 61, 62.* And after five days Ananias

the high priest descended with the elders, and with a certain orator named Tertullus, who informed the governor against Paul; and when he was called forth, Tertullus began to accuse him, saying, We have found this man, a pestilent fellow, and a mover of sedition among all the Jews throughout the world, and a ringleader of the sect of Nazarenes; who also hath gone about to profane the temple. Then Paul, after that the governor had beckoned unto him to speak, answered, Forasmuch as I know that thou hast been of many years a judge unto this nation, I do the more cheerfully answer for myself, because that thou mayest understand that there are yet but twelve days since I went up to Jerusalem for to worship: and they neither found me in the temple disputing with any man, neither raising up the people, neither in the synagogues, nor in the city; neither can they prove the things whereof they now accuse me. *Ac. xxiv. 1—13.*

60 Found none.] Then the presidents and princes sought to find occasion against Daniel concerning the kingdom; but they could find none occasion, nor fault, forasmuch as he was faithful; neither was there any error or fault found in him. Then said these men, We shall not find any occasion against this Daniel, except we find it against him concerning the law of his God. *Da. vi. 4, 5.* Young men likewise exhort to be sober-minded: in doctrine shewing uncorruptness, gravity, sincerity, sound speech, that cannot be condemned; that he that is of the contrary part may be ashamed, having no evil thing to say of you. *Tit. ii. 8.* Sanctify the Lord God in your hearts: having a good conscience; that whereas they speak evil of you, as of evil-doers, they may be ashamed that falsely accuse your good conversation in Christ. *1 Pe. iii. 16.*

At the last came two false witnesses.] One witness shall not rise up against a man for any iniquity, or for any sin, in any sin that he sinneth: at the mouth of two witnesses, or at the mouth of three witnesses, shall the matter be established. *De. xix. 15.* And there arose certain, and bare false witness against him, saying, We heard him say, I will destroy this temple that is made with hands, and within three days I will build another, made without hands. But neither so did their witness agree together. *Mar. xiv. 57, 58, 59.*

61 This fellow said.] See verse 71. This fellow (*saith the Pharisees*) doth not cast out devils but by Beelzebub, the prince of the devils. *Mat. xii. 24.* And they (*the Sadducees*) said (*of Lot*), This one fellow came in to

62 destroy the temple of God, and to build it in three days. And the high priest arose, and said unto him, Answerest thou nothing?

sojourn, and he will needs be a judge; now will we deal worse with thee than with "them" ("the two angels"). *Ge. xix. 9.* Thus saith the "king" ("Ahab"), Put "this fellow" ("Micah, the prophet") in the prison, and feed him with bread of affliction and with water of affliction, until I come in peace (from Ramoth-gilead). *1 Ki. xxii. 27.* Then Jehu came forth to the servants of his Lord, and one said unto him, Is all well? Wherefore came this "mad fellow" ("the young prophet" sent by Elisha to anoint Jehu king) to thee? And he said unto them, Ye know the man, and his communication. *2 Ki. ix. 11.* I am a worm, and no man; a reproach of men, and despised of the people (said David, as a type of Christ). All they that see me laugh me to scorn: they shoot out the lip; they shake the head, &c. *Ps. xxii. 6, 7.* Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. *Is. xlix. 7.* He (the Messiah) is despised and rejected of men; a man of sorrows, and acquainted with grief. *Is. liii. 3.* And they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. *Lu. xxiii. 2.* We know (said the Pharisees) that God spake unto Moses; as for this fellow, we know not from whence he is. *John ix. 29.* Then certain philosophers of the Epicureans, and of the Stoics, encountered "him" ("Paul"), and some said, What will this babbler say? *Ac. xvii. 18.* This fellow (said the Jews, of Paul) persuadeth men to worship God contrary to the law. *Ac. xviii. 13.* Away with such a fellow from the earth; for it is not fit that he should live. *Ac. xxii. 22.*

I am able to destroy the temple of God,] Thou that destroyest the temple, and buildest it in three days, save thyself. If thou be the Son of God, come down from the cross. *Mat. xxvii. 40.* Now it came to pass, when Jeremiah had made an end of speaking all that the Lord had commanded him to speak unto all the people, that the priests, and the prophets, and all the people took him, saying, Thou shalt surely die. Why hast thou prophesied in the name of the Lord, saying, This house shall be like Shiloh, and this city shall be desolate without an inhabitant? And all the people were gathered against Jeremiah in the house of the Lord. When the princes of Judah heard these things, then they came up from the king's house, unto the house of the Lord; and sat down in the entry of the

new gate of the Lord's house. Then spake the priests and the prophets unto the princes and to all the people, saying, This man is worthy to die: for he hath prophesied against this city, as ye have heard with your ears. Then said the princes and all the people unto the priests and to the prophets, This man is not worthy to die; for he hath spoken to us in the name of the Lord our God. Then rose up certain elders of the land, and spake to all the assembly of the people, saying, Micah the Morasthite prophesied in the days of Hezekiah king of Judah, and spake to all the people of Judah, saying, Thus saith the Lord of hosts, Zion shall be plowed like a field, and Jerusalem shall become heaps, and the mountain of the house as the high place of a forest. Did Hezekiah king of Judah and all Judah put him at all to death? did he not fear the Lord, and besought the Lord, and the Lord repented him of the evil which he had pronounced against them? Thus might we procure great evil against our souls. *Is. xxvi. 8—11. 16—19.* And they that passed by railed on him, wagging their heads, and saying, Ah! thou that destroyest the temple, and buildest it in three days, save thyself. *Mar. xv. 29.* Destroy this temple (said Jesus), and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building, and wilt thou rear it up in three days? But he spake of the temple of his body. *John ii. 19, 20, 21.* This "man" (said the false witnesses against "Stephen") ceaseth not to speak blasphemous words against this holy place, and the law. *Ac. vi. 13.*

62 Answerest thou nothing? And when he was accused of the chief priests, and elders, he answered nothing. Then saith Pilate unto him, Hearest thou not how many things they witness against thee? And he answered him never a word, inasmuch that the governor marvelled greatly. *Mat. xxvii. 12, 13, 14.* And the high priest stood up in the midst, and asked Jesus, saying, Answerest thou nothing? what is it which these witness against thee? *Mar. xiv. 60.* Then he (Herod) questioned with "him" ("Jesus") in many words, but he answered him nothing. *Lu. xxiii. 9.* The high priest then asked (Jesus) of his disciples and of his doctrine. Jesus answered him, I spake openly to the world; I ever taught in the synagogue, and in the temple, whither the Jews always resort, and in secret have I said nothing; why askest thou me? Ask them which heard me what I have said unto them. Behold, they know what I said. *John xviii. 19, 20, 21.* And (Pilate) went again into the judgment-hall, and saith unto Jesus, Whence art thou? But

is it which these witness against thee? But Jesus held his peace. And the high priest answered and said unto him, I adjure by the living God, that thou tell us whether thou be the st, the Son of God. Jesus saith unto him, Thou hast said : 64

gave him no answer. Then saith Pilate unto him, Speakest thou not unto me? knowest thou not that I have power to crucify thee, I have power to release thee? Jesus answered, Thou couldest have no power at all over me, except it were given thee from above; therefore he that delivered me unto thee hath the greater sin. *John xix. 9.*

[*Jesus held his peace.*] They also that were with him feared my life lay snares for me; and they seek my hurt, speak mischievous things, imagine deceits all the day long. But I am a deaf man, heard not; and I was as a man, that openeth not his mouth. Thus as a man that heareth not, and in whose ears are no reproofs. *Ps. xxxviii. 12, 13.* He was oppressed, and he was afflicted, opened not his mouth; he is brought unto the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is. liii. 7.* Shadrach, Meshach, and Abednego (when urged to worship the golden image which Nebuchadnezzar the king had set up) answered and said to the king, O Nebuchadnezzar, we are not careful to answer thee in this matter. *Da. iii. 16.* The place of Scripture which "he" (the "Ethiopian eunuch") read (when Philip ran to him) is; He was led as a sheep to the slaughter, like a lamb dumb before his shearer, he opened not his mouth. In his humiliation his judgment was taken away, and who declare his generation? for his life is from the earth. And the eunuch answered Philip, and said, I pray thee, of whom sayest thou the prophet thus? of himself, or of some other man? Then Philip opened his mouth, and began at the same scripture, and led him unto Jesus. *Ac. viii. 32-35.* When he was reviled, he reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. *1 Pet. ii. 23.*

[*Adjure thee by the living God.*] And if a man swear, and hear the voice of swearing, and witness whether he hath seen or known whether he do not utter it, then he shall bear his iniquity. *Le. v. 1.* And the men of the house of David were distressed that day (in the battle of the Philistines), for Saul had adjured the Lord, saying, Cursed be the man that eateth bread, until evening, that I may be avenged on my enemies. So none of the people ate any food. And when the people were come into the wood, behold, the honey drop-
pet upon no man put his hand to his mouth; the people feared the oath. But Jonathan

heard not when his father charged the people with the oath: wherefore he put forth the end of his rod that was in his hand, and dipped it in an honey comb, and put his hand to his mouth, and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day: and the people were faint. *1 Sa. xiv. 24, 26, 27, 28.* And the king (*Ahab*) said unto "him" (*"Micah"*), How many times shall I adjure thee that thou tell me nothing but that which is true in the name of the Lord. *1 Ki. xxii. 16.* Whoso is partner with a thief hateth his own soul, he heareth cursing, and bewrayeth it not. *Pr. xxix. 24.*

[*That thou tell us, &c.*] Again the high priest asked him, and said unto him, Art thou the Christ, the Son of the Blessed? *Marc. xiv. 61.* As soon as it was day, the elders of the people, and the chief priests and the Scribes, came together, and led him into their council, saying, Art thou the Christ? tell us. And he said unto them, If I tell you ye will not believe me: and if I also ask you, ye will not answer me, nor let me go. Hereafter shall the Son of man sit on the right hand of the power of God. Then said they all, Art thou the Son of God? And he said unto them, Ye say that I am. *Lu. xxii. 66-70.* Then said they unto him, Who art thou? And Jesus saith unto them, Even the same that I said unto you from the beginning. *John viii. 25.* Then came the Jews round about him, and said unto him, How long dost thou make us to doubt? If thou be the Christ, tell us plainly. *John x. 24.* Art thou a king then (said Pilate)? Jesus answered, Thou sayest that I am a king; to this end was I born, and for this cause came I into the world, that I should bear witness unto the truth; every one that is of the truth heareth my voice. *John xviii. 37.*

[*The Christ, the Son of God.*] See chap. ii. 2; xiv. 33; xvi. 16. I saw and bare record (said John the Baptist), that this is the Son of God. *John i. 34.* For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. He that believeth on him is not condemned: but he that believeth not is condemned already, because he hath not believed in the name of the only-begotten Son of God. *John iii. 16, 17, 18.* Therefore the Jews sought the more to kill

greater works than these, that ye may marvel. For as the Father raiseth up the dead, and quickeneth *them*, even so the Son quickeneth whom he will; for the Father judgeth no man, but hath committed all judgment unto the Son. That all *men* should honour the Son, even as they honour the Father. He that honoureth not the Son, honoureth not the Father which hath sent him. Verily, verily, I say unto you, he that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation, but is passed from death unto life. Verily, verily, I say unto you, the hour is coming, and now is, when the dead shall hear the voice of the Son of God; and they that hear shall live. *John* v. 18—25. I and my Father are one (*said Jesus*). Say ye of him whom the Father hath sanctified, and sent into the world, Thou blasphemest, because I said I am the Son of God? *John* x. 30. 36. And this is the record that God hath given to us, eternal life, and this life is in his Son. He that hath the Son hath life, and he that hath not the Son of God hath not life. *I John* v. 11, 12. See *chap.* ii. 11.

64 *Thou hast said.*] See *verse* 25. Art thou the Christ, the son of the blessed (*said the high priest*)? and Jesus said, I am: and ye shall see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mar.* xiv. 62. Then said they all, Art thou then the Son of God; and he said unto them, Ye say that I am. *Lu.* xxii. 70.

Hereafter shall ye see the Son of man, &c.] See *chap.* xvi. 27; xxviii. 13. I saw in the night visions, and behold, *one* like the Son of man came with the clouds of heaven, and

shall see him, and they all him; and all kindreds of the because of him, even so, &c. And I saw a great white throne sat on it; and from whose face the heaven fled away, and the place for them. *Re.* xx. 11.

The right hand of power.] unto my lord, Sit thou on until I make thine enemies thy ex. 1. "He" ("Stephen"), Holy Ghost, looked up stedfastly and saw the glory of God, as he was on the right hand of God, and the heavens opened, and he stood upon the right hand of God. 55, 56. Who being the bright ("God's") glory, and the express person, and upholding all things by his power, when he had by his own blood purged our sins, sat down on the right hand of the Father. *He.* i. 3. Let us run the race that is set before us, Jesus, the author and finisher of our faith, who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of God. *He.* xii. 12.

65 *The high priest rent his clothes.*] *that is* the high priest among whom upon whose head the anointing oil was poured, and that is consecrated to put on the ephod, and shall not uncover his head nor his clothes. *Le.* xxi. 10. Then the son of Hilkiah, which was called Shebna the Scribe, as of Asaph, the recorder, to Hezekiah, rent his clothes, and told him the words of the vision. *2 Ki.* xviii. 37. A

blasphemy; what further need have we of witnesses? now ye have heard his blasphemy. What think ye? 66 swered and said, He is guilty of death. Then did they 67 is face, and buffeted him; and others smote him with the

ti. xix. 1, 2, 3. Yet they were not her the king, nor the princes, which the king), nor rent their garments, king, nor any of his servants that these words (which Jehudi read from Je. xxxvi. 24. Then the high his clothes, and saith, What need ther witnesses? ye have heard the; what think ye? And they all him to be guilty of death. Mar.

spoken blasphemy.] And behold, the Scribes said within themselves, blasphemeth. Mat. ix. 3. And n, sons of Belial (said the letters of sfore him (Naboth), to bear witness n, saying, Thou didst blaspheme he king; and then carry him out, im, that he may die. And the men y, even the elders and the nobles the inhabitants in his city, did as d sent unto them, and as it was the letters which she had sent

They proclaimed a fast, and set high among the people. And in two men, children of Belial, and him; and the men of Belial wit-just him, even against Naboth, in ce of the people, saying, Naboth me God and the king. 1 Ki. xxi. And the Scribes and the Pharisees reason, saying, Who is this which asphemies? who can forgive sins

Lu. v. 21. For a good work we not (said the Jews to Jesus) but for : and because that thou, being a est thyself God. Jesus answered : not written in your law, I said ye

If he called them gods, unto whom f God came, and the Scripture can-oken, say ye of him whom the th sanctified, and sent into the u blasphemest, because I said, I am God? John x. 33—36.

guilty of death.] And the Israelitish ion blasphemed the name of the cursed. And they brought him es: (and his mother's name was the daughter of Dibri, of the tribe and they put him in ward, that the he Lord might be shewed them. Lord spake unto Moses, saying, him that hath cursed without the let all that heard him lay their a his head, and let all the congrega- him. And thou shalt speak unto en of Israel, saying, Whosoever s God shall bear his sin; and he semeth the name of the Lord, he

shall surely be put to death, and all the con-gregation shall certainly stone him; as well the stranger, as he that is born in the land, when he blasphemeth the name of the Lord shall be put to death. Le. xxiv. 11—16. The Jews answered "him" ("Pilate"), We have a law, and by our law he ought to die, be-cause he made himself the Son of God. John xix. 7. Which of the prophets have not your fathers persecuted? And they have slain them which shewed before of the coming of the Just One, of whom ye have been now the betrayers and murderers. Ac. vii. 52. They that dwell at Jerusalem, and their rulers, be-cause they knew him not, nor yet the voices of the prophets which are read every sabbath-day, they have fulfilled them in condemning him; and though they found no cause of death in him, they took him down from the tree, and laid him in a sepulchre. Ac. xiii. 27, 28. Ye have condemned and killed the Just, and he doth not resist you. Ja. v. 6.

67 Did they spit in his face.] And they spit upon him, and took the reed and smote him on the head. Mat. xxvii. 30. And the Lord said unto Moses, If her (Miriam's) father had spit in her face, should she not be ashamed seven days? Let her be shut out from the camp (as leproous) seven days? And after that let her be received in again. Nu. xii. 14. Then shall his brother's wife come unto him (who refused to marry her) in the presence of the elders, and loose his shoe from off his foot, and spit in his face, and shall answer and say, So shall it be done unto that man that will not build up his brother's house. De. xxv. 9. And now am I their song? I am their bye-word (who were viler than the earth); they abhor me, they flee far from me, and spare not to spit in my face. Because he (the Lord) hath loosed my cord and afflicted me. They have also let loose the bridle before me. Job xxx. 9, 10, 11. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting. Is. l. 6. His visage was so marred, more than any man; and his form more than the sons of men. Is. lii. 14. He is despised and rejected of men; a man of sorrows, and acquainted with grief; and we hid, as it were, our faces from him; he was despised, and we esteemed him not. Is. liii. 3. And some began to spit on him, and to cover his face, and to buffet him, and to say unto him, Prophesy; and the servants did strike him with the palms of their hands. Mar. xiv. 65. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. Mar. xv.

68 palms of their hands, Saying, Prophecy unto us, thou Christ,

19. Being defamed, we entreat; we are made as the filth of the world, and are the offscouring of all things unto this day. 1 Co. iv. 13. Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. He. xii. 1, 2.

Buffeted him.] See chap. xxvii. 30.

And others smote him.] See chap. v. 39. Then Pashur (the son of Immer) smote Jeremiah the prophet, and put him in the stocks, that were in the high gate of Benjamin, which was by the house of the Lord. Je. xx. 2. He giveth his cheek to him that smiteth him; he is filled full with reproach. Thou hast made us as the offscouring and refuse in the midst of the people. Lam. iii. 30. 45. And the men that held Jesus mocked him and smote him. Lu. xxii. 63. And when "he" ("Jesus") had "thus" spoken ("in secret have I said nothing"), one of the officers which stood by, struck Jesus with the palm of his hand, saying, Answerest thou the high priest so? John xviii. 22. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews; and they smote him with their hands. John xix. 2, 3. And the high priest, Ananias, commanded them that stood by to smite him on the mouth. Then said Paul unto him, God shall smite thee, thou whited wall: for sittest thou to judge me after the law, and commandest me to be smitten contrary to the law? Ac. xxiii. 2, 3. Ye suffer if a man bring you into bondage; if a man devour you; if a man take of you; if a man exalt himself; if a man smite you on the face. I speak as concerning reproach, as though we had been weak. Howbeit, whereinsoever any is bold (I speak foolishly), I am bold also. 2 Co. xi. 20, 21.

The palms of their hands.] Now gather thyself in troops, O daughter of troops, he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. Mi. v. 1.

68 Prophecy unto us.] They that passed by reviled him, wagging their heads, and saying, Thou that destroyest the temple and buildest it in three days, save thyself; if thou be the Son of God, come down from the cross. Likewise also the chief priests, mocking him, with the Scribes and elders, said, He saved others, himself he cannot save: if he be the king of Israel let him now come down from the cross, and we will believe him. He trusted in God, let him deliver him now, if he will have him; for he said, I am the Son of God. The thieves also which were crucified with him, cast the same in his teeth. Mat.

xxvii. 39—44. And they (*Joseph's brethren*) said one to another, Behold, this dream cometh! Come now, therefore, and let us slay him, and cast him into some pit, and we will say, some evil beast hath devoured him: and we shall see what will become of his dreams. Ge. xxxvii. 19, 20. And it came to pass, when their hearts (*the hearts of the Philistines*) were merry, that they said, Call for Samson, that he may make us sport. And they called for Samson out of the prison-house, and he made them sport. Ju. xvi. 25. And some began to spit on him (*Jesus*), and to cover his face, and to buffet him, and to say unto him, Prophecy; and the servants did strike him with the palms of their hands. Mar. xiv. 65. And the men that held Jesus mocked him, and smote him; and when they had blind-folded him, they struck him on the face, and asked him, saying, Prophecy, who is it that smote thee? And many other things blasphemously spake they against him. Lc. xxii. 63, 64, 65.

Thou Christ.] Then the soldiers of the governor took Jesus into the common hall, and they stripped him, and put on him a scarlet robe; and when they had platted a crown of thorns, they put it upon his head, and a reed in his right hand; and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews. Mat. xxvii. 28, 29. And they clothed him with purple, and platted a crown of thorns, and put it about his head, and began to salute him, Hail, king of the Jews. And they smote him on the head with a reed, and did spit upon him, and bowing their knees, worshipped him. Mar. xv. 17, 18, 19. And the soldiers platted a crown of thorns, and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews! And they smote him with their hands. And it was the preparation of the passover, and about the sixth hour; and he (*Pilate*) saith unto the Jews, Behold your king! But they cried out, Away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cæsar. Joh. xix. 2, 3, 14, 15. As new-born babes desire the sincere milk of the word, that ye may grow thereby; if so be ye have tasted that the Lord is gracious, to whom coming as unto a living stone, disallowed indeed of men, but chosen of God and precious. Ye also, as lively stones are built up a spiritual house, an holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ. Wherefore also it is contained in the Scripture, Behold, I lay in Sion a chief corner stone, elect, precious, and he that believeth on him shall not be confounded. Unto you therefore which believe he is precious; but unto them which be obedient, the same

Who is he that smote thee? Now Peter sat without in the palace: 69 and a damsel came unto him, saying, Thou also wast with Jesus of Galilee. But he denied before *them* all, saying, I know not 70 what thou sayest. And when he was gone out into the porch, 71

which the builders disallowed, the same is made the head of the corner; and a stone of stumbling, and a rock of offence, *even to them* which stumble at the word, being disobedient, whereunto also they were appointed. 1 *Pe.* ii. 4—8.

69 Peter sat without, &c.] See verse 58. And he (*Elijah*) came thither unto a cave (*being threatened by Jezebel*), and lodged there, and behold, the word of the Lord came to him, and he said unto him, What doest thou here, *Elijah*? And it was so, when *Elijah* heard "it" (*"the still small voice"*), that he wrapped his face in his mantle, and went out, and stood in the entering in of the cave; and behold, *there came* a voice unto him and said, What doest thou here, *Elijah*? 1 *Ki.* xix. 9. 13. Blessed is the man that walketh not in the counsel of the ungodly, nor standeth in the way of sinners, nor sitteth in the seat of the scornful. *Ps.* i. 1. And as Peter was beneath in the palace, there cometh one of the maids of the high priest. And when she saw Peter warming himself, she looked upon him, and said, And thou also wast with Jesus of Nazareth. But he denied, saying, I know not, neither understand I what thou sayest; and he went out into the porch, and the cock crew. *Mar.* xiv. 66, 67, 68. And when they had kindled a fire in the midst of the hall, and were set down together, Peter sat down among them. But a certain maid beheld him as he sat by the fire, and earnestly looked upon him, and said, This man was also with him. And he denied him, saying, Woman, I know him not. *Lu.* xxii. 55, 56, 57. Peter stood at the door without; then went out that other disciple which was known unto the high priest, and spake unto her that kept the door, and brought in Peter. Then saith the damsel that kept the door unto Peter, Art not thou also one of this man's disciples? He saith, I am not. And Simon Peter stood and warmed himself. They said therefore unto him, Art not thou also one of his disciples? He denied it, and said, I am not. Did not I see thee in the garden with him (*said one of the servants of the high priest*)? Peter then denied again, and immediately the cock crew. *John* xviii. 16, 17, 25, 26, 27. And (*God*) delivered just Lot, vexed with the filthy conversation of the wicked (for that righteous man dwelling among them, in seeing and hearing, vexed his righteous soul from day to day with their unlawful deeds). The Lord knoweth how to deliver the godly out of temptations, and to reserve the unjust unto the day of judgment to be punished. 2 *Pe.* ii. 7, 8, 9.

[*Jesus of Galilee.*] See verse 71. But when

VOL. II.

"he" (*"Joseph"*) heard that Archelaus did reign in Judea in the room of his father Herod, he was afraid to go thither: notwithstanding, being warned of God in a dream, he turned aside into the parts of Galilee. And he came and dwelt in a city called Nazareth, that it might be fulfilled which was spoken by the prophets, He shall be called a Nazarene. *Mat.* ii. 22, 23. And the multitude said (*as Jesus entered into Jerusalem upon an ass*), This is Jesus, the prophet of Nazareth of Galilee. *Mat.* xxi. 11. And Nathanael said unto "him" (*"Philip"*), Can there any good thing come out of Nazareth? Philip saith unto him, Come and see. *John* i. 46. Others said, This is Christ! But some said, Shall Christ come out of Galilee? Art thou also of Galilee (*said the rulers to Nicodemus*)? search and look; for out of Galilee ariseth no prophet. *John* vii. 41, 52. After "this man" (*"Theudas"*) rose up Judas of Galilee, in the days of the taxing (*said Gamaliel to the Pharisees*), and drew much people after him: he also perished (*as Theudas*), and all, even as many as obeyed him, were dispersed. *Ac.* v. 37.

70 He denied before them all.] See verses 34, 35, 40—43. 51, 56, 58. Depart from me, ye evil doers, for I will keep the commandments of my God. Uphold me according to thy word, that I may live, and let me not be ashamed of my hope! Hold thou me up, and I shall be safe; and I will have respect unto thy statutes continually. *Ps.* cxix. 115, 116, 117. Better is the poor that walketh in his uprightness, than he that is perverse in his ways, though he be rich. *Pr.* xviii. 6. A man's pride shall bring him low, but honour shall uphold the humble in spirit. The fear of man bringeth a snare, but whoso putteth his trust in the Lord shall be safe. *Pr.* xxix. 23, 25. Of whom hast thou been afraid, or feared (*said the Lord to the Jews*), that thou hast lied, and hast not remembered me, nor laid it to thy heart? Have not I held my peace even of old, and thou fearest me not? *Is.* lvii. 11. The heart is deceitful above all things, and desperately wicked: who can know it? *Je.* xvii. 9. Be not high minded, but fear. *Ro.* xi. 20. Let him that thinketh he standeth take heed lest he fall. 1 *Co.* x. 12. But the fearful and unbelieving, and the abominable, and murderers, and whoremongers, and sorcerers, and idolaters, and all liars, shall have their part in the lake which burneth with fire and brimstone; which is the second death. *Re.* xxi. 8.

71 When he was gone out, &c.] See chap. xxvi. 69.

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another *maid* saw him, and said unto them that were there, This 72 *fellow* was also with Jesus of Nazareth. And again he denied 73 with an oath, I do not know the man. And after a while came unto *him* they that stood by, and said to Peter, Surely thou also 74 art *one* of them; for thy speech bewrayeth thee. Then began he to curse and to swear, *saying*, I know not the man. And imme-

This fellow was, &c.] See verse 61.

72 *With an oath.]* Swear not at all, neither by heaven, for it is God's throne: nor by the earth, for it is his footstool. *Mat. v. 34.* Thou shalt not take the name of the Lord thy God in vain, for the Lord will not hold him guiltless that taketh his name in vain. *Ex. xx. 7.* Hear ye this, O house of Jacob, which are called by the name of Israel, and are come forth out of the waters of Judah; which swear by the name of the Lord, and make mention of the God of Israel: but not in truth nor in righteousness. *Is. xlviii. 1.* Then said he (*the Lord*) unto me (*when I saw the flying roll*), This is the curse that goeth over the face of the whole earth; for every one that stealeth shall be cut off as on this side, according to it; and every one that sweareth shall be cut off as on that side, according to it. I will bring it forth, saith the Lord of hosts, and it shall enter into the house of the thief, and into the house of him that sweareth falsely by my name; and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof. *Zec. v. 3, 4.* Let none of you imagine evil in your hearts against his neighbour, and love no false oath; for all these are things that I hate, saith the Lord. *Zec. viii. 17.* And I will come near to you to judgment, and I will be a swift witness against the sorcerers, and against the adulterers, and against false swearers, and against those that oppress the hireling in his wages, the widow and the fatherless, and that turn aside the stranger from his right, and fear not me, saith the Lord of hosts. *Mal. iii. 5.* Peter said, Ananias, why hath Satan filled thy heart to lie to the Holy Ghost, and to keep back part of the price of the land? Whiles it remained was it not thine own? and after it was sold was it not in thine own power? Why hast thou conceived this thing in thine heart? thou hast not lied unto men, but unto God. *Ac. v. 3, 4.*

I do not know the man.] See verse 74. I tell thee, Peter (*said Jesus*), the cock shall not crow this day, before that thou shalt thrice deny that thou knowest me. *Lk. xxii. 34.*

73 *Surely thou also art one of them.] See chap. xxvi. 69.*

For thy speech bewrayeth thee.] The Gileadites took the passages of Jordan before the Ephraimites: and it was so that when those Ephraimites which were escaped said,

Let me go over, that the men of Gilead said unto him, *Art thou an Ephraimite?* If he said, *Nay*, then said they unto him. *Say now Shibboleth.* And he said, *Sibboleth*: for he could not frame to pronounce it right. Then they took him, and slew him at the passages of Jordan. *Ju. xii. 5, 6.* In those days also saw I Jews that had married wives of Ashdod, of Ammon, and of Moab; and their children spake half in the speech of Ashdod, and could not speak in the Jew's language, but according to the language of each people. *Ne. xiii. 23, 24.*

74 *Began he to curse and to swear.]* His blood be upon us, and on our children (*said the Jews to Pilate*). *Mat. xxvii. 25.* There was a man of mount Ephraim, whose name was Micah; and he said unto his mother, The eleven hundred shekels of silver, that were taken from thee, about which thou cursedst, and spakest of also in mine ears, behold, the silver is with me: I took it. *Ju. xvii. 1, 2.* The elders of the congregation said, How shall we do for wives for them that remain, seeing the women are destroyed out of Benjamin? Howbeit we may not give them wives of our daughters; for the children of Israel have sworn, saying, Cursed be he that giveth a wife to Benjamin. *Ju. xxi. 16, 18.* And the men of Israel were distressed that day (*in the battle with the Philistines*), for Saul had adjured the people, saying, Cursed be the man that eateth any food until evening, that I may be avenged on mine enemies. So none of the people tasted any food. And all they of the land came to a wood; and there was honey upon the ground; and when the people were come into the wood, behold the honey dropped, but no man put his hand to his mouth; for the people feared the oath. But Jonathan heard not when his father charged the people with the oath; wherefore he put forth the end of the rod that was in his hand, and dipped it in an honeycomb, and put his hand to his mouth, and his eyes were enlightened. Then answered one of the people, and said, Thy father straitly charged the people with an oath, saying, Cursed be the man that eateth any food this day. And the people were faint. *1 Sa. xiv. 24-28.* "He" ("*Peter*") began to curse and to swear, saying, I know not this man of whom ye speak. *Mar. xiv. 71.* And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they

ely the cock crew. And Peter remembered the word of Jesus, 75
ch said unto him, Before the cock crow, thou shalt deny me
ce. And he went out, and wept bitterly.

illed Paul. And they were more than forty
h had made this conspiracy. And they
to the chief priests and elders, and
We have bound ourselves under a great
, that we will eat nothing until we have
Paul. *Ac. xxiii. 12, 13, 14.* For I
I wish that myself were accursed from
it for my brethren, my kinsmen accord-
to the flesh. *Ro. ix. 3.* If any man
not the Lord Jesus Christ, let him be
hema Maran-atha. *1 Co. xvi. 22.*

ying, I know not the man.] Fear not
which kill the body (*said Jesus*), but
not able to kill the soul; but rather fear
which is able to destroy both soul and
in hell. Whosoever shall confess me
e men, him will I confess before my
er which is in heaven; but whosoever
deny me before men, him will I also
before my Father which is in heaven.
x. 28, 32, 33. So, when they (*Jesus*
his disciples) had dined, Jesus saith to
n Peter, Simon, son of Jonas, lovest thou
nore than these? He saith unto him,
Lord, thou knowest that I love thee.
saith unto him, Feed my lambs. He
to him again the second time, Simon,
f Jonas, lovest thou me? He saith unto
Yea, Lord, thou knowest that I love
He saith unto him, Feed my sheep.
tith unto him the third time, Simon, son
nas, lovest thou me? Peter was grieved
se he said unto him the third time,
st thou me? And he said unto him,
, thou knowest all things, thou knowest
I love thee. Jesus saith unto him, Feed
reep. *John xxi. 15, 16, 17.* As many
love, I rebuke and chasten: be zealous
force, and repent. *Re. iii. 19.*

d immediately the cock crew.] Verily
unto thee (*said Jesus to Peter*), That
lay, even in this night, before the cock
twice, thou shalt deny me thrice. I
not, neither understand I what thou
t (*said Peter, immediately after, to the*
of the high priest); and he went out
he porch, and the cock crew; (*and*) he
to curse and to swear, saying, I know
his man of whom ye speak. *Mar. xiv. 30.*
2. Peter said, Man, I know not what
sayest; and immediately, while he yet
, the cock crew. *Lu. xxii. 60.* Peter
denied again (*the third time*), and im-
ately the cock crew. *John xviii. 27.*

Remembered the word of Jesus.] See
34. And the Lord turned and looked

upon Peter; and Peter remembered the word
of the Lord, how he had said unto him,
Before the cock crow, thou shalt deny me
thrice. And Peter went out and wept bitterly.
Lu. xxii. 61, 62. Wilt thou lay down thy
life for my sake (*said Jesus to Peter*)? Verily,
verily, I say unto thee, The cock shall not
crow till thou hast denied me thrice. *John*
xiii. 38.

And he went out, and wept bitterly.] Then
Judas which had betrayed him, when he saw
that he was condemned, repented himself,
and brought again the thirty pieces of silver
to the chief priests and elders, saying, I have
sinned in that I have betrayed the innocent
blood. And they said, What is that to us?
See thou to that. And he cast down the
pieces of silver in the temple, and departed,
and went and hanged himself. *Mat. xxvii.*
3, 4, 5. And the Lord said, Simon, Simon,
behold Satan hath desired to have you, that
he may sift you as wheat: but I have prayed
for thee, that thy faith fail not; and when
thou art converted, strengthen thy brethren.
And he said unto him, Lord, I am ready to
go with thee both into prison, and to death.
And he said, I tell thee, Peter, the cock shall
not crow this day, before that thou shalt
thrice deny that thou knowest me. *Lu. xxii.*
31—34. I know (*said Paul*) that in me
(*that is, in my flesh*) dwelleth no good thing;
for to will is present with me, but *how* to
perform that which is good I find not. For
the good that I would, I do not; but the evil
which I would not, that I do. Now if I do
that I would not, it is no more I that do it,
but sin that dwelleth in me. *Ro. vii. 18, 19,*
20. For who maketh thee to differ from
another, and what hast thou that thou didst
not receive? Now if thou didst receive it,
why dost thou glory, as if thou hadst not
received it? *1 Co. iv. 7.* Brethren, if a
man be overtaken in a fault, ye which are
apiritual restore such an one in the spirit of
meekness: considering thyself, lest thou also
be tempted. *Ga. vi. 1.* Blessed be the God
and Father of our Lord Jesus Christ, which
according to his abundant mercy hath be-
gotten us again unto a lively hope by the
resurrection of Jesus Christ from the dead,
to an inheritance incorruptible, and undefiled,
and that fadeth not away, reserved in heaven
for you who are kept by the power of God
through faith unto salvation, ready to be re-
vealed in the last time. *1 Pe. i. 3, 4, 5.*

CHAPTER XXVII.

- 1 WHEN the morning was come, all the chief priests and elders of
 2 the people took counsel against Jesus to put him to death: And
 when they had bound him, they led him away, and delivered

CHAP. XXVII.—1 *The morning was come.*] And it was told the Gazites, saying, Samson is come hither. And they compassed him in, and laid wait for him all night in the gate of the city, and were quiet all the night, saying, In the morning, when it is day, we shall kill him. *Ju. xvi. 2.* Saul also sent messengers unto David's house, to watch him, and to slay him in the morning. And Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. 1 *Sa. xix. 11.* They *(the wicked)* sleep not except they have done mischief; and their sleep is taken away, unless they cause some to fall; for they eat the bread of wickedness, and drink the wine of violence: but the path of the just is as the shining light, that shineth more and more unto the perfect day. *Pr. iv. 16, 17, 18.* Woe to them that devise iniquity, and work evil upon their beds! When the morning is light they practise it, because it is in the power of their hand. *Mt. ii. 1.* And as soon as it was day, the elders of the people, and the chief priests, and the Scribes, came together, and led him into their council. *Lu. xxii. 66.* Go *(said the angel to the apostles who were imprisoned)*, and speak in the temple to the people all the words of this life. And when they heard that, they entered into the temple early in the morning, and taught. *Ac. v. 20, 21.*

All the chief priests and elders, &c.] See *Mat. xxiii. 13; xxvi. 3, 4.* And straightway in the morning the chief priests held a consultation with the elders and Scribes and the whole council, and bound Jesus, and carried him away, and delivered him to Pilate. *Mar. xv. 1.* And the whole multitude of them arose and led him unto Pilate; and they began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying, That he himself is Christ, a king. *Lu. xxiii. 1, 2.* Then led they Jesus from Caiaphas unto the hall of judgment, and it was early; and they themselves went not into the judgment hall, lest they should be defiled; but that they might eat the passover. *John xviii. 28.* And when "they" *(the company of the disciples)* heard "that" *(what the chief priests and elders had said unto them)*, they lifted up their voices with one accord, and said, Lord, thou art God, which hast made heaven, and earth, and the sea, and all that in them is, who by the mouth of thy servant David hast

said, Why did the heathen rage, and the people imagine vain things? The kings of the earth stood up, and the rulers were gathered together against the Lord, and against his Christ. For of a truth, against thy holy child Jesus, whom thou hast anointed, both Herod, and Pontius Pilate, with the Gentiles, and the people of Israel, were gathered together; for to do whatsoever thy hand and thy counsel determined before to be done. *Ac. iv. 24—28.*

2 *Bound him.*] And they *(Abraham and Isaac)* came to the place which God had told him *(Abraham)* of. And Abraham built an altar there, and laid the wood in order, and bound Isaac his son, and laid him on the altar upon the wood. *Ge. xxii. 9.* Then the band and the captain and officers of the Jews took Jesus, and bound him. Now Annas had sent him bound unto Caiaphas the high priest. *John xviii. 12, 24.* And Saul went unto the high priest, and desired of him letters to Damascus to the synagogues, that if he found any of this way, whether they were men or women, he might bring them bound unto Jerusalem. *Ac. ix. 1, 2.* And when Herod would have brought "him" *(Peter)* forth, the same night Peter was sleeping between two soldiers bound with two chains, and the keepers before the door kept the prison. *Ac. xii. 6.* Then *(when they went about to kill Paul, and all Jerusalem was in an uproar)* the chief captain came near, and took him, and commanded him to be bound with two chains; and demanded who he was, and what he had done. *Ac. xxi. 33.* And as they bound him with thongs Paul said unto the centurion that stood by, Is it lawful for you to scourge a man that is a Roman, and uncondemned? Then straightway they departed from him which should have examined him; and the chief captain also was afraid, after he knew that he was a Roman, and because he had bound him. *Ac. xxii. 25, 29.* But after two years Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound. *Ac. xxiv. 27.* For this cause *(said Paul)* have I called for you, to see "you" *(the chief of the Jews)*, and to speak with you; because that for the hope of Israel I am bound with this chain. *Ac. xxviii. 20.* Remember that Jesus Christ, of the seed of David, was raised from the dead, according to my gospel, wherein I suffer trouble as an evil doer, even unto bonds; but

him to Pontius Pilate the governor. Then Judas, which had 3 betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders, Saying, I have sinned in that I have betrayed 4 the innocent blood. And they said, What is that to us? see thou

the word of God is not bound. 2 *Ti. ii. 8, 9.* Remember them that are in bonds, as bound with them; and them which suffer adversity, as being yourselves also in the body. *He. xiii. 3.*

And delivered him to Pontius Pilate.] See chap. xx. 19: For he (*the Son of man*) shall be delivered unto the Gentiles (*said Jesus*), and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death, and the third day he shall rise again. *Lu. xviii. 32, 33.* And they watched him, and sent forth spies which should feign themselves just men, that they might take hold of his words, that so they might deliver him unto the power and authority of the governor. *Lu. xx. 20.*

3 *Judas, which had betrayed him.] See chap. xxvi. 14, 15, 16. 46—50.*

Repented himself.] The triumphing of the wicked is short, and the joy of the hypocrite but for a moment. Though he spare it, and forsake it not, but keep it still within his mouth, yet his meat in his bowels is turned, it is the gall of asps within him. He hath swallowed down riches, and he shall vomit them up again. God shall cast them out of his belly: he shall suck the poison of asps; the viper's tongue shall slay him. He shall not see the rivers, the floods, the brooks of honey and butter. That which he laboured for shall he restore, and shall not swallow it down; according to his substance shall the restitution be, and he shall not rejoice therein. Because he hath oppressed and forsaken the poor, surely he shall not save of that which he desired; there shall none of his meat be left. In the fulness of his sufficiency he shall be in straits: every hand of the wicked shall come upon him. When he is about to fill his belly, God shall cast the fury of his wrath upon him, and shall rain it upon him while he is eating. He shall flee from the iron weapon, and the bow of steel shall strike him through. It is drawn, and cometh out of the body; yea, the glittering sword cometh out of his gall; terrors are upon him. The heaven shall reveal his iniquity, and the earth shall rise up against him. The increase of his house shall depart, and his goods shall flow away in the day of his wrath. This is the portion of a wicked man from God, and the heritage appointed unto him by God. *Job xx. 5. 15—29.* Godly sorrow worketh repentance to salvation, not to be repented of; but the sorrow of the world worketh death. 2 *Co. vii. 10.*

4 *I have sinned, &c.]* And they (*Joseph's brethren*) said one to another, We are verily guilty concerning our brother, in that we saw the anguish of his soul, when he besought us, and we would not hear. Therefore is this distress come upon us. And Reuben answered them, saying, Spake I not unto you, saying, Do not sin against the child; and ye would not hear? therefore behold also his blood is required. *Ge. xlii. 21, 22.* And Pharaoh sent and called for Moses and Aaron, and said unto them, I have sinned this time; the Lord is righteous, and I and my people are wicked. *Ex. ix. 27.* Then Pharaoh called for Moses and Aaron in haste, and he said, I have sinned against the Lord your God, and against you. Now therefore forgive, I pray thee (*said Pharaoh*), my sin only this once, and intreat the Lord your God, that he may take away from me this death only. *Ex. x. 16, 17.* And he called for Moses and Aaron by night, and said, Rise up, and get you forth from among my people, both ye and the children of Israel, and go serve the Lord, as ye have said. *Ex. xii. 31.* And Saul said unto Samuel, I have sinned; for I have transgressed the commandment of the Lord, and thy words, because I feared the people, and obeyed their voice. Then he said, I have sinned; yet honour me now, I pray thee, before the elders of my people, and before Israel, and turn again with me, that I may worship the Lord thy God. 1 *Sa. xv. 24. 30.* It came to pass, when Ahab heard those words (*the judgments denounced by Elijah*), that he rent his clothes, and put sackcloth upon his flesh, and fasted, and lay in sackcloth, and went softly. 1 *Ki. xxi. 27.* Now we know that what things soever the law saith, it saith to them who are under the law, that every mouth may be stopped, and all the world may become guilty before God. *Ro. iii. 19.*

The innocent blood.] See verses 19, 23, 24. 54. Surely at the commandment of the Lord came "this" (*"the ruin of Jehoiakim"*) upon Judah, to remove them out of his sight, for the sins of Manasseh, according to all that he did; and also for the innocent blood that he shed (*for he filled Jerusalem with innocent blood*), which the Lord would not pardon. 2 *Ki. xxiv. 3, 4.* Know ye for certain (*said Jeremiah*), that if ye put me to death, ye shall surely bring innocent blood upon yourselves, and upon this city, and upon the inhabitants thereof. *Je. xxvi. 15.* We beseech thee, O Lord (*said the men who were in the ship with Jonah*); let us not perish for this man's life,

5 to that. And he cast down the pieces of silver in the temple, and 6 departed, and went and hanged himself. And the chief priests

and lay not upon us innocent blood; for thou, O Lord, hast done as it pleased thee. *Jon. i. 14.* And he (*Pilate*) said unto them the third time, Why? what evil hath he (*Christ*) done? I have found no cause of death in him. "We" (*said "the penitent thief"*) receive the due reward of our deeds, but this man hath done nothing amiss. Now when the centurion saw what was done (*at the crucifixion of Jesus*), he glorified God, saying, Certainly this was a righteous man. *Lu. xxiii. 22. 41. 47.* We have a law (*said the Jews*), and by our law he ought to die, because he made himself the Son of God. *John xix. 7.* And although they found no cause of death in him, yet desired they Pilate that he should be slain. *Ac. xiii. 28.* For such an High Priest became us, who is holy, harmless, undefiled, separate from sinners, and made higher than the heavens. *He. vii. 26.* Ye know that ye were not redeemed with corruptible things, as silver and gold, from your vain conversation, received by tradition from your fathers; but with the precious blood of Christ, as of a Lamb without blemish and without spot. *1 Pe. i. 18, 19.*

What is that to us? &c.] See verse 25. If it were a matter of wrong or wicked lewdness (*for which they brought Paul to the judgment*), O ye Jews (*said Gallio, the deputy of Achaia*), reason would that I should bear with you; but if it be a question of words and names, and of your law, look ye to it; for I will be no judge of such matters. And he drave them from the judgment-seat. Then all the Greeks took Sosthenes, the chief ruler of the synagogue, and beat him before the judgment-seat; and Gallio cared for none of these things. *Ac. xviii. 14—17.* Now the Spirit speaketh expressly, that in the latter times some shall depart from the faith, speaking lies in hypocrisy, having their conscience seared with a hot iron. *1 Ti. iv. 1, 2.* They profess that they know God, but in works they deny him, being abominable, and disobedient, and unto every good work reprobate. *Ti. i. 16.* We should love one another; not as Cain, who was of that wicked one, and slew his brother. And wherefore slew he him? Because his own works were evil, and his brother's righteous. *1 John iii. 11, 12.* And they that dwell upon the earth shall rejoice over "them" (*"the two witnesses"*), and make merry, and shall send gifts one to another; because these two prophets tormented them that dwelt on the earth. *Re. xi. 10.*

See thou to that.] Then said Samuel (*to Saul*), Wherefore then dost thou ask of me (*to make known unto thee what thou shalt do*), seeing the Lord is departed from thee, and is become thine enemy? And the Lord hath

done to him as he spake by me; for the Lord hath rent the kingdom out of thine hand, and given it to thy neighbour, even to David; because thou obeyedst not the voice of the Lord, nor executedst his fierce wrath upon Amalek, therefore hath the Lord done this thing unto thee this day. Moreover, the Lord will also deliver Israel with thee into the hand of the Philistines. Then Saul fell straightway all along on the earth, and was sore afraid, because of the words of Samuel; and there was no strength in him, for he had eaten no bread all the day nor all the night. *1 Sa. xxviii. 16—20.* But ye are forgers of lies, ye are all physicians of no value. *Job xiii. 4.* Shall vain words have an end (*said Job, reproving his friends*)? or what emboldeneth thee that thou answerest? *Job xvi. 3.* But Abraham said (*to the rich man, being in torments*), Son, remember that thou in thy life-time receivedst thy good things, and likewise Lazarus evil things; but now he is comforted, and thou art tormented. And beside all this, between us and you there is a great gulf fixed, so that they which would pass from hence to you cannot, neither can they pass to us that would come from thence. *Lu. xvi. 25, 26.*

5 And departed, and went and hanged himself.] Then "he" (*"Abimelech," who had been wounded by a piece of a mill-stone, thrown by a woman from the tower of Thebez*) called hastily unto the young man his armour-bearer, and said unto him, Draw thy sword and slay me, that men say not of me, A woman slew him. And his young man thrust him through, and he died. *Ju. ix. 54.* Then said Saul (*his army being lost, and his sons slain*) unto his armour-bearer, Draw thy sword, and thrust me through therewith, lest these uncircumcised (*the Philistines*) come and thrust me through and abuse me. But his armour-bearer would not, for he was sore afraid. Therefore Saul took a sword, and fell upon it. And when his armour-bearer saw that Saul was dead, he fell likewise upon his sword, and died with him. *1 Sa. xxxi. 4, 5.* And when Ahithophel saw that his counsel was not followed (*of pursuing after David*), he saddled his ass, and arose and gat him home to his house, to his city, and put his household in order, and hanged himself, and died, and was buried in the sepulchre of his father. *2 Sa. xvii. 23.* And it came to pass, when Zimri saw that the city (*of Tirzah*) was taken, that he went into the palace of the king's house, and burnt the king's house over him with fire, and died. *1 Ki. xvi. 18.* Then said his wife unto "him" (*"Job"*), Dost thou still retain thine integrity? Curse God, and die. *Job ii. 9.* My soul chooseth stran-

took the silver pieces, and said, It is not lawful for to put them into the treasury, because it is the price of blood. And they took counsel, and bought with them the potter's field, to bury strangers in. Wherefore that field was called, The field of blood, unto this day. Then was fulfilled that which was spoken by Jeremy the prophet, saying, And they took the thirty pieces of silver, the price of him that was valued, whom they of the children of Israel did value; And gave them for the potter's field, as the Lord appointed me. And Jesus stood before the governor: and the 11

gling and death rather than life. *Job vii. 15.* Thou, O God, shalt bring "them" ("the wicked") down into the pit of destruction: bloody and deceitful men shall not live out half their days: but I will trust in thee. *Ps. v. 23.* Now this man (*Judas*) purchased a field with the reward of iniquity; and falling headlong, he burst asunder in the midst, and all his bowels gushed out. And it was known of all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*; that is to say, The field of blood. *Ac. i. 18, 19.*

6 *It is not lawful, &c.]* Ye blind guides, which strain at a gnat and swallow a camel. *Mat. xxiii. 24.* And the Scribes and Pharisees watched him, whether he would heal on the sabbath day, that they might find an accusation against him. But he knew their thoughts, and said to the man which had the withered hand, Rise up, and stand forth in the midst. And he arose and stood forth. Then said Jesus unto them, I will ask you one thing; Is it lawful on the sabbath days to do good, or to do evil? to save life, or to destroy it? *Lu. vi. 7, 8, 9.* Then led they the chief priests and Pharisees Jesus from Calaphas unto the hall of judgment; and it was early. And they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. *John xviii. 28.*

To put them into the treasury.] Thou shalt not bring the hire of a whore or the price of dog into the house of the Lord thy God for my vow; for even both these are abomination unto the Lord thy God. *De. xxiii. 18.* For I the Lord love judgment; I hate robbery for burnt-offering. *Is. lxi. 8.*

8 *That field was called, &c.]* And "it" "*the fate of Judas*") was known unto all the dwellers at Jerusalem, insomuch as that field is called in their proper tongue, *Aceldama*; that is to say, The field of blood. *Ac. i. 19.*

Unto this day.] So "they" ("*the soldiers who watched the sepulchre of Jesus*") took the money, and did as they were taught (*having said that his disciples came by night, and stole the away while they slept*). And this saying is commonly reported among the Jews until his day. *Mat. xxviii. 15.* No man knoweth of "his" ("*Moses*") sepulchre unto this day.

De. xxxiv. 6. And Joshua set up twelve stones in the midst of Jordan, in the place where the feet of the priests which bare the ark of the covenant stood; and they are there unto this day. *Jos. iv. 9.* And the man (*who shewed the entrance to the city of Bethel to the house of Joseph*) went into the land of the Hittites, and built a city, and called the name thereof *Luz*, which is the name thereof unto this day. *Ju. i. 26.* And they drew out the staves of the ark, that the ends of the staves were seen from the ark before the oracle, but they were not seen without. And there it is unto this day. *2 Chr. v. 9.*

9 *And they took the thirty pieces.]* And I said unto them, If ye think good, give me my price; and if not, forbear. So they weighed for my price thirty pieces of silver. And the Lord said unto me, Cast it unto the potter: a goodly price that I was prized at of them. And I took the thirty pieces of silver, and cast them to the potter in the house of the Lord. *Zec. xi. 12, 13.*

Thirty pieces.] What will ye give me (*said Judas Iscariot*), and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. *Mat. xxvi. 15.* If the ox shall push a man-servant, or maid-servant, he shall give unto their master thirty shekels of silver, and the ox shall be stoned. *Ex. xxi. 32.* Speak unto the children of Israel, and say unto them, When a man shall make a singular vow, the persons shall be for the Lord by thy estimation. And thy estimation shall be of the male from twenty years old even unto sixty years old, even thy estimation shall be fifty shekels of silver, after the shekel of the sanctuary; and if it be a female, then thy estimation shall be thirty shekels; and if it be from five years old even unto twenty years old, then thy estimation shall be, of the male five shekels of silver, and for the female ten shekels; and if it be from a month old even unto five years old, then thy estimation shall be, of the male five shekels of silver, and for the female thy estimation shall be three shekels of silver; and if it be from sixty years old and above, if it be a male, then thy estimation shall be fifteen shekels, and for the female ten shekels. *Le. xxvii. 2-7.*

11 *Jesus stood before the governor.]* And

11 governor asked him, saying, Art thou the King of the Jews?
 12 And Jesus said unto him, Thou sayest. And when he was ac-
 13 cused of the chief priests and elders, he answered nothing. Then
 14 said Pilate unto him, Hearest thou not how many things they
 15 witness against thee? And he answered him to never a word;
 16 inasmuch that the governor marvelled greatly. Now at that feast
 the governor was wont to release unto the people a prisoner,
 16 whom they would. And they had then a notable prisoner, called

ye shall be brought before governors and kings for my sake, for a testimony against them and the Gentiles. It is enough for the disciple that he be as his master, and the servant as his lord. If they have called the master of the house Beelzebub, how much more shall they call them of his household? *Mat. x. 18.* 25. And Pilate asked him, Art thou the King of the Jews? And he answering, said unto him, Thou sayest it. *Mar. xv. 2.* And Pilate asked him, saying, Art thou the King of the Jews? And he answered him, and said, Thou sayest it. *Lu. xxiii. 3.* Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the King of the Jews? Jesus answered him, Sayest thou this thing of thyself, or did others tell it thee of me? Pilate answered, Am I a Jew? Thine own nation and the chief priests have delivered thee unto me: what hast thou done? Jesus answered, My kingdom is not of this world; if my kingdom were of this world, then would my servants fight, that I should not be delivered to the Jews. But now is my kingdom not from hence. *John xviii. 33-36.*

Thou sayest.] See Mat. xxvi. 25. 64. I give thee charge in the sight of God, who quickeneth all things, and before Christ Jesus, who before Pontius Pilate witnessed a good confession. *1 Ti. vi. 13.*

12 *He was accused, &c.] See verse 14, and chap. xxvi. 62, 63.* Thus I was as a man that heareth not, and in whose mouth are no reproofs. For in thee, O Lord, do I hope; thou wilt hear, O Lord my God. *Ps. xxxviii. 14, 15.* And the chief priests accused him of many things; but he answered nothing. And Pilate asked him again, saying, Answerest thou nothing? Behold how many things they witness against thee. But Jesus yet answered nothing; so that Pilate marvelled. *Mar. xv. 3, 4, 5.* The place of the Scripture which "he" (*the Ethiopian Eunuch,* whom Philip ran to meet as he sat in his chariot) read was this: He was led as a sheep to the slaughter; and like a lamb dumb before his shearer, so opened he not his mouth. *Ac. viii. 32.* When he was reviled, (he) reviled not again; when he suffered, he threatened not; but committed himself to him that judgeth righteously. *1 Pe. ii. 23.*

13 *Hearest thou not, &c.]* And the high priest arose, and said unto him, Answerest

thou nothing? what is it which these witness against thee? But Jesus held his peace. *Mat. xxvi. 62, 63.* Thine own nation (*said Pilate*) and the chief priests have delivered thee unto me; what hast thou done? *John xviii. 35.* The chief captain commanded him (*Paul*) to be brought into the castle, and bade that he should be examined by scourging, that he might know wherefore they cried so against him. *Ac. xxii. 24.*

14 *Marvelled greatly.]* I am as a wonder unto many, but thou art my strong refuge. *Ps. lxxi. 7.* Behold, I and the children whom the Lord hath given me are for signs and for wonders in Israel from the Lord of hosts, which dwelleth in Mount Zion. *Is. viii. 18.* Hear now, O Joshua, the high priest, thou and thy fellows, that sit before thee: for they are men wondered at; for, behold, I will bring forth my servant the Branch. *Ze. iii. 8.* We are made a spectacle unto the world, and to angels and to men. *1 Co. iv. 9.*

15 *Feast the governor was wont, &c.]* And (*the chief priests*) consulted that they might take Jesus by subtilty, and kill him. But they said, Not on the feast-day, lest there be an uproar among the people. *Mat. xxvi. 4, 5.* Now at that feast he released unto them one prisoner, whomsoever they desired. And the multitude, crying aloud, began to desire him to do as he had ever done unto them. *Mar. xv. 6, 7, 8.* I will therefore chastise him (*said Pilate*), and release him, (for of necessity he must release one unto them at the feast.) *Lu. xxiii. 16, 17.* Pilate saith unto "him" (*"Jesus"*), what is truth? And when he had said this, he went out again unto the Jews, and saith unto them, I find in him no fault at all. But ye have a custom, that I should release unto you one at the passover. Will ye, therefore, that I release unto you the king of the Jews? *John xviii. 38, 39.* After two years Porcius Festus came into Felix' room; and Felix, willing to shew the Jews a pleasure, left Paul bound. *Ac. xxiv. 27.* Festus, willing to do the Jews a pleasure, answered Paul and said, Wilt thou go up to Jerusalem, and there be judged of these things before me? *Ac. xxv. 9.*

16 *A notable prisoner.]* And there was one named Barabbas, which lay bound with them that had made insurrection with him, who had committed murder in the insurrection. *Mar.*

Barabbas. Therefore when they were gathered together, Pilate 17 said unto them, Whom will ye that I release unto you? Barabbas, or Jesus which is called Christ? For he knew that for envy they had 18 delivered him. When he was set down on the judgment-seat, his 19 wife sent unto him, saying, Have thou nothing to do with that

xv. 7. And they (*the Jews*) cried out all at once, saying, Away with this *man*, and release unto us Barabbas: (who for a certain sedition made in the city, and for murder, was cast into prison.) And he (*Pilate*) released unto them him that for sedition and murder was cast into prison, whom they had desired. But he delivered Jesus to their will. *Lu. xxiii. 18, 19. 25.* Then cried they all, again, saying, Not this man, but Barabbas. Now Barabbas was a robber. *John xviii. 40.* Ye denied he Holy One and the Just (*said Peter to the Jews*), and desired a murderer to be granted unto you. *Ac. iii. 14.* God gave them over to a reprobate mind, being filled with all unrighteousness. Who, knowing the judgments of God, that they which commit "such things" "all unrighteousness") are worthy of death, not only do the same, but have pleasure in them that do them. *Ro. i. 28, 29. 32.*

17 Whom will ye that I release, &c.] See verse 21. If it seem evil unto you to serve the Lord (*said Joshua to the tribes at Shechem*), choose you this day whom ye will serve; whether the gods which your fathers served, that were on the other side of the flood, or the gods of the Amorites, in whose land ye dwell; but as for me and my house, we will serve the Lord. *Jos. xxiv. 15.* And Elijah came unto all the people, and said, How long halt ye between two opinions? if the Lord be God, follow him; but if Baal, then follow him: and the people answered him not a word. *1 Ki. xviii. 21.*

Or Jesus which is called Christ.] See verse xii. Pilate answered them, saying, Will ye that I release unto you the king of the Jews? for he knew that the chief priests had delivered him for envy.) But the chief priests moved the people that he should rather release Barabbas unto them. And Pilate answered and said again unto them, What will ye then that I shall do unto him whom ye call the king of the Jews? And they cried out again, Crucify him. *Mar. xv. 9—13.* They cried out, away with him, away with him, crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. *John xix. 15.*

18 He knew, &c.] His (*Joseph's*) brethren envied him; but his father observed the saying (*Joseph's dream of the sun, moon, and eleven stars*). *Ge. xxxvii. 11.* When David was returned from the slaughter of the Philistine (*Goliath*), the women answered one another as they played (*on the musical instruments*), and said, Saul hath slain his thousands,

and David his ten thousands. And Saul was very wroth, and the saying displeased him, and he said, They have ascribed unto David ten thousands, and to me they have ascribed but thousands; and what can he have more but the kingdom? And Saul eyed David from that day and forward. And it came to pass on the morrow that the evil spirit from God came upon Saul, and he prophesied in the midst of the house, and David played with his hand, as at other times; and there was a javelin in Saul's hand. And Saul cast the javelin; for he said, I will smite David even to the wall with it. And David avoided out of his presence twice. *1 Sa. xviii. 7—11.* They (*the Israelites*) envied Moses also in the camp, and Aaron the saint of the Lord. *Ps. cvi. 16.* Wrath is cruel, and anger is outrageous; but who is able to stand before envy? *Pr. xxvii. 4.* Again, I considered all travail and every right work, that for this a man is envied of his neighbour. *Ec. iv. 4.* Lord, when thy hand is lifted up, they will not see; but they shall see, and be ashamed for their envy at the people; yea, the fire of thine enemies shall devour them. *Is. xxvi. 11.* He (*Pilate*) knew that the chief priests had delivered him for envy. *Mar. xv. 10.* Then (*when many were healed by the apostles*) the high priest rose up, and all they that were with him (which is the sect of the Sadducees), and were filled with indignation. *Ac. v. 17.* The patriarchs, moved with envy, sold Joseph into Egypt; but God was with him. *Ac. vii. 9.* When the Jews saw the multitudes (*who came to hear the word of God*), they were filled with envy, and spake against those things which were spoken by Paul, contradicting and blaspheming. *Ac. xiii. 45.* Do ye think that the Scripture saith in vain, The spirit that dwelleth in us lusteth to envy? *Ja. iv. 5.*

19 His wife sent unto him, saying, &c.] God came to Abimelech in a dream by night, and said to him, Behold, thou art but a dead man, for the woman (*Sarah*) which thou hast taken; for she is a man's wife. But Abimelech had not come near her: and he said, Lord, wilt thou slay also a righteous nation? said he not unto me, She is my sister? and she, even she herself said, He is my brother? in the integrity of my heart and innocency of my hands have I done this. And God said unto him in a dream, Yea, I know that thou didst this in the integrity of thy heart; for I also withheld thee from sinning against me. *Ge. xx. 3—6.* And God came to Laban the Syrian in a dream by night, and said unto

24 more, saying, Let him be crucified. When Pilate saw that he could prevail nothing, but *that* rather a tumult was made, he took water, and washed *his* hands before the multitude, saying, I am
25 innocent of the blood of this just person: see ye *to it*. Then answered all the people, and said, His blood *be* on us, and on our

pany, and set all the city on an uproar, and assaulted the house of Jason, and sought to bring them out to the people. And when they found them not, they drew Jason, and certain brethren, unto the rulers of the city, crying, These that have turned the city upside down are come hither also, whom Jason hath received: and these all do contrary to the decrees of Cesar, saying, That there is another king, *one* Jesus. *Ac. xvii. 5, 6, 7.* Men of Israel (*cried the Jews of Asia*), help! This is the man that teacheth all men every where, against the people, and the law, and this place: and further brought Greeks also into the temple, and hath polluted this holy place. (For they had seen before with him in the city Trophimus an Ephesian, whom they supposed that Paul had brought into the temple.) And all the city was moved, and the people ran together, and they took Paul, and drew him out of the temple: and forthwith the doors were shut. And as they went about to kill him, tidings came unto the chief captain of the band, that all Jerusalem was in an uproar. *Ac. xxi. 28—31.* And they gave him (*Paul*) audience unto this word, and then lifted up their voices, and said, Away with such a fellow from the earth; for it is not fit that he should live. And as they cried out, and cast off *their* clothes, and threw dust into the air, the chief captain commanded him to be brought into the castle, that he should be examined by scourging. *Ac. xxii. 22, 23.* And when there arose a great dissension, the chief captain, fearing lest Paul should have been pulled in pieces of them, commanded the soldiers to go down, and to take him by force from among them, and to bring *him* into the castle. And when it was day, certain of the Jews banded together, and bound themselves under a curse, saying, That they would neither eat nor drink till they had killed Paul. And they were more than forty which had made this conspiracy. And they came to the chief priests and elders, and said, We have bound ourselves under a great curse, that we will eat nothing until we have slain Paul. Now therefore ye with the council signify to the chief captain that he bring him down unto you to-morrow, as though ye would inquire something more perfectly concerning him; and we, or ever he come near, are ready to kill him. *Ac. xxiii. 10. 12—15.*

24 And washed *his* hands, &c.] And all the elders of that city, that are next unto the slain man, shall wash their hands over the beifer that is beheaded in the valley: and

they shall answer and say, Our hands have not shed this blood, neither have our eyes seen it. *De. xxi. 6, 7.* If I wash myself with snow water, and make my hands never so clean, yet shalt thou plunge me in the ditch, and mine own clothes shall abhor me. *Job ix. 30, 31.* I will wash mine hands in innocency; so will I compass thine altar. *Pi. xxvi. 6.* For though thou wash thee with nitre, and take thee much soap, yet thine iniquity is marked before me, saith the Lord God. *Jer. ii. 22.* As the thief is ashamed when he is found, so is the house of Israel ashamed; they, their kings, their princes, and their priests, and their prophets, saying to a stock, Thou art my father: and to a stone, Thou hast brought me forth: for they have turned their back unto me, and not their face: but in the time of their trouble they will say, Arise, and save us. Yet thou sayest, Because I am innocent, surely his anger shall turn from me. Behold, I will plead with thee, because thou sayest, I have not sinned. *Je. ii. 27. 35.* Just person.] See verse iv. 9. 54. Behold I will bring him forth to you, that ye may know that I find no fault in him. *John xix. 4.* Ye denied the Holy One and Just, and desired a murderer to be granted unto you. *Ac. iii. 14.* He hath made him to be sin for us who knew no sin, that we might be made the righteousness of God in him. *2 Co. v. 21.* Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God; being put to death in the flesh, but quickened by the Spirit. *1 Pe. iii. 18.*

25 His blood *be* on us.] Whosoever shall fall on this stone shall be broken; but on whomsoever it shall fall, it will grind him to powder. *Mat. xxi. 44.* Woe unto you, Scribes and Pharisees, hypocrites! because ye build the tombs of the prophets, and garnish the sepulchres of the righteous, and say, If we had been in the days of our fathers, we would not have been partakers with them in the blood of the prophets: wherefore ye be witnesses unto yourselves, that ye are the children of them which killed the prophets. Fill ye up, then, the measure of your fathers. Ye serpents, ye generation of vipers, how can ye escape the damnation of hell? Wherefore, behold, I send unto you prophets, and wise men, and Scribes: and some of them ye shall kill and crucify; and some of them shall ye scourge in your synagogues, and persecute them from city to city: that upon you may come all the righteous blood shed upon the earth; from the blood of righteous Abel

They all say unto him, Let him be crucified. And the governor 23 said, Why, what evil hath he done? But they cried out the

they cried out the more exceedingly, Crucify him. *Mar. xv. 12, 13, 14.* Pilate, willing to release Jesus, spake again to them. But they cried, saying, Crucify him, crucify him. And he said unto them, the third time, Why? what evil hath he done? I have found no cause of death in him; I will therefore chastise him, and let him go. And they were instant with loud voices requiring that he might be crucified. And the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. *Lu. xxiii. 20—24.* And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your king. But they cried out, Away with him, away with him; crucify him. Pilate saith unto them, Shall I crucify your king? The chief priests answered, We have no king but Cesar. *John xix. 14, 15.* And though they found no cause of death in him, yet desired they Pilate that he should be slain. *c. xiii. 28.*

23 *Why, what evil hath he done?* And when they (*Joseph's brethren*) saw him afar off, even before he came near unto them, they conspired against him to slay him. And they said one to another, Behold, this dreamer cometh. *Ge. xxxvii. 18, 19.* And I will go at (*said Jonathan to David*), and stand beside my father in the field where thou art, and I will commune with my father of thee; and what I see, that I will tell thee. And Jonathan spake good of David unto Saul his father, and said unto him, Let not the king sin against his servant, against David; because he hath not sinned against thee, and because his works have been to thee-ward very good: for he did put his life in his hand, and slew the Philistine, and the Lord wrought a great salvation for all Israel: thou sawest it, and didst rejoice; wherefore then wilt thou be against innocent blood, to slay David without a cause? And Saul hearkened unto the voice of Jonathan: and Saul sware, *As the Lord liveth, he shall not be slain.* And Jonathan called David, and Jonathan shewed him those things. And Jonathan brought David to Saul, and he was in his presence, in times past. And there was war again: and David went out, and fought with the Philistines, and slew them with a great slaughter; and they fled from him. And the evil spirit from the Lord was upon Saul, as he sat in his house with his javelin in his hand: and David played with his hand. And Saul sought to smite David even to the wall with the javelin; but he slipped away out of Saul's presence, and he smote the javelin into the wall: and David fled, and escaped that night. Saul also sent messengers unto David's

house, to watch him, and to slay him in the morning: and Michal, David's wife, told him, saying, If thou save not thy life to-night, to-morrow thou shalt be slain. So Michal let David down through a window: and he went, and fled, and escaped. And Michal took an image, and laid it in the bed, and put a pillow of goats' hair for his bolster, and covered it with a cloth. And Saul sent the messengers again to see David, saying, Bring him up to me in the bed, that I may slay him. *1 Sa. xix. 3—15.* As long as the son of Jesse liveth upon the ground (*said Saul to Jonathan*), thou shalt not be established, nor thy kingdom. Wherefore now send and fetch him unto me, for he shall surely die. And Jonathan answered Saul his father, and said unto him, Wherefore shall he be slain? what hath he done? And Saul cast a javelin at him to smite him: whereby Jonathan knew that it was determined of his father to slay David. *1 Sa. xx. 31, 32, 33.* Ahimelech answered the "king" (*"Saul"*), and said, And who is so faithful among all thy servants as David, which is the king's son in law, and goeth at thy bidding, and is honourable in thine house? Did I then begin to inquire of God for him? be it far from me: let not the king impute any thing unto his servant, nor to all the house of my father; for thy servant knew nothing of all this, less or more. And the king said, Thou shalt surely die, Ahimelech, thou, and all thy father's house. And the king said unto the footmen that stood about him, Turn, and slay the priests of the Lord, because their hand also is with David, and because they knew when he fled, and did not shew it to me. But the servants of the king would not put forth their hand to fall upon the priests of the Lord. And the king said to Doeg, Turn thou, and fall upon the priests. And Doeg the Edomite turned, and he fell upon the priests, and slew on that day fourscore and five persons that did wear a linen ephod. And Nob, the city of the priests, smote he with the edge of the sword, both men and women, children and sucklings, and oxen, and asses, and sheep, with the edge of the sword. *1 Sa. xxii. 14—19.*

But they cried out the more.] But when (*in the parable*) the husbandmen saw the son, they said among themselves, This is the heir; come, let us kill him, and let us seize on his inheritance. And they caught him, and cast him out of the vineyard, and slew him. *Mat. xxi. 38, 39.* Then they cried out with a loud voice, and stopped their ears, and ran upon him (*Stephen*) with one accord, &c. *Ac. vii. 57.* The Jews which believed not, moved with envy, took unto them certain lewd fellows of the baser sort, and gathered a com-

26 children. Then released he Barabbas unto them: and when he 27 had scourged Jesus, he delivered *him* to be crucified. Then the soldiers of the governor took Jesus into the common hall, and 28 gathered unto him the whole band of soldiers. And they stripped

And on our children.] I the Lord thy God am a jealous God, visiting the iniquity of the fathers upon the children unto the third and fourth generation of them that hate me. *Ex. xx. 5.* Now, lo, if "he" ("a wicked father") beget a son, that seeth all his father's sins which he hath done, and considereth, and doeth not such like, *that* hath not eaten upon the mountains, neither hath lifted up his eyes to the idols of the house of Israel, hath not defiled his neighbour's wife, neither hath oppressed any, hath not holden the pledge, neither hath spoiled by violence, *but* hath given his bread to the hungry, and hath covered the naked with a garment, *that* hath taken off his hand from the poor, *that* hath not received usury nor increase, hath executed my judgments, hath walked in my statutes: he shall not die for the iniquity of his father, he shall surely live. *As for his father*, because he cruelly oppressed, spoiled his brother by violence, and did that which is not good among his people, lo, even he shall die in his iniquity. Yet say ye, Why? doth not the son bear the iniquity of the father? When the son hath done that which is lawful and right, and hath kept all my statutes, and hath done them, he shall surely live. The soul that sinneth, it shall die. The son shall not bear the iniquity of the father, neither shall the father bear the iniquity of the son: the righteousness of the righteous shall be upon him, and the wickedness of the wicked shall be upon him. *Ez. xviii. 14-20.*

26 *Released he Barabbas.]* And so Pilate, willing to content the people, released Barabbas unto them, and delivered Jesus, when he had scourged *him*, to be crucified. *Mar. xv. 15.* And he (*Pilate*) released unto them him that for sedition and murder was cast into prison, whom they had desired: but he delivered Jesus to their will. *Lu. xxiii. 25.*

Scourged Jesus.] And (*the chief priests and Scribes*) shall deliver him to the Gentiles to mock, and to scourge, and to crucify *him*, and the third day he shall rise again. *Mat. xx. 19.* I gave my back to the smiters, and my cheeks to them that plucked off the hair; I hid not my face from shame and spitting. *Is. l. 6.* He was wounded for our transgressions, he was bruised for our iniquities; the chastisement of our peace was upon him, and with his stripes we are healed. *Is. liii. 5.* And they shall mock him, and shall scourge *him*, and shall spit upon him, and shall kill him, and the third day he shall rise again. *Mar. x. 34.* For he shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on: and they

shall scourge *him*, and put him to death; and the third day he shall rise again. *Lu. xviii. 32, 33.* I will therefore chastise *him* (*said Pilate*), and release him. And they were instant with loud voices, requiring that he might be crucified: and the voices of them and of the chief priests prevailed. And Pilate gave sentence that it should be as they required. And he released unto them him that for sedition and murder was cast into prison, whom they had desired; but he delivered Jesus to their will. *Lu. xxiii. 16, 23, 24, 25.* Pilate therefore took Jesus and scourged him: then delivered he *him* therefore unto them to be crucified. And they took Jesus, and led him away. *John xix. 1. 16.* But (*Christ*) committed himself to him that judgeth righteously: who his own self bare our sins, in his own body, on the tree, that we, being dead to sins, should live unto righteousness, by whose stripes we were healed. *1 Pe. ii. 23, 24.*

27 *Common hall.]* And the soldiers led him away into the hall called Prætorium; and they called together the whole band. *Mar. xv. 16.* Then led they Jesus from Caiaphas unto the hall of judgment: and it was early: and they themselves went not into the judgment-hall, lest they should be defiled; but that they might eat the passover. Then Pilate entered into the judgment-hall again, and called Jesus, and said unto him, Art thou the king of the Jews? *John xviii. 33.* When Pilate therefore heard "that saying" ("*we have a law, and by our law he ought to die*"), he was the more afraid, and went again into the judgment-hall, and saith unto Jesus, Whence art thou? But Jesus gave him no answer. *John xix. 8, 9.* I will hear thee, said "he" ("*Felix*"), when thine accusers are also come. And he commanded him (*Paul*) to be kept in Herod's judgment-hall. *Ac. xxiii. 35.*

Band of soldiers.] Judas having received a band of men and officers from the chief priests and Pharisees, cometh thither (*to the garden*) with lanterns, and torches, and weapons. *John xviii. 3.* There was a certain man in Cesarea called Cornelius, a centurion of the band called the Italian band. *Ac. x. 1.* And when it was determined that we should sail into Italy; they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. *Ac. xxvii. 1.*

28 *And they stripped him.]* And they clothed him with purple, and platted a crown of thorns, and put it about his head. *Mar. xv. 17.* And Herod with his men of war

him, and put on him a scarlet robe. And when they had platted 29 a crown of thorns, they put *it* upon his head, and a reed in his right hand: and they bowed the knee before him, and mocked him, saying, Hail, king of the Jews! And they spit upon him, 30 and took the reed, and smote him on the head. And after that 31 they had mocked him, they took the robe off from him, and put his own raiment on him, and led him away to crucify *him*. And 32

him at nought, and mocked him, and arrayed him in a gorgeous robe, and sent him again to Pilate. *Lu. xxiii. 11.* And the soldiers platted a crown of thorns and put it on his head, and they put on him a purple robe, and said, Hail, king of the Jews! and they smote him with their hands. Pilate therefore went forth again, and saith unto them, Behold, I bring him forth to you, that ye may know that I find no fault in him. Then came Jesus forth, wearing the crown of thorns, and the purple robe. And Pilate saith unto them, Behold the man. *John xix. 2-5.*

29 *Platted a crown of thorns.*] And (*the chief priests*) shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him, and the third day he shall rise again. *Mat. xx. 19.* In mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not. They did tear me, and ceased not; with hypocritical mockers in feasts, they gnashed upon me with their teeth. *Psa. xxxv. 15, 16.* Because for thy sake I have borne reproach, shame hath covered my face. Thou hast known my reproach, and my shame, and my dishonour: mine adversaries are all before thee. Reproach hath broken my heart; and I am full of heaviness. And I looked for some to take pity, but there was none; and for comforters, but I found none. *Psa. lxix. 7. 19, 20.* Thus saith the Lord, The Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. *Is. xlix. 7.* He is despised and rejected of men; a man of sorrows, and acquainted with grief, and we hid, as it were, our faces from him; he was despised, and we esteemed him not. *Is. liii. 3.* O Lord, thou hast deceived me, and I was deceived; thou art stronger than I (*said Jeremiah*), and hast prevailed; I am in derision daily, every one mocketh me. *Je. xx. 7.* Let us run with patience the race that is set before us, looking unto Jesus the author and finisher of our faith; who for the joy that was set before him endured the cross, despising the shame, and is set down at the right hand of the throne of God. For consider him that endured such contradiction of sinners against himself, lest ye be wearied and faint in your minds. *He. xii. 2, 3.*

Hail, king of the Jews!] See verse 37. See *Mat. xxvi. 49.* And the soldiers also mocked him, coming to him and offering him vinegar, and saying, If thou be the king of the Jews, save thyself. *Lu. xxiii. 36, 37.*

30 *They spit upon him.*] See chap. xxvi. 67. *They were* children of fools, yea, children of base men: they were viler than the earth. They abhor me, they flee far from me, and spare not to spit in my face. *Job xxx. 8. 10.* He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth. *Is. liii. 7.* Now gather thyself in troops, O daughter of troops: he hath laid siege against us; they shall smite the judge of Israel with a rod upon the cheek. *Mi. v. 1.* He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. And they shall scourge him, and put him to death; and the third day he shall rise again. *Lu. xviii. 32, 33.*

31 *And led him away to crucify him.*] And (*the chief priests, &c.*) shall deliver him to the Gentiles, to mock, and to scourge, and to crucify him; and the third day he shall rise again. *Mat. xx. 19.* And they (*the husbandmen in the parable*) caught "him" ("the son of the householder"), and cast him out of the vineyard, and slew him. *Mat. xxi. 39.* And the Lord said unto Moses, The man (*that gathered sticks upon the sabbath day*) shall be surely put to death; all the congregation shall stone him with stones without the camp. *Nu. xv. 35.* Thou didst blaspheme God and the king (*said two men, sons of Belial, bearing witness against Naboth*). Then they carried him forth out of the city, and stoned him with stones, that he died. *1 Ki. xxi. 10. 13.* He was oppressed and he was afflicted, yet he opened not his mouth. He is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he openeth not his mouth. *Is. liii. 7.* Then delivered he (*Pilate*) him unto them to be crucified. And they took Jesus, and led him away. And he, bearing his cross, went forth into a place called the place of a skull, which is called in the Hebrew, Golgotha. *John xix. 16, 17.* And (*the Jews*) cast "him" ("Stephen") out of the city, and stoned him; and the witnesses laid down their clothes at a young man's feet, whose name was Saul. *Ac. vii. 58.* Wherefore Jesus also, that he

as they came out, they found a man of Cyrene, Simon by name: 33 him they compelled to bear his cross. And when they were come unto a place called Golgotha, that is to say, a place of a skull. 34 They gave him vinegar to drink mingled with gall: and when he 35 had tasted thereof, he would not drink. And they crucified him.

might sanctify the people with his own blood, suffered without the gate. *He. xiii. 12.*

32 *As they came out, &c.]* If the priest that is anointed do sin according to the sin of the people, then let him bring for his sin, which he hath sinned, a young bullock without blemish unto the Lord for a sin offering; even the whole bullock shall he carry forth without the camp unto a clean place, where the ashes are poured out, and burn him on the wood with fire; where the ashes are poured out shall he be burnt. He shall carry forth the bullock without the camp, and burn him as he burned the first bullock: it is a sin offering for the congregation. *Le. iv. 3. 12. 21.* And the Lord said unto Moses, The man (that gathered sticks) shall be surely put to death. And all the congregation brought him without the camp, and stoned him with stones, and he died, as the Lord commanded Moses. *Nu. xv. 35. 36.* See verse 31.

They found a man.] If any man will come after me (said Jesus), let him deny himself, and take up his cross and follow me. *Mat. xvi. 24.* And they compel one Simon, a Cyrenian, who passed by, coming out of the country, the father of Alexander and Rufus, to bear his cross. *Mar. xv. 21.* And as they led him away, they laid hold upon one Simon, a Cyrenian, coming out of the country, and on him they laid the cross, that he might bear it after Jesus. *Lu. xxiii. 26.*

Cyrene.] How hear we every man in our own tongue wherein we were born? Parthians, Medes, &c. dwellers in Mesopotamia, and in Judea, Phrygia, and Pamphylia in Egypt, and in the parts of Libya, about Cyrene, and strangers of Rome, Jews and proselytes! *Ac. ii. 9. 10.* Then there arose certain of the synagogue, which is called the synagogue of the Libertines, and Cyrenians, and Alexandrians, and of them of Cilicia, and of Asia, disputing with Stephen. *Ac. vi. 9.* And some of them (that were scattered abroad upon the persecution about Stephen) were men of Cyprus and Cyrene, which when they were come to Antioch, spake unto the Grecians, preaching the Lord Jesus. *Ac. xi. 20.* Now there were in the church that was at Antioch certain prophets and teachers, as Barnabas, and Simeon that was called Niger, and Lucius of Cyrene, and Manaen, which had been brought up with Herod the tetrarch, and Saul. *Ac. xiii. 1.*

33 *Golgotha.]* And they bring him (Jesus) unto the place called Golgotha, which is, being interpreted, The place of a skull. *Mar.*

xv. 22. And there followed him a great company of people, and of women, which did bewailed and lamented him. But Jesus turning unto them, said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. For behold, the days are coming in the which they shall say, Blessed are the barren, and the womb that never bare, and the paps which never gave suck. Then shall they begin to say to the mountains, Fall on us; and to the hills, Cover us: for if they do these things to a green tree, what shall be done to the dry? And there were two others, malefactors, that with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. *Lu. xxii. 27-33.* And he bearing his cross went forth into a place called the place of a skull, which is called in the Hebrew Golgotha. *John xix. 17.*

34 *Gave him vinegar, &c.]* See verse 33. They gave me also gall for my meat, and my thirst they gave me vinegar to drink. *Ps. lxix. 21.* And they gave him to drink vinegar mingled with myrrh. *Mar. xv. 23.* And this, Jesus knowing that all things were now accomplished, that the scripture might be fulfilled, saith, I thirst. Now there was a vessel full of vinegar; and they dipped a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus therefore had received the vinegar, he said, It is finished; and he bowed his head, and gave up the ghost. *John xix. 28, 29, 30.*

35 *They crucified him.]* Behold, we go up to Jerusalem; and the Son of man shall be betrayed unto the chief priests, and unto the Scribes, and they shall condemn him to death. *Mat. xx. 18.* His body shall not remain all night upon the tree, but thou shalt wisely bury him that day: (for he that is hanged is accursed of God;) that thy land be not defiled, which the Lord thy God giveth thee for an inheritance. *De. xxi. 23.* They compassed me; the assembly of the wicked have inclosed me: they pierced my hands and my feet. *Ps. xxii. 16.* And I will praise thee, O house of David, and upon the throne of Jerusalem, the spirit of grace and of supplications: and they shall look upon me, and they shall pierce, and they shall grieve him as one mourneth for his only son, shall be in bitterness for him, as one in bitterness for his firstborn. *Zc.* Behold, we go up to Jerusalem: and

and parted his garments, casting lots: that it might be fulfilled which was spoken by the prophet, They parted my garments among them, and upon my vesture did they cast lots. And sitting 36 down they watched him there; And set up over his head his 37 accusation written, THIS IS JESUS THE KING OF THE JEWS. Then were there two thieves crucified with him, one on 38

of man shall be delivered unto the chief priests, and unto the Scribes; and they shall condemn him to death, and shall deliver him to the Gentiles: and they shall mock him, and shall scourge him, and shall spit upon him, and shall kill him: and the third day he shall rise again. *Mar. x. 33, 34.* And as Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up. *John iii. 14.* And I, if I be lifted up from the earth, will draw all men unto me. The people answered him, We have heard out of the law that Christ abideth for ever: and how sayest thou, The Son of man must be lifted up? Who is this Son of man? *John xii. 32.* 34. And when he had so said (*Peace be unto you*), he shewed unto them *his* hands and his side. Then were the disciples glad when they saw the Lord. Except I shall see in his hands the print of the nails, and put my finger into the print of the nails, and thrust my hand into his side, I will not believe. Then saith "he" ("*Jesus*") to Thomas, Reach hither thy finger, and behold my hands; and reach hither thy hand, and thrust it into my side; and be not faithless, but believing. *John xx. 20, 25, 27.* Be it known unto you all, and to all the people of Israel, that by the name of Jesus Christ of Nazareth, whom ye crucified, whom God raised from the dead, even by him doth this man stand here before you whole. *Ac. iv. 10.*

Parted his garments.] And when they had crucified him, they parted his garments, casting lots upon them what every man should take. *Mar. xv. 24.* And they parted his raiment, and cast lots. *Lu. xxiii. 34.* Then the soldiers, when they had crucified Jesus, took his garments, and made four parts, to every soldier a part; and also *his* coat: now the coat was without seam, woven from the top throughout. They said therefore among themselves, Let us not rend it, but cast lots for it, whose it shall be: that the scripture might be fulfilled, which saith, They parted my raiment among them, and for my vesture they did cast lots. These things therefore the soldiers did. *John xix. 23, 24.*

That it might be fulfilled.] They parted my garments among them, and cast lots upon my vesture. *Ps. xxii. 18.*

36 *Sitting down, &c.*] See verse 54. And when the centurion which stood over against him saw that he (*Jesus*) so cried out, and gave up the ghost, he said, Truly this man was the Son of God. And Pilate marvelled if he

were already dead; and calling unto him the centurion, he asked him whether he had been any while dead. *Mar. xv. 39, 44.*

37 *His accusation written.*] And the superscription of his accusation was written over, The King of the Jews! *Mar. xv. 26.* And a superscription also was written over him, in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. *Lu. xxiii. 38.* And Pilate wrote a title, and put it on the cross; and the writing was, Jesus of Nazareth the King of the Jews. This title then read many of the Jews; for the place where Jesus was crucified was nigh to the city; and it was written in Hebrew, and Greek, and Latin. Then said the chief priests of the Jews to Pilate, Write not, The King of the Jews; but that he said, I am King of the Jews. Pilate answered, What I have written I have written. *John xix. 19—22.*

38 *Two thieves crucified with him, &c.*] See verse 44. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong, because he hath poured out his soul unto death; and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors. *Is. liii. 12.* And with him they crucify two thieves, the one on his right hand, and the other on his left; and the scripture was fulfilled, which saith, And he was numbered with the transgressors. *Mar. xv. 27, 28.* I say unto you (*said Jesus*), that this that is written must yet be accomplished in me, And he was reckoned among the transgressors; for the things concerning me have an end. *Lu. xxii. 37.* And there were also two others, malefactors, led with him to be put to death. And when they were come to the place which is called Calvary, there they crucified him, and the malefactors, one on the right hand, and the other on the left. Then said Jesus, Father, forgive them, for they know not what they do. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. But the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? and we indeed justly, for we receive the due reward of our deeds; but this man hath done nothing amiss. And he said unto Jesus, Lord, remember me when thou comest into thy kingdom. And Jesus said unto him, Verily I say unto thee, To-day thou shalt be with me in paradise. *Lu. xxiii. 32, 33, 39—43.* They

39 the right hand, and another on the left. And they that passed
40 by reviled him, wagging their heads, And saying, Thou that

crucified him (at *Golgotha*), and two other with him, on either side one, and Jesus in the midst. The Jews therefore, because it was the preparation, that the bodies should not remain upon the cross on the sabbath-day, (for that sabbath-day was an high day,) besought Pilate that their legs might be broken, and that they might be taken away. Then came the soldiers and brake the legs of the first, and of the other which was crucified with him; but when they came to Jesus, and saw that he was dead already, they brake not his legs, but one of the soldiers with a spear pierced his side, and forthwith came there out blood and water. And he that saw it bare record, and he knoweth that he saith true, that ye might believe. *John* xix. 18. 31—35.

39 *Reviled him, &c.*] But I am a worm, and no man, and despised of the people. All they that see me laugh me to scorn; they shoot out the lip, they shake the head, saying, He trusted on the Lord that he would deliver him, seeing he delighted in him. I may tell all my bones; they look and stare upon me. *Ps.* xxii. 6, 7, 8. 17. I was a reproach among all mine enemies, but especially among my neighbours, and a fear to mine acquaintance: they that did see me without fled from me. I am forgotten as a dead man out of mind: I am like a broken vessel. For I have heard the slander of many, fear was on every side; while they took counsel against me, they devised to take away my life. *Ps.* xxxi. 11—13. In mine adversity they rejoiced and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not: with hypocritical mockers in feasts, they gnashed upon me with their teeth. Lord, how long wilt thou look on? Rescue my soul from their destructions; my darling from the lions. I will give thanks in the great congregation: I will praise thee among much people. Let not them that are mine enemies wrongfully rejoice over me, neither let them wink with the eye that hate me without a cause. For they speak not peace, but they devise deceitful matters against them that are quiet in the land; yea, they opened their mouth wide against me, and said, Aha, aha! our eye hath seen it. *Ps.* xxxv. 15—21. For thy sake I have borne reproach; shame hath covered my face. I am become a stranger unto my brethren, and an alien unto my mother's children. For the zeal of thine house hath eaten me up; and the reproaches of them that reproached thee are fallen upon me. When I wept and chastened my soul with fasting, that was to my reproach: I made sackcloth also my garment, and I became a proverb to them. They that sit in the

gate speak against me, and I was the song of the drunkards. Reproach hath broken my heart, and I am full of heaviness: and I looked for some to take pity, but there was none; and for comforters, but I found none. *Ps.* lxi. 7—12. 20. The mouth of the wicked and the mouth of the deceitful are opened against me. They have spoken against me with a lying tongue; I became also a reproach unto them: when they looked upon me they shook their heads. *Ps.* cix. 2. 25. Is it nothing to you, all ye that pass by? Behold and see, if there be any sorrow like unto my sorrow which is done unto me, where-with the Lord hath afflicted me in the day of his fierce anger. *La.* i. 12. All that pass by clap their hands at thee: they hiss and wag their head at the daughter of Jerusalem, saying, Is this the city that men call The perfection of beauty, The joy of the whole earth? All thine enemies have opened their mouth against thee; they hiss and gnash the teeth; they say, We have swallowed her up; certainly this is the day that we looked for; we have found, we have seen it. The Lord hath done that which he had devised; he hath fulfilled his word that he had commanded in the days of old: he hath thrown down, and hath not pitied; and he hath caused thine enemy to rejoice over thee: he hath set up the horn of thine adversaries. *La.* ii. 15, 16, 17. And they that passed by railed on him, wagging their heads, and saying, Ah, thou that destroyest the temple, and buildest it in three days, save thyself, and come down from the cross. *Mar.* xv. 29, 30. And the people stood beholding. And the rulers also with them derided him, saying, He saved others: let him save himself, if he be Christ, the chosen of God. And the soldiers also mocked him, coming to him, and offering him vinegar, and saying, If thou be the King of the Jews, save thyself. And a superscription also was written over him in letters of Greek, and Latin, and Hebrew, This is the King of the Jews. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. *Lu.* xxiii. 35—39. Christ also suffered for us, leaving us an example, that ye should follow his steps; who did no sin, neither was guile found in his mouth. Who, when he was reviled, reviled not again; when he suffered, he threatened not, but committed himself to him that judgeth righteously. Who his own self bare our sins in his own body on the tree, that we, being dead to sins, should live unto righteousness; by whose stripes ye were healed. *1 Pe.* ii. 21—24.

40 *Saying, Thou that destroyest.*] Behold, this dreamer cometh; come, now, therefore,

destroyest the temple, and buildest *it* in three days, save thyself. If thou be the Son of God, come down from the cross. Likewise 41 also the chief priests mocking *him*, with the Scribes and elders, said, He saved others; himself he cannot save. If he be the 42 King of Israel, let him now come down from the cross, and we will

and let us slay him, and cast him into some pit (*said Joseph's brethren*), and we will say, Some evil beast hath devoured him. And we shall see what will become of his dreams. *Ge. xxxvii. 19, 20.* And they that dwell upon the earth shall rejoice over "them" ("*the two witnesses*"), and make merry, and shall send gifts one to another; because these two prophets tormented them that dwell on the earth. *Re. xi. 10.*

That destroyest the temple.] This fellow said (*said the false witnesses*), I am able to destroy the temple of God, and to build it in three days. *Mat. xxvi. 61.* Which of you intending to build a tower sitteth not down first, and counteth the cost, whether he have sufficient to finish it? Lest haply, after he hath laid the foundation, and is not able to finish it, all that behold it begin to mock him, saying, This man began to build, and was not able to finish. *Lu. xiv. 28, 29, 30.* Destroy this temple (*said Jesus*), and in three days I will raise it up. Then said the Jews, Forty and six years was this temple in building; and wilt thou rear it up in three days? But he spake of the temple of his body. When therefore he was risen from the dead, his disciples remembered that he had said this unto them, and they believed the Scripture, and the word which Jesus had said. *John ii. 19—22.*

If thou be the Son of God.] See verse 54. And when the tempter came to him, he said, If thou be the Son of God, command that these stones be made bread. If thou be the Son of God (*said the tempter again*), cast thyself down; for it is written, He shall give his angels charge concerning thee, and in their hands shall they bear thee up, lest at any time thou dash thy foot against a stone. *Mat. iv. 3, 6.* I adjure thee (*said the high priest to Jesus*), by the living God, that thou tell us whether thou be the Christ, the Son of God. Jesus saith unto him, Thou hast said. Nevertheless I say unto you, Hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. xxvi. 63, 64.*

Come down from the cross.] A wicked and adulterous generation seeketh after a sign, and there shall no sign be given unto it, but the sign of the prophet Jonas; and he left them and departed. *Mat. xvi. 4.* And he (*Abraham*) said unto "him" ("*the rich man in the parable*"), If they hear not Moses and the prophets, neither will they be persuaded though one rose from the dead. *Lu. xvi. 31.*

41 *The chief priests mocking him, &c.]* Is

it good that he (*God*) should search you out (*said Job to his friends*)? or as one man mocketh another, do ye so mock him? *Job xiii.*

9. Many bulls have compassed me, strong bulls of Bashan have beset me round. They gaped upon me with their mouths, as a ravening and a roaring lion. *Ps. xxii. 12, 13.* Let them be ashamed and brought to confusion together that rejoice at mine hurt; let them be clothed with shame and dishonour that magnify themselves against me. *Ps. xxxv.*

36. Now, therefore, be ye not mockers, lest your bands be made strong; for I have heard from the Lord God of hosts a consumption, even determined upon the whole earth. *Is. xxviii. 22.* Thus saith the Lord, the redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. *Is. xlix. 7.* Three shepherds also I cut off in one month, and my soul loathed them; and their soul also abhorred me. *Zec. xi. 8.* Likewise also the chief priests mocking said among themselves, with the Scribes, He saved others; himself he cannot save. Let Christ, the King of Israel, descend now from the cross, that we may see and believe; and they that were crucified with him reviled him. *Mar. xv. 31, 32.* He shall be delivered unto the Gentiles, and shall be mocked, and spitefully entreated, and spitted on. *Lu. xviii. 32.* Then Jesus said unto the chief priests and captains of the people, and the elders which were come to him, Be ye come out, as against a thief, with swords and staves? *Lu. xxii. 52.* And the people stood beholding: and the rulers also with them derided him, saying, He saved others; let him save himself, if he be Christ the chosen of God. *Lu. xxiii. 35.*

42 *Saved others.]* Then again called they the man that was born blind, and said unto him, Give God the praise: we know that this man is a sinner. *John ix. 24.* When "he" ("*the nobleman of Capernaum*") heard that Jesus was come out of Judea into Galilee, he went unto him, and besought him that he would come down, and heal his son, for he was at the point of death. *John iv. 47.* And (*the Jews*) beholding the man which was healed (*by Peter*) standing with them, they could say nothing against it. *Ac. iv. 47.*

The King of Israel.] See verse 37. Where is he (*said the wise men*) that is born King of the Jews? for we have seen his star in the

43 believe him. He trusted in God; let him deliver him now, if he
 44 will have him: for he said, I am the Son of God. The thieves
 also, which were crucified with him, cast the same in his teeth.
 45 Now from the sixth hour there was darkness over all the land unto

east, and are come to worship him. *Mat.*
 ii. 2.

[43 *Trusted in God.*] Many there be which say of my soul, *There is no help for him in God.* *Ps.* iii. 2. Ye have shamed the counsel of the poor, because the Lord is his refuge. *Ps.* xiv. 6. He trusted on the Lord that he would deliver him; let him deliver him, seeing he delighted in him. *Ps.* xxii. 8. As with a sword in my bones, mine enemies reproach me; while they say daily unto me, Where is thy God? *Ps.* xlii. 10. They that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him, for there is none to deliver him. *Ps.* lxxi. 11. Neither let Hezekiah make you trust in the Lord (*said Rabshakeh*), saying, The Lord will surely deliver us; this city shall not be delivered into the hand of the king of Assyria. Hearken not to Hezekiah, for thus saith the king of Assyria, Make an agreement with me by a present, and come out to me: and eat ye every one of his vine, and every one of his fig-tree, and drink ye every one the waters of his own cistern, until I come and take you away to a land like your own land, a land of corn and wine, a land of bread and vineyards. Beware lest Hezekiah persuade you, saying, The Lord will deliver us. Hath any of the gods of the nations delivered his land out of the hand of the king of Assyria? *Is.* xxxvi. 15—18. Let not thy God in whom thou trustest deceive thee (*continued Rabshakeh*), saying, Jerusalem shall not be given into the hand of the king of Assyria. *Is.* xxxvii. 10.

[*I am the Son of God.*] See verse 40. For God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life. For God sent not his Son into the world to condemn the world, but that the world through him might be saved. *John* iii. 16, 17. Jesus answered "them" (*the "Jews"*), My Father worketh hitherto, and I work. Therefore the Jews sought the more to kill him, because he not only had broken the sabbath, but said also that God was his Father, making himself equal with God. Then answered Jesus and said unto them, Verily, verily, I say unto you, the Son can do nothing of himself, but what he seeth the Father do; for what things soever he doeth, these also doeth the Son likewise. For the Father loveth the Son, and sheweth him all things that himself doeth; and he will shew him greater works than these, that ye may marvel. For as the Father raiseth up the dead and quickeneth them, even so the

Son quickeneth whom he will. For the Father judgeth no man, but hath committed all judgment unto the Son, that all men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. Verily, verily, I say unto you, He that heareth my word, and believeth on him that sent me, hath everlasting life, and shall not come into condemnation; but is passed from death unto life. Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God: and they that hear shall live. *John* v. 17—25. I and my Father are one. Say ye of him, whom the Father hath sanctified, and sent into the world (*said Jesus to the Jews*), Thou blasphemest; because I said, I am the Son of God? *John* x. 30. 36. We have a law (*said the Jews*), and by our law he ought to die, because he made himself the Son of God. *John* xix. 7. See verse 44.

[*The thieves also.*] See verse 38. They that are younger than I have me in derision, whose fathers I would have disdained to have set with the dogs of my flock. Among the bushes they brayed; under the nettles they were gathered. They were children of fools, yea, children of base men. They were slier than the earth, and now am I their song; yea, I am their byword. *Job* xxx. 7, 8, 9. In mine adversity they rejoiced, and gathered themselves together; yea, the abjects gathered themselves together against me, and I knew it not; they did tear me, and ceased not. *Ps.* xxxv. 15. Let Christ the King of Israel descend now from the cross, that we may see and believe; and they that were crucified with him reviled him. *Mar.* xv. 52. And one of the malefactors which were hanged railed on him, saying, If thou be Christ, save thyself and us. And the other answering rebuked him, saying, Dost not thou fear God, seeing thou art in the same condemnation? *Lu.* xxii. 39, 40.

[45 *From the sixth hour.*] And it was the third hour, and they crucified him. And when the sixth hour was come, there was darkness over the whole land until the ninth hour. And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? *Mar.* xv. 25, 33, 34. And it was about the sixth hour; and there was a darkness over all the earth until the ninth hour. And the sun was darkened, and the veil of the temple was rent in the midst. *Lu.* xxiii. 44, 45.

the ninth hour. And about the ninth hour Jesus cried with a loud 46 voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me? Some of them that stood 47 there, when they heard *that*, said, This *man* calleth for Elias. And straightway one of them ran, and took a sponge, and filled it 48 with vinegar, and put *it* on a reed, and gave him to drink. The 49 rest said, Let be, let us see whether Elias will come to save him. Jesus, when he had cried again with a loud voice, yielded up the 50

Darkness.] I clothe the heavens with blackness, and I make sackcloth their covering. *Is. l. 3.* And it shall come to pass in that day, saith the Lord God, that I will cause the sun to go down at noon, and I will darken the earth in the clear day. *Am. viii. 9.* And the fourth angel sounded; and the third part of the sun was smitten, and the third part of the moon, and the third part of the stars, so as the third part of them was darkened, and the day shone not for a third part of it, and the night likewise. *Re. viii. 12.* And he opened the bottomless pit; and there arose a smoke out of the pit, as the smoke of a great furnace; and the sun and the air were darkened by reason of the smoke of the pit. *Re. ix. 2.*

46 *Jesus cried with a loud voice.*] And at the ninth hour Jesus cried with a loud voice, saying, Eloi, Eloi, lama sabachthani? which is, being interpreted, My God, my God, why hast thou forsaken me? *Mar. xv. 34.* And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus he gave up the ghost. *Lu. xxiii. 46.* After this, Jesus knowing that all things were now accomplished, that the Scripture might be fulfilled, saith, I thirst. Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *John xix. 28, 29, 30.* So also Christ glorified not himself to be made an high priest. Who in the days of his flesh, when he had offered up prayers and supplications, with strong crying and tears, unto him that was able to save him from death, and was heard in that he feared; though he were a Son, yet learned he obedience by the things which he suffered. *He. v. 7, 8.*

Eli, Eli, lama sabachthani?] My God, my God, why hast thou forsaken me? *why art thou so far from helping me, and from the words of my roaring?* *Ps. xxii. 1.* They that lay wait for my soul take counsel together, saying, God hath forsaken him: persecute and take him, for there is none to deliver him. *Ps. lxxi. 11.* It pleased the Lord to bruise him; he hath put him to grief; when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong

his days, and the pleasure of the Lord shall prosper in his hand. *Is. liii. 10.* Is it nothing to you, all ye that pass by? Behold, and see if there be any sorrow like unto my sorrow, which is done unto me, wherewith the Lord hath afflicted me in the day of his fierce anger. *Lam. i. 12.*

47 *This man calleth for Elias.*] See chap. xi. 14. And some of them that stood by, when they heard *it*, said, Behold, he calleth Elias. And one ran, and filled a sponge full of vinegar, and put *it* on a reed, and gave him to drink, saying, Let alone, let us see whether Elias will come to take him down. *Mar. xv. 35, 36.*

48 *Gave him to drink.*] They gave me also gall for meat, and in my thirst they gave me vinegar to drink. *Ps. lxix. 21.* And the soldiers also mocked him, coming to him and offering him vinegar. *Lu. xxiii. 36.* Now there was set a vessel full of vinegar: and they filled a sponge with vinegar, and put it upon hyssop, and put it to his mouth. When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *John xix. 29, 30.*

49 See verse 43.

50 *When he had cried again.*] And Jesus cried with a loud voice, and gave up the ghost. *Mar. xv. 37.* And when Jesus had cried with a loud voice, he said, Father, into thy hands I commend my spirit; and having said thus, he gave up the ghost. *Lu. xxiii. 46.* When Jesus, therefore, had received the vinegar, he said, It is finished: and he bowed his head, and gave up the ghost. *John xix. 30.*

Yielded up the ghost.] See chap. xx. 28. I am poured out like water, and all my bones are out of joint. My heart is like wax, it is melted in the midst of my bowels. My strength is dried up like a potsherd, and my tongue cleaveth to my jaws; and thou hast brought me into the dust of death. *Ps. xxii. 14, 15.* And he made his grave with the wicked, and with the rich in his death. Because he had done no violence, neither was any deceit in his mouth, yet it pleased the Lord to bruise him; he hath put him to grief. When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; be-

51 ghost. And, behold, the veil of the temple was rent in twain from the top to the bottom; and the earth did quake, and the

cause he hath poured out his soul unto death; and he was numbered with the transgressors, and he bare the sin of many, and made intercession for the transgressors. *Is. liii. 9—12.* I am the good shepherd: the good shepherd giveth his life for the sheep. *John x. 11.* Forasmuch then as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death, that is, the devil. *He. ii. 14.* How much more (than the blood of bulls and goats) shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God? *He. ix. 14.*

51 *The veil of the temple was rent.*] And thou shalt make a veil of blue, and purple, and scarlet, and fine twined linen of cunning work: with cherubims shall it be made: and thou shalt hang it upon four pillars of shittim wood overlaid with gold; their hooks shall be of gold, upon the four sockets of silver. And thou shalt hang up the veil under the taches, that thou mayest bring in thither, within the veil, the ark of the testimony. And the veil shall divide unto you between the holy place and the most holy. And thou shalt put the mercy seat upon the ark of the testimony, in the most holy place. And thou shalt set the table without the veil, and the candlestick over against the table, on the side of the tabernacle toward the south: and thou shalt put the table on the north side. And thou shalt make an hanging for the door of the tent, of blue, and purple, and scarlet, and fine twined linen, wrought with needlework. And thou shalt make for the hanging five pillars of shittim wood, and overlay them with gold, and their hooks shall be of gold; and thou shalt cast five sockets of brass for them. *Ex. xxvi. 31—37.* And he brought the ark into the tabernacle, and set up the veil of the covering, and covered the ark of the testimony, as the Lord commanded Moses. *Ec. xl. 21.* And the Lord said unto Moses, Speak unto Aaron thy brother, that he come not at all times into the holy place within the veil before the mercy-seat, which is upon the ark, that he die not; for I will appear in the cloud upon the mercy-seat. And he shall take a censer full of burning coals of fire from off the altar before the Lord, and his hands full of sweet incense beaten small, and bring it within the veil: and he shall put the incense upon the fire before the Lord, that the cloud of the incense may cover the mercy-seat that is upon the testimony, that he die not. And he shall take of the blood of the bullock, and sprinkle it with his finger upon the mercy-seat eastward; and before the mercy-seat shall

he sprinkle of the blood with his finger seven times. Then shall he kill the goat of the sin offering that is for the people, and bring his blood within the veil, and do with that blood as he did with the blood of the bullock, and sprinkle it upon the mercy-seat, and before the mercy-seat. *Le. xvi. 2 12—15.* "He" ("of the seed of Aaron" that hath a blemish) shall not go in unto the veil, nor come nigh unto the altar, because he hath a blemish; that he profane not my sanctuaries: for I the Lord do sanctify them. *Le. xxi. 23.* And he made the veil of blue, and purple, and crimson, and fine linen, and wrought cherubims thereon. *2 Ch. iii. 14.* And he (the Lord of hosts) will destroy in this mountain the face of the covering cast over all people, and the veil that is spread over all nations. *Is. xxv. 7.* And the veil of the temple was rent in twain from the top to the bottom. *Mar. xv. 38.* And the sun was darkened, and the veil of the temple was rent in the midst. *Lu. xxiii. 45.* But now in Christ Jesus ye who sometimes were far off are made nigh by the blood of Christ; for he is our peace, who hath made both one, and hath broken down the middle wall of partition between us; having abolished in his flesh the enmity, even the law of commandments contained in ordinances; for to make in himself of twain one new man, so making peace. And that he might reconcile both unto God in one body by the cross, having slain the enmity thereby; and came and preached peace to you which were afar off, and to them that were nigh; for through him we both have access by one Spirit unto the Father. *Ep. ii. 13—18.* God confirmed it by an oath, that we might have a strong consolation, who have fled for refuge to lay hold upon the hope set before us: which hope we have as an anchor of the soul, both sure and steadfast; and which entereth into that within the veil. *He. vi. 17, 18, 19.* Having therefore, brethren, boldness to enter into the holiest by the blood of Jesus, by a new and living way, which he hath consecrated for us, through the veil, that is to say, his flesh; and having an High Priest over the house of God; let us draw near with a true heart, in full assurance of faith, having our hearts sprinkled from an evil conscience, and our bodies washed with pure water. *He. x. 19—22.*

And the earth did quake.] And behold, there was a great earthquake, for the angel of the Lord descended from heaven, and came and rolled back the stone from the door (of the sepulchre), and sat upon it. *Mat. xxviii. 2.* Then (when in my distress I called upon the Lord) the earth shook and trembled; the foundations also of the hills moved and were

rocks rent ; And the graves were opened ; and many bodies of the 52
saints which slept arose, And came out of the graves after his resurrec- 53
tion, and went into the holy city, and appeared unto many. Now when 54

shaken, because he was wroth. *Ps. xviii. 7.* Then the channels of waters were seen, and the foundations of the world were discovered at thy rebuke, O Lord, at the blast of the breath of thy nostrils. *Ps. xviii. 15.* For behold, the Lord cometh forth out of his place, and will come down, and tread upon the high places of the earth. And the mountains shall be molten under him, and the valleys shall be cleft, as wax before the fire, and as the waters that are poured down a steep place. *Mi. i. 3, 4.* The Lord is slow to anger, and great in power, and will not at all acquit the wicked. The Lord hath his way in the whirlwind and in the storm, and the clouds are the dust of his feet. He rebuketh the sea, and maketh it dry, and drieth up all the rivers ; Bashan languisheth, and Carmel ; and the flower of Lebanon languisheth. The mountains quake at him, and the hills melt, and the earth is burnt at his presence, yea, the world, and all that dwell therein. *Nah. i. 3, 4, 5.* The mountains saw thee, and they trembled : the overflowing of the water passed by : the deep uttered his voice, and lifted up his hands on high. The sun and moon stood still in their habitation ; at the light of thine arrows they went, and at the shining of thy glittering spear. Thou didst march through the land in indignation, thou didst thresh the heathen in anger : thou wentest forth for the salvation of thy people, even for salvation with thine anointed. Thou woundedst the head out of the house of the wicked, by discovering the foundation unto the neck. *Ha. iii. 10—13.* See that ye refuse not him that speaketh ; for if they escaped not who refused him that spake on earth, much more shall not we escape, if we turn away from him that speaketh from heaven. Whose voice then shook the earth : but now he hath promised, saying, Yet once more I shake not the earth only, but also heaven. And this word, Yet once more, signifieth the removing of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain. *He. xii. 25, 26, 27.* And the same hour was there a great earthquake, and the tenth part of the city fell ; and in the earthquake were slain of men seven thousand : and the remnant were affrighted, and gave glory to the God of heaven. And the temple of God was opened in heaven, and there was seen in his temple the ark of his testament ; and there were lightnings, and voices, and thunderings, and an earthquake, and great hail. *Re. xi. 13. 19.*

52 *Many bodies of the saints.]* He (*Christ*) will swallow up death in victory, and the Lord God will wipe away tears from off all

faces ; and the rebuke of his people shall he take away from off all the earth ; for the Lord hath spoken it. *Is. xxv. 8.* Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust ; for thy dew is as the dew of herbs, and the earth shall cast out the dead. *Is. xxvi. 19.* I will ransom "them" (*"the Jews"*) from the power of the grave ; I will redeem them from death. O death, I will be thy plagues ; O grave, I will be thy destruction : repentance shall be hid from mine eyes. *Ho. xiii. 14.* Verily, verily, I say unto you, The hour is coming, and now is, when the dead shall hear the voice of the Son of God, and they that hear shall live ; for as the Father hath life in himself, so hath he given to the Son to have life in himself, and hath given him authority to execute judgment also, because he is the Son of man. Marvel not at this ; for the hour is coming in the which all that are in the graves shall hear his voice, and shall come forth ; they that have done good, unto the resurrection of life ; and they that have done evil, unto the resurrection of damnation. *John v. 25—29.* But now is Christ risen from the dead, and become the first fruits of them that slept. *1 Co. xv. 20.*

Slept arose.] And many of them that sleep in the dust of the earth shall awake, some to everlasting life, and some to shame and everlasting contempt. *Da. xii. 2.* For "this cause" (*"the eating and drinking irreverently"*) many are weak and sickly among you, and many sleep. *1 Co. xi. 30.* Behold, I shew you a mystery ; We shall not all sleep, but we shall all be changed. *1 Co. xv. 51.* For if we believe that Jesus died and rose again, even so them also which sleep in Jesus will God bring with him. *1 The. iv. 14.* God hath not appointed us to wrath, but to obtain salvation, by our Lord Jesus Christ, who died for us, that, whether we wake or sleep, we should live together with him. *1 The. v. 9, 10.*

53 *Holy city.]* Then the devil taketh him (*Jesus*) up into the holy city, and setteth him on a pinnacle of the temple. *Mat. iv. 5.* And the rulers of the people dwelt at Jerusalem. The rest of the people also cast lots, to bring one of ten to dwell in Jerusalem the holy city, and nine parts to dwell in other cities. *Ne. xi. 1.* They call themselves of the holy city, and stay themselves upon the God of Israel ; The Lord of hosts is his name. *Is. xlvi. 2.* Seventy weeks are determined upon thy people, and upon thy holy city, to finish the transgression, and to make an end of sins, &c. *Da. ix. 24.* The court which is without the temple leave out (*said the angel*

the centurion, and they that were with him, watching Jesus, saw the earthquake, and those things that were done, they feared greatly, 55 saying, Truly this was the Son of God. And many women were there beholding afar off, which followed Jesus from Galilee, ministering unto him: Among which was Mary Magdalene, and Mary

who ordered John to measure the temple of God), and measure it not; for it is given unto the Gentiles, and the holy city shall they tread under foot forty and two months. *Re. xi. 2.* And I, John, saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. *Re. xxi. 2.* And if any man shall take away from the words of the book of this prophecy, God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book. *Re. xxii. 19.*

54 *The centurion, &c.] See verse 36, and chap. viii. 5.* And as they went about to kill him (*Paul*), tidings came unto the chief captain of the band, that all Jerusalem was in an uproar: who immediately took soldiers and centurions, and ran down unto them; and when they saw the chief captain and the soldiers, they left beating of Paul. *Ac. xxi. 31, 32.* And when it was determined that we should sail into Italy, they delivered Paul and certain other prisoners unto one named Julius, a centurion of Augustus' band. *Ac. xxvii. 1.*

Saw the earthquake.] And when the centurion which stood over against him saw that he (*Jesus*) so cried out, and gave up the ghost, he said, Truly this man was the Son of God. *Mar. xv. 39.* Now when the centurion saw what was done, he glorified God, saying, Certainly this was a righteous man. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintances, and the women that followed him from Galilee, stood afar off beholding these things. *Lu. xxiii. 47, 48, 49.*

Feared greatly.] And he (*king Ahaziah*) sent again a captain of the third fifty with his fifty. And the third captain of fifty went up, and came and fell on his knees before Elijah, and besought him, and said unto him, O man of God, I pray thee, let my life, and the life of these fifty thy servants, be precious in thy sight. Behold, there came fire down from heaven, and burnt up the two captains of the former fifties with their fifties: therefore let my life now be precious in thy sight. *2 Ki. i. 13, 14.* Now, when they heard "this" ("that God had made that same Jesus, whom they had crucified, both Lord and Christ"), they were pricked in their heart, and said unto Peter, and to the rest of the apostles, Men and brethren, what shall we do? *Ac. ii. 37.* Then "he" ("the keeper of the prison at Philippi") called

for a light (*when he heard the earthquake*), and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? *Ac. xvi. 29, 30.* And the same hour was there a great earthquake, and the tenth part of the city fell, and in the earthquake were slain of men seven thousand: and the remnant were affrighted, and gave glory to the God of heaven. *Re. xi. 13.*

Truly this was the Son of God.] See verse xl. 43. Then said they all (*the chief priests and the Scribes*), Art thou the Son of God! And he said unto them, Ye say that I am. *Lu. xxii. 70.* The Jews answered "him" ("*Pilate*," who said, *I find no fault in him*), We have a law, and by our law he ought to die, because he made himself the Son of God. *John xix. 7.* Paul, a servant of Jesus Christ, called to be an apostle, separated unto the Gospel of God, concerning his Son Jesus Christ our Lord, which was made of the seed of David according to the flesh: and declared to be the Son of God with power, according to the spirit of holiness, by the resurrection from the dead. *Ro. i. 1, 3, 4.*

55 *Many women were there.]* And there followed "him" ("*Jesus*") a great company of people, and of women, which also bewailed and lamented him. But Jesus, turning unto them said, Daughters of Jerusalem, weep not for me, but weep for yourselves and for your children. And all the people that came together to that sight, beholding the things which were done, smote their breasts, and returned. And all his acquaintances, and the women that followed him from Galilee, stood afar off beholding these things. *Lu. xxiii. 27, 28, 48, 49.* Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. When Jesus therefore saw his mother, and the disciple standing by, whom he loved, he saith unto his mother, Woman, behold thy Son! Then saith he to the disciple, Behold thy mother! And from that hour the disciple took her unto his own home. *John xix. 25, 26, 27.*

Ministering unto him.] And certain women, which had been healed of evil spirits and infirmities, Mary called Magdalene, out of whom went seven devils, and Joanna the wife of Chuza, Herod's steward, and Susanna, and many others (*were with him*), which ministered to him of their substance. *Lu. viii. 2, 3.*

56 *Mary Magdalene.] See verse 61.* In the end of the sabbath, as it began to dawn

the mother of James and Joses, and the mother of Zebedee's children. When the even was come, there came a rich man of 57 Arimathea, named Joseph, who also himself was Jesus' disciple: He went to Pilate, and begged the body of Jesus. Then Pilate 58

toward the first day of the week, came Mary Magdalene, and the other Mary, to see the sepulchre. *Mat. xxviii. 1.* There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome, (who also when he was in Galilee followed him, and ministered unto him,) and many other women which came up with him unto Jerusalem. *Mar. xv. 40, 41.* And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. Now when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. *Mar. xvi. 1. 9.* It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles (respecting Christ's resurrection). *Lu. xxiv. 10.* The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Mary Magdalene (soon after) came and told the disciples that she had seen the Lord, and that he had spoken these things unto her (saying, I ascend unto my Father and your Father, and to my God and your God). *John xx. 1. 18.* See chap. xxviii. 1.

Mary, the mother of James.] And Mary Magdalene, and Mary the mother of Joses, beheld where he (Jesus) was laid. *Mar. xv. 47.* When the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. *Mar. xvi. 1.* Now there stood by the cross of Jesus his mother, and his mother's sister, Mary the wife of Cleophas, and Mary Magdalene. *John xix. 25.*

James and Joses.] Is not this the carpenter's son (said the people of Christ's own country)? Is not his mother called Mary? and his brethren, James, and Joses, and Simon, and Judas? *Mat. xiii. 55.* There were also women looking on afar off, among whom was Mary Magdalene, and Mary the mother of James the less and of Joses, and Salome. *Mar. xv. 40.* And when the sabbath was past, Mary Magdalene, and Mary the mother of James, and Salome, had brought sweet spices, that they might come and anoint him. *Mar. xvi. 1.*

And the mother of Zebedee's children.] Then (as Jesus was going up to Jerusalem) came to him the mother of Zebedee's children with her sons, worshipping him, and desiring a certain thing of him. And he said unto her,

What wilt thou? She saith unto him, Grant that these my two sons may sit, the one on thy right hand, and the other on the left, in thy kingdom. *Mat. xx. 20, 21.*

57 There came a rich man, &c.] And now when the evening was come (because it was the preparation, that is, the day before the sabbath), Joseph of Arimathea, an honourable counsellor, which also waited for the kingdom of God, came, and went in boldly unto Pilate, and craved the body of Jesus. *Mar. xv. 42, 43.* And behold there was a man named Joseph, a counsellor, and he was a good man, and a just: (the same had not consented to the counsel and deed of them); he was of Arimathea, a city of the Jews; who also himself waited for the kingdom of God. *Lu. xxiii. 50. 51.* And after "this" ("the soldier's piercing the side of Jesus with a spear," &c.) Joseph of Arimathea, (being a disciple of Jesus, but secretly for fear of the Jews,) besought Pilate that he might take away the body of Jesus; and Pilate gave him leave. He came therefore, and took the body of Jesus. And there came also Nicodemus, which at the first came to Jesus by night, and brought a mixture of myrrh and aloes, about an hundred pound weight. Then took they the body of Jesus, and wound it in linen clothes with the spices, as the manner of the Jews is to bury. Now in the place where he was crucified there was a garden, and in the garden a new sepulchre, wherein was never man yet laid. There laid they Jesus, therefore, because of the Jews' preparation day, for the sepulchre was nigh at hand. *John xix. 38—42.*

Arimathea.] Now there was a certain man of Ramathaim-zophim, of Mount Ephraim, and his name was Elkanah, the son of Jeroham, the son of Elihu, the son of Tohu, the son of Zuph, an Ephrathite. *1 Sa. i. 1.* And his (Samuel's) return was to Ramah, for there was his house: and there he judged Israel; and there he built an altar unto the Lord. *1 Sa. vii. 17.*

58 And begged the body of Jesus.] Pilate marvelled if he (Jesus) were already dead, and calling unto him the centurion, he asked him whether he had been any while dead. And when he knew it of the centurion he gave the body to Joseph. And he bought fine linen, and took him down, and wrapped him in the linen, and laid him in a sepulchre which was hewn out of a rock, and rolled a stone unto the door of the sepulchre. *Mar. xv. 44, 45, 46.* This man (Joseph of Arimathea) went unto Pilate, and begged the body of Jesus. And he took it down, and wrapped

59 commanded the body to be delivered. And when Joseph had
60 taken the body, he wrapped it in a clean linen cloth, And laid it
in his own new tomb, which he had hewn out in the rock: and
he rolled a great stone to the door of the sepulchre, and departed.
61 And there was Mary Magdalene, and the other Mary, sitting over
62 against the sepulchre. Now the next day, that followed the day
of the preparation, the chief priests and Pharisees came together
63 unto Pilate, Saying, Sir, we remember that that deceiver said,
64 while he was yet alive, After three days I will rise again. Com-
mand therefore that the sepulchre be made sure until the third

it in linen, and laid it in a sepulchre that was hewn in stone, wherein never man before was laid. *Lu. xxiii. 52, 53.*

60 *In his own new tomb.*] And "he" ("the Messiah") made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. *Is. liii. 9.*

A great stone.] See verse 66. And behold (when Mary Magdalene and the other Mary came to see the sepulchre) there was a great earthquake: for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. *Mat. xxviii. 2.* And they (the women at the sepulchre) said among themselves, Who shall roll us away the stone from the door of the sepulchre? and when they looked they saw that the stone was rolled away, for it was very great. *Mar. xvi. 3, 4.* And "they" ("the women") found the stone rolled away from the sepulchre. *Lu. xxiv. 2.* The first day of the week cometh Mary Magdalene early, while it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. *John xx. 1.*

61 *Mary Magdalene.*] See verse 56.

62 *The day of the preparation.*] Now the first day of the feast of unleavened bread the disciples came to Jesus, saying unto him, Where wilt thou that we prepare for thee to eat the passover? *Mat. xxvi. 17.* And now when the even was come, because it was the preparation, that is, the day before the sabbath. *Mar. xv. 42.* And that day was the preparation, and the sabbath drew on. And the women also which came with him from Galilee followed after, and beheld the sepulchre, and how his body was laid. And they returned, and prepared spices and ointments; and rested the sabbath-day, according to the commandment. *Lu. xxiii. 54, 55, 56.* And it was the preparation of the passover, and about the sixth hour; and he saith unto the Jews, Behold your King! *John xix. 14.* "There" ("in the new sepulchre") laid they Jesus, therefore, because of the Jews' preparation-day; for the sepulchre was nigh at hand. *John xix. 42.*

The chief priests and Pharisees.] See verses 1, 2; and chap. xxiii. 13; xxvi. 3, 4.

63 *That deceiver said.*] And they (the whole multitude) began to accuse him, saying, We found this fellow perverting the nation, and forbidding to give tribute to Cesar, saying that he himself is Christ, a King. *Lu. xxiii. 2.* And there was much murmuring among the people concerning him, for some said, He is a good man; others said, Nay, but he deceiveth the people. Are ye also deceived (said the Pharisees to the officers)? *John vii. 12, 47.* We then beseech you (said Paul) that ye receive not the grace of God in vain; giving no offence in any thing, that the ministry be not blamed: but in all things approving ourselves as the ministers of God, in much patience, in afflictions, in necessities, in distresses; by honour and dishonour, by evil report and good report: as deceivers, and yet true. *2 Co. vi. 8.*

After three days.] See chap. xvi. 21. And "they" ("men") shall kill him (the Son of man), and the third day he shall be raised again. *Mat. xvii. 23.* And (the chief priests, &c.) shall deliver him to the Gentiles to mock, and to scourge, and to crucify him, and the third day he shall rise again. *Mat. xx. 19.* This fellow said (said the false witnesses to the Jews), I am able to destroy the temple of God, and to build it in three days. *Mat. xxvi. 61.* And he (Jesus) began to teach them (his disciples) that the Son of man must suffer many things, and be rejected of the elders, and of the chief priests and Scribes, and be killed, and after three days rise again. *Mar. viii. 31.* And "they" ("the Gentiles") shall mock him, and shall scourge him, and shall spit upon him, and shall kill him, and the third day he shall rise again. *Mar. x. 34.* The Son of man (said Jesus) must suffer many things, and be rejected of the elders, and chief priests, and Scribes, and be slain, and be raised the third day. *Lu. ix. 22.* And they (the Gentiles) shall scourge him, and put him to death, and the third day he shall rise again. *Lu. xviii. 33.* He is not here (said the angels to the women at the sepulchre of Jesus), but is risen; remember how he spake unto you when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again. *Lu. xxiv. 6, 7.*

day, lest his disciples come by night, and steal him away, and say unto the people, He is risen from the dead : so the last error shall be worse than the first. Pilate said unto them, Ye have a watch : 65 go your way, make *it* as sure as ye can. So they went, and made 66 the sepulchre sure, sealing the stone, and setting a watch.

CHAPTER XXVIII.

IN the end of the sabbath, as it began to dawn toward the first I day of the week, came Mary Magdalene and the other Mary to see the sepulchre. And, behold, there was a great earthquake : 2

64 *And steal him away.*] Say ye (*said the chief priests and elders to the watch*), His disciples came by night, and stole him away while we slept. *Mat. xxviii. 13.*

So the last error shall be worse, &c.] Then goeth he (*the wicked spirit that had gone out of the man*), and taketh with himself seven other spirits more wicked than himself, and they enter in and dwell there ; and the last state of that man is worse than the first. *Mat. xii. 45.*

65 *Make it as sure, &c.*] Now when "they" (*"the disciples"*) were going (*to tell the brethren that they should go into Galilee, where they should see Jesus*), behold, some of the watch came into the city, and shewed unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they gave large money unto the soldiers, saying, Say ye, His disciples came by night, and stole him away while we slept. And if this come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught ; and this saying is commonly reported among the Jews unto this day. *Mat. xxviii. 11—15.* Surely the wrath of man shall praise thee, the remainder of wrath shalt thou restrain. *Ps. lxxvi. 10.* There is no wisdom, nor understanding, nor counsel against the Lord. *Pr. xxi. 30.*

66 *Sealing the stone, and setting a watch.*] And the stone was brought and laid upon the mouth of the (*lions'*) den ; and the king sealed it with his own signet, and with the signet of his lords, that the purpose might not be changed concerning Daniel (*who was cast into it*). *Da. vi. 17.* Nevertheless the foundation of God standeth sure, having this seal, The Lord knoweth them that are his ; and let every one that nameth the name of Christ depart from iniquity. 2 *Ti. ii. 19.*

CHAP. XXVIII.—1 *The end of the sabbath.*] And when the sabbath was past Mary Magdalene, and Mary the mother of James, and Salome, had bought sweet spices, that they

might come and anoint him. And very early in the morning, the first day of the week, they came unto the sepulchre at the rising of the sun. *Mar. xvi. 1, 2.* And they (*the women*) returned and prepared spices and ointments ; and rested the sabbath-day, according to the commandment. *Lu. xxiii. 56.* Now upon the first day of the week, very early in the morning, they came unto the sepulchre, bringing the spices which they had prepared, and certain others with them. Yea, and certain women also of our company (*said the two disciples to Jesus, who appeared unto them on their way to Emaus*) made us astonished, which were early at the sepulchre. *Lu. xxiv. 1. 22.* The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. Then she runneth and cometh to Simon Peter, and to the other disciple whom Jesus loved, and saith unto them, They have taken away the Lord out of the sepulchre, and we know not where they have laid him. Peter therefore went forth, and that other disciple, and came to the sepulchre : so they ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying ; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie ; and the napkin that was about his head not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. For as yet they knew not the Scripture, that he must rise again from the dead. *John xx. 1—9.*

Mary Magdalene.] And (*after Christ's body was laid in the new tomb*) there was Mary Magdalene, and the other Mary, sitting over against the sepulchre. *Mat. xxvii. 61. See chap. xxvii. 55, 56.*

2 *There was a great earthquake.*] See chap. xxvii. 51. And (*whilst Paul and Silas were in the prison*) suddenly there was a great earthquake, so that the foundations of the

for the angel of the Lord descended from heaven, and came and rolled back the stone from the door, and sat upon it. His countenance was like lightning, and his raiment white as snow: And

prison were shaken; and immediately all the doors were opened, and every one's bands were loosed. *Ac. xvi. 26.*

For the angel of the Lord descended, &c.] And "they" ("the women") said, Who shall roll us away the stone from the door of the sepulchre? And when they looked, they saw that the stone was rolled away; for it was very great; and entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. *Mar. xvi. 3, 4, 5.* And they (*the women at the sepulchre*) found the stone rolled away from the sepulchre; and they entered in, and found not the body of the Lord Jesus. And it came to pass, as they were much perplexed thereabout, behold, two men stood by them in shining garments; and as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? *Lu. xxiv. 2-5.* The first day of the week cometh Mary Magdalene early, when it was yet dark, unto the sepulchre, and seeth the stone taken away from the sepulchre. But Mary stood without at the sepulchre weeping; and as she wept, she stooped down and looked into the sepulchre; and seeth two angels in white sitting, the one at the head, and the other at the feet, where the body of Jesus had lain. And they say unto her, Woman, why weepest thou? She saith unto them, Because they have taken away my Lord, and I know not where they have laid him. *John xx. 2, 11, 12, 13.* And without controversy great is the mystery of godliness: God was manifest in the flesh, justified in the spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory. *1 Ti. iii. 16.* Ye rejoice with joy unspeakable and full of glory; receiving the end of your faith, even the salvation of your souls, of which salvation the prophets have inquired and searched diligently, who prophesied of the grace that should come unto you; searching what, and what manner of time, the spirit of Christ which was in them did signify, when it testified before-hand the sufferings of Christ, and the glory that should follow. Unto whom it was revealed, that not unto themselves, but unto us they did minister the things which are now reported unto you by them that have preached the Gospel unto you with the Holy Ghost sent down from heaven; which things the angels desire to look into. *1 Pe. i. 8-12.*

3 His countenance, &c.] And (Christ) was transfigured before "them" ("Peter, James, and John"), and his face did shine as the sun, and his raiment was white as the light.

Mat. xvii. 2. Bless the Lord, O my soul, who maketh his angels spirits, his ministers a flaming fire. *Ps. civ. 4.* I looked (*and Ezekiel*), and behold, a whirlwind came out of the north, a great cloud, and a fire infolding itself, and a brightness *was* about it, and out of the midst thereof as the colour of amber, out of the midst of the fire. Also out of the midst thereof came the likeness of four living creatures (*the four cherubims*). And this was their appearance; they had the likeness of a man. And every one had four faces, and every one had four wings. And their feet were straight feet; the sole of their feet was like the sole of a calf's foot; and they sparkled, like the colour of burnished brass. And they had the hands of a man under their wings: their wings were joined one to another; they turned not when they went; they went every one straight forward. As for the likeness of their faces, they four had the face of a man, and the face of a lion, on the right side: and they four had the face of an ox on the left side: they four also had the face of an eagle. Thus were their faces; and their wings were stretched upward; two wings of every one were joined one to another; and two covered their bodies. And they went every one straight forward: whither the spirit was to go, they went; and they turned not when they went. As for the likeness of the living creatures, their appearance was like burning coals of fire, and like the appearance of lamps: it went up and down among the living creatures; and the fire was bright, and out of the fire went forth lightning. And the living creatures ran, and returned as the appearance of a flash of lightning. *Ez. i. 4-14.* Then "I" ("Daniel") lifted up mine eyes and looked, and behold a certain man, clothed in linen, whose loins were girded with fine gold of Uphaz: his body also was like the beryl, and his face as the appearance of lightning, and his eyes as lamps of fire, and his arms and his feet like in colour to polished brass, and the voice of his words like the voice of a multitude. *Da. x. 5, 6.* "His" ("the Son of man's") head and his hairs were white like wool, as white as snow; and his eyes were as a flame of fire; and his feet like unto fine brass, as if they had burned in a furnace; and his voice as the sound of many waters. And he had in his right hand seven stars; and out of his mouth went a sharp two-edged sword; and his countenance was as the sun shineth in his strength. *Re. i. 14, 15, 16.* And I saw another mighty angel come down from heaven, clothed with a cloud; and a rainbow was upon his head; and his face was, as it were, the sun; and his feet as pil-

for fear of him the keepers did shake, and became as dead men. And the angel answered and said unto the women, Fear not ye: for I know that ye seek Jesus, which was crucified. He is not

lars of fire. *Re. x. 1.* And after these things I saw another angel come down from heaven, having great power; and the earth was lightened with his glory. *Re. xviii. 1.*

His raiment white.] His raiment (*Christ's, in his transfiguration*) became shining, exceeding white as snow, so as no fuller on earth can white them. *Mar. ix. 3.* And (*the women*) entering into the sepulchre, they saw a young man sitting on the right side, clothed in a long white garment; and they were affrighted. *Mar. xvi. 5.* And while they (*his disciples*) looked stedfastly toward heaven as he (*Jesus*) went up, behold two men stood by them in white apparel. *Ac. i. 10.* Thou hast a few names even in Sardis, which have not defiled their garments: and they shall walk with me in white, for they are worthy. He that overcometh, the same shall be clothed in white raiment; and I will not blot out his name out of the book of life, but I will confess his name before my Father, and before his angels. *Re. iii. 4, 5.*

4 The keepers.] See verse 11. Pilate said unto them (*the chief priests*), Ye have a watch: go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch. *Mat. xxvii. 65, 66.*

Shake.] Fear came upon me and trembling, which made all my bones to shake. *Job iv. 14.* Fear took hold upon them there, and pain, as of a woman in travail. *Ps. xlviii. 6.* And I (*Daniel*) alone saw the vision, for the men that were with me saw not the vision; but a great quaking fell upon them, so that they fled to hide themselves. *Da. x. 7.* And as he (*Saul*) journeyed, he came near Damascus, and suddenly there shined round about him a light from heaven: and he fell to the earth, and heard a voice saying unto him, Saul, Saul, why persecutest thou me? And he said, Who art thou, Lord? And the Lord said, I am Jesus whom thou persecutest: it is hard for thee to kick against the pricks. And he trembling and astonished said, Lord, what wilt thou have me to do? And the Lord said unto him, Arise, and go into the city, and it shall be told thee what thou must do. And the men which journeyed with him stood speechless, hearing a voice, but seeing no man. *Ac. ix. 3-7.* Then he (*the keeper of the prison at Philippi*) called for a light and sprang in, and came trembling, and fell down before Paul and Silas, and brought them out, and said, Sirs, what must I do to be saved? *Ac. xvi. 29, 30.* And when I saw him (*the Son of man, clothed with a garment down to the foot, and girt about the paps with a golden girdle*), I fell at his feet as dead, and he laid

his right hand upon me, saying unto me, Fear not; I am the first and the last. *Re. i. 17.*

5 Fear not ye.] Say to them that are of a fearful heart, Be strong, fear not: behold, your God will come with vengeance. *Is. xxxv. 4.* Fear thou not, for I am with thee: be not dismayed, for I am thy God: I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness. Fear not, thou worm Jacob, and ye men of Israel; I will help thee, saith the Lord, and thy Redeemer, the Holy One of Israel. *Is. xli. 10, 14.* Then said "he" (*"the angel"*) unto me, Fear not, Daniel: for from the first day that thou didst set thine heart to understand, and to chasten thyself before thy God, thy words were heard, and I am come for thy words. Then there came again and touched me one like the appearance of a man, and he strengthened me, and said, O man, greatly beloved, fear not: peace be unto thee, be strong, yea, be strong. And when he had spoken unto me, I was strengthened, and said, Let my lord speak; for thou hast strengthened me. *Da. x. 12, 19.* And he (*the angel*) saith unto them (*the women*), Be not affrighted: ye seek Jesus of Nazareth, which was crucified; he is risen, he is not here; behold the place where they laid him. *Mar. xvi. 6.* And when Zacharias (*the father of John the Baptist*) saw "him" (*an "angel of the Lord"*), he was troubled, and fear fell upon him. But the angel said unto him, Fear not, Zacharias, for thy prayer is heard: and thy wife Elisabeth shall bear thee a son, and thou shalt call his name John. And the angel said unto her (*when she was troubled at his saying*), Fear not, Mary, for thou hast found favour with God, &c. *Lu. i. 12, 13, 30.* Are they (*the angels*) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *He. i. 14.* And when I saw him (*that was like the Son of man*), I fell at his feet as dead; and he laid his right hand upon me, saying unto me, Fear not, I am the first and the last; I am he that liveth and was dead, and behold, I am alive for evermore, Amen: and have the keys of hell and of death. *Re. i. 17, 18.*

Ye seek Jesus.] Glory ye in his name; let the heart of them rejoice that seek the Lord. Seek the Lord, and his strength: seek his face evermore. *Ps. cv. 3, 4.* And as they were afraid, and bowed down their faces to the earth, they said unto them, Why seek ye the living among the dead? *Lu. xxiv. 5.* And "they" (*"the angels at the sepulchre"*) say unto her, Woman, why weepest thou? She saith unto them, Because they have taken

here: for he is risen, as he said. Come, see the place where the 7 Lord lay. And go quickly, and tell his disciples that he is risen from the dead; and, behold, he goeth before you into Galilee;

away my Lord, and I know not where they have laid him. And when she had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Woman, why weepest thou? whom seekest thou? She, supposing him to be the gardener, saith unto him, Sir, if thou have borne him hence, tell me where thou hast laid him, and I will take him away. *John* xx. 13, 14, 15. Are they (*the angels*) not all ministering spirits, sent forth to minister for them who shall be heirs of salvation? *Heb.* i. 14.

6 *As he said.*] See chap. xii. 40. And as they came down from the mountain (*of transfiguration*), Jesus charged them, saying, Tell the vision to no man, until the Son of man be risen from the dead. *Mat.* xvii. 9. And (*the chief priests*) shall deliver him to the Gentiles to mock, and to scourge, and to crucify him: and the third day he shall rise again. *Mat.* xx. 19. Then saith Jesus unto them, All ye shall be offended because of me this night; for it is written, I will smite the shepherd, and the sheep of the flock shall be scattered abroad. But after I am risen again, I will go before you into Galilee. *Mat.* xxvi. 30, 31. And he (*Jesus*) began to teach them (*his disciples*) that the Son of man must suffer many things, and be rejected of the elders and of the chief priests, and Scribes, and be killed, and after three days rise again. *Mar.* viii. 31. He is not here (*said the angels to the women at Jesus' sepulchre*), but is risen. Remember how he spake unto you, when he was yet in Galilee, saying, The Son of man must be delivered into the hands of sinful men, and be crucified, and the third day rise again: and they remembered his words. And when "they" (*the "women"*) found not his body (*said the two disciples going to Emaus to Jesus, who appeared to them*), they came, saying, that they had also seen a vision of angels, which said that he was alive. And he (*Jesus*) said unto "them" (*"the eleven, soon after"*), These are the words which I spake unto you while I was yet with you, that all things must be fulfilled which were written in the law of Moses, and in the prophets, and in the Psalms, concerning me. *Lu.* xxiv. 6, 7, 8, 23, 44. Therefore doth my Father love me (*said Jesus*), because I lay down my life that I might take it again. *John* x. 17.

Come, see the place.] And he (*the angel at the sepulchre*) said unto "them" (*"the women"*), Be not affrighted; ye seek Jesus of Nazareth, which was crucified: he is risen; he is not here: behold the place where they laid him. *Mar.* xvi. 6. Then arose Peter, and ran unto the sepulchre, and stooping

down, he beheld the linen clothes laid by themselves, and departed, wondering in himself at that which was come to pass. *Lu.* xxiv. 12. So they (*Peter and John*) ran both together, and the other disciple did outrun Peter, and came first to the sepulchre. And he stooping down, and looking in, saw the linen clothes lying; yet went he not in. Then cometh Simon Peter following him, and went into the sepulchre, and seeth the linen clothes lie; and the napkin, that was about his head, not lying with the linen clothes, but wrapped together in a place by itself. Then went in also that other disciple which came first to the sepulchre, and he saw and believed. *John* xx. 4-9.

7 *Go quickly, &c.*] See verse 10. Go your way (*said the angel to the woman*), tell his disciples and Peter that he goeth before you into Galilee: there shall ye see him, as he said unto you. And they went out quickly and fled from the sepulchre, for they trembled, and were amazed, neither said they any thing to any man, for they were afraid. *Mar.* xvi. 7, 8. And she (*Mary Magdalene*) went and told "them" (*"the disciples"*) that had been with him, as they mourned and wept. And they (*the two disciples to whom Jesus appeared as he walked and went into the country*) went and told it unto the residue: neither believed they them. *Mar.* xvi. 10, 13. And (*the women*) returned from the sepulchre, and told all these things unto the eleven, and to all the rest. It was Mary Magdalene, and Joanna, and Mary the mother of James, and other women that were with them, which told these things unto the apostles. Yea (*said the two disciples going to Emaus to Jesus, who appeared unto them*), and certain women also of our company made us astonished, which were early at the sepulchre. And when they found not his body, they came, saying, that they had also seen a vision of angels, which said that he was alive. And certain of them which were with us went to the sepulchre, and found it even so as the women had said. But him they saw not. The Lord is risen indeed (*said the two disciples to the residue*), and hath appeared to Simon. *Lu.* xxiv. 9, 10, 22, 23, 24, 34. Touch me not (*said Jesus to Mary Magdalene*), for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. Mary Magdalene came and told the disciples that she had seen the Lord, and that he had spoken these things unto her. *John* xx. 17, 18.

He goeth before you into Galilee.] See verses 16, 17. chap. xxvi. 32. I delivered

there shall ye see him: lo, I have told you. And they departed 8
quickly from the sepulchre with fear and great joy; and did run
to bring his disciples word. And as they went to tell his dis- 9
ciples, behold, Jesus met them, saying, All hail. And they came
and held him by the feet, and worshipped him. Then said Jesus 10

unto you first of all that which I also received, how that Christ died for our sins according to the scriptures; and that he was buried, and that he rose again the third day, according to the scriptures; and that he was seen of Cephas, then of the twelve. 1 Co. xv. 3, 4, 5.

Lo, I have told you.] See chap. xxiv. 25. Assemble yourselves and come; draw near together, ye that are escaped of the nations. They have no knowledge that set up the wood of their graven image, and pray unto a god that cannot save. Tell ye, and bring them near; yea, let them take counsel together. Who hath declared this from ancient time? who hath told it from that time? have not I the Lord? and there is no God else besides me; a just God and a Saviour, there is none besides me. Is. xlv. 20, 21. And now I have told you before it came to pass, that when it is come to pass ye might believe. John xiv. 29. These things have I told you, that when the time shall come ye may remember that I told you of them: and these things I said not unto you at the beginning, because I was with you. John xvi. 4.

8 *With fear and great joy.]* But many of the priests and Levites, and chief of the fathers who were ancient men, that had seen the first house, when the foundation of this house was laid before their eyes, wept with a loud voice, and many shouted aloud for joy: so that the people could not discern the noise of the shout of joy from the noise of the weeping of the people; for the people shouted with a loud shout, and the noise was heard afar off. Ezr. iii. 12, 13. Serve the Lord with fear, and rejoice with trembling. Ps. ii. 11. And they (the women) went out quickly, and fled from the sepulchre; for they trembled and were amazed; neither said they any thing to any man, for they were afraid. Mar. xvi. 8. And as they (the disciples) thus spake, Jesus himself stood in the midst of them, and saith unto them, Peace be unto you. But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? Behold my hands and my feet, that it is I myself: handle me and see; for a spirit hath not flesh and bones, as ye see me have. And when he had thus spoken, he shewed them his hands and his feet; and while they yet believed not for joy, and wondered, he said unto them, Have ye here any meat? Lu. xxiv. 36—41. Verily, verily I say unto you, That ye shall weep and lament, but the world shall rejoice;

and ye shall be sorrowful, but your sorrow shall be turned into joy. And ye now therefore have sorrow: but I will see you again, and your heart shall rejoice, and your joy no man taketh from you. John xvi. 20, 22. And when "he" ("Jesus") had "so said" ("Peace be unto you"), he shewed unto them his hands and his side. Then were the disciples glad when they saw the Lord. Then said Jesus to them again, Peace be unto you: as my Father hath sent me, even so send I you. And when he had said this he breathed on them, and said unto them, Receive ye the Holy Ghost. John xx. 20, 21, 22.

9 *As they went to tell his disciples.]* Thou meetest him that rejoiceth, and worketh righteousness; those that remember thee in thy ways. Is. lxiv. 5. Now when Jesus was risen, early the first day of the week, he appeared first to Mary Magdalene, out of whom he had cast seven devils. And she went and told them that had been with him, as they mourned and wept. Mar. xvi. 9, 10. They have taken away my Lord (said Mary Magdalene to the angels); and when she (Mary Magdalene) had thus said, she turned herself back, and saw Jesus standing, and knew not that it was Jesus. Jesus saith unto her, Mary! She turned herself, and saith unto him, Rabboni! which is to say, Master. John xx. 14, 16.

All hail.] And the angel came in unto "her" ("Mary"), and said, Hail! thou that art highly favoured; the Lord is with thee, blessed art thou among women. Lu. i. 28. Then the same day (when Mary Magdalene came and told the disciples that she had seen the Lord), at evening, being the first day of the week, when the doors were shut where the disciples were assembled, for fear of the Jews, came Jesus, and stood in the midst, and saith unto them, Peace be unto you! John xx. 19. Finally, brethren, farewell: be perfect, be of good comfort, be of one mind, live in peace; and the God of love and peace shall be with you. 2 Cor. xiii. 11. See verse 17.

And held him by the feet.] The watchmen that go about the city found "me" ("the Church of Christ"), to whom I said, Saw ye him whom my soul loveth? It was but a little that I passed from them, but I found him (Christ) whom my soul loveth. I held him, and would not let him go, &c. Can. iii. 3, 4. And (behold a woman in the city, which was a sinner) stood at his feet behind him weeping, and began to wash his feet with tears, and did wipe them with the hairs of her

unto them, Be not afraid: go tell my brethren that they go into 11 Galilee, and there shall they see me. Now when they were going, behold, some of the watch came into the city, and shewed 12 unto the chief priests all the things that were done. And when they were assembled with the elders, and had taken counsel, they

head, and kissed his feet, and anointed them with the ointment. *Lu. vii. 38.* Then took Mary a pound of ointment of spikenard, very costly, and anointed the feet of Jesus, and wiped his feet with her hair; and the house was filled with the odour of the ointment. *John xii. 3.* Touch me not (*said Jesus to Mary Magdalene*), for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend unto my Father and your Father, and to my God and your God. *John xx. 17.* Behold (*said he that hath the seven spirits of God and the seven stars*), I will make them of the synagogue of Satan, which say they are Jews, and are not, but do lie; I will make them to come and worship before thy feet, and to know that I have loved thee. *Re. iii. 9.*

Worshipped him.] See verse 17. chap. ii. 2; xiv. 33. And I beheld, and I heard the voice of many angels round about the throne and the beasts and the elders; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying with a loud voice, Worthy is the Lamb that was slain to receive power, and riches, and wisdom, and strength, and honour, and glory, and blessing. And every creature which is in heaven, and on the earth, and under the earth, and such as are in the sea, and all that are in them, heard I saying, Blessing, and honour, and glory, and power, be unto him that sitteth upon the throne, and unto the Lamb for ever and ever. And the four beasts said, Amen! And the four and twenty elders fell down and worshipped him that liveth for ever and ever. *Re. v. 11—14.*

10 *Be not afraid.] See verse 7.* But straightway Jesus spake unto them, saying, Be of good cheer; it is I; be not afraid (*for they were troubled, saying, It is a spirit, when they saw Jesus walking on the sea*). *Mat. xiv. 27.* And as they (*the disciples*) thus spake (*saying, The Lord is risen indeed, and hath appeared to Simon*), Jesus himself stood in the midst of them, and saith unto them, Peace be unto you! But they were terrified and affrighted, and supposed that they had seen a spirit. And he said unto them, Why are ye troubled? and why do thoughts arise in your hearts? *Lu. xxiv. 36, 37, 38.* It is I (*said Jesus, as he walked upon the sea*); be not afraid. *John vi. 20.*

Go tell my brethren.] See verse 7. Go your way, tell his disciples and Peter (*said the angel*) that he goeth before you into Galilee. *Mar. xvi. 7.* And they put away the strange gods from among them, and served

the Lord. And his soul was grieved for the misery of Israel. *Ju. x. 16.* The Lord is merciful and gracious, slow to anger, and plenteous in mercy: he will not always chide, neither will he keep his anger for ever. He hath not dealt with us after our sins, nor rewarded us according to our iniquities. For as the heaven is high above the earth, so great is his mercy toward them that fear him. As far as the east is from the west, so far hath he removed our transgressions from us. Like as a father pitieth his children, so the Lord pitieth them that fear him. *Ps. ciii. 8—13.* These signs shall follow them that believe; in my name shall they cast out devils, they shall speak with new tongues. *Mar. xvi. 17.*

My brethren.] See chap. xii. 50. Who is my mother? and who are my brethren? And he stretched forth his hand toward his disciples, and said, Behold my mother and my brethren! *Mat. xii. 48, 49.* Who is my mother and my brethren? And he looked round about on them which sat about him, and said, Behold my mother and my brethren. For whosoever shall do the will of God, the same is my brother, and my sister, and mother. *Mar. iii. 33, 34, 35.* Touch me not (*said Jesus to Mary Magdalene*), for I am not yet ascended to my Father: but go to my brethren, and say unto them, I ascend to my Father and your Father, to my God and your God. *John xx. 17.* In that he himself (*Christ*) hath suffered, being tempted, he is able to succour them that are tempted. *He. ii. 18.*

11 *Some of the watch, &c.] See verse 4.* Pilate said unto "them" (*"the chief priests and Pharisees"*), Ye have a watch; go your way, make it as sure as ye can. So they went and made the sepulchre sure, sealing the stone, and setting a watch. *Mat. xxvii. 65, 66.*

12 *When they were assembled.] See chap. xxvi. 3, 4.* When the morning was come, all the chief priests and elders of the people took counsel against Jesus to put him to death. And when they had bound him (*Jesus*), they led him away, and delivered him to Pontius Pilate the governor. Then Judas which had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver to the chief priests and elders. Now the next day that followed, the day of preparation, the chief priests and Pharisees came together unto Pilate, saying, Sir, we remember that that deceiver said while he was yet alive, After three days I will

gave large money unto the soldiers, Saying, Say ye, His disciples 13 came by night, and stole him away while we slept. And if this 14 come to the governor's ears, we will persuade him, and secure you. So they took the money, and did as they were taught: and this 15 saying is commonly reported among the Jews until this day. Then the eleven disciples went away into Galilee, into a moun- 16

rise again: command therefore that the sepulchre be made sure until the third day, lest his disciples come by night and steal him away, and say unto the people, He is risen from the dead; so the last error shall be worse than the first. *Mat. xxvii. 1, 2, 3. 62, 63, 64.* Let us break their bands asunder (*said the kings of the earth*), and cast away their cords from us. He that sitteth in the heavens shall laugh; the Lord shall have them in derision. Then shall he speak unto them in his wrath, and vex them in his sore displeasure. Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son, this day have I begotten thee. *Ps. ii. 1—7.* The chief priests consulted that they might put Lazarus also to death; because that by reason of him many of the Jews went away and believed on Jesus. *John xii. 10, 11.* It came to pass on the morrow, that their rulers, and elders, and Scribes, and Annas the high priest, and Caiaphas, and John, and Alexander, and as many as were of the kindred of the high priest, were gathered together at Jerusalem. And when they had set "them" (*"Peter and John"*) in the midst, they asked, By what power or by what name have ye done "this" (*"teaching the people, and healing the impotent man"*)? Now when they saw the boldness of Peter and John (*who declared that they healed the impotent man in the name of Jesus of Nazareth*), and perceived that they were unlearned and ignorant men, they marvelled, and they took knowledge of them that they had been with Jesus. But when they had commanded them to go aside out of the council, they conferred among themselves, saying, What shall we do to these men? for that indeed a notable miracle hath been done by them is manifest to all them that dwell in Jerusalem, and we cannot deny it. But that it spread no further among the people, let us straitly threaten them, that they speak henceforth to no man in this name. And they called them, and commanded them not to speak at all nor teach in the name of Jesus. But Peter and John answered, and said unto them, Whether it be right in the sight of God to hearken unto you more than unto God, judge ye; for we cannot but speak the things which we have seen and heard. So when they had further threatened them, they let them go, finding nothing how they might punish them, because of the people; for all men glorified God for that which was done.

VOL. II.

For the man (*the impotent man*) was above forty years old on whom this miracle of healing was shewed. *Ac. iv. 5, 6, 7. 13—22.* When "they" (*"the Jews"*) heard "that" (*"that Peter said, We are his witnesses of these things; so is also the Holy Ghost, whom God hath given to them that obey"*), they were cut to the heart, and took counsel to slay them. Then stood there up one in the council, a Pharisee, named Gamaliel, a doctor of the law, had in reputation among all the people, and commanded to put the apostles forth a little space. And to him they agreed (*when he said, Refrain from these men, &c.*). And when they had called the apostles, and beaten them, they commanded that they should not speak in the name of Jesus, and let them go. *Ac. v. 33, 34, 40.*

13 *And stole him away, &c.* Jesus saith unto him (*to the high priest, who said, "Tell us whether thou be the Christ the Son of God"*), Thou hast "said:" nevertheless, I say unto you, hereafter shall ye see the Son of man sitting on the right hand of power, and coming in the clouds of heaven. *Mat. xxvi. 64.*

14 *We will persuade him, &c.* And when Herod had sought for "him" (*"Peter"*), and found him not, he examined the keepers (*of the prison*), and commanded that they should be put to death. *Ac. xii. 19.*

15 *They took the money.* What will ye give me (*said Judas to the rulers*), and I will deliver him unto you? And they covenanted with him for thirty pieces of silver. *Mat. xxvi. 15.* The love of money is the root of all evil; which while some coveted after, they have erred from the faith, and pierced themselves through with many sorrows. *1 Ti. vi. 10.*

Until this day. That field (*the potter's field*) was called the field of blood unto this day. *Mat. xxvii. 8.*

16 *The eleven disciples.* Afterward (*after Jesus had appeared to the two disciples on their way to Emmaus*) he appeared unto the eleven as they sat at meat, and upbraided them with their unbelief, and hardness of heart, because they believed not them which had seen him after he was risen. *Mar. xvi. 14.* Have not I chosen you twelve, and one of you is a devil? *John vi. 70.* And when they were come in "they" (*"the disciples"*) went up into an upper room, where abode both Peter, and James, and John, and Andrew, Philip, and Thomas, Bartholomew, and Matthew, James the son of Alphaeus, and

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17 tain where Jesus had appointed them. And when they saw him, 18 they worshipped him: but some doubted. And Jesus came and spake unto them, saying, All power is given unto me in heaven

Simon Zelotes, and Judas the brother of James. These all continued with one accord in prayer and supplication with the women, and Mary the mother of Jesus, and with his brethren. And in those days Peter stood up in the midst of the disciples, and said, (the number of the names together were about an hundred and twenty,) Men and brethren, this scripture must needs have been fulfilled, which the Holy Ghost by the mouth of David spake before concerning Judas, which was guide to them that took Jesus; for he was numbered with us, and had obtained part of this ministry. Now this man purchased a field with the reward of iniquity; and falling headlong he burst asunder in the midst, and all his bowels gushed out. And it was known unto all the dwellers at Jerusalem, inasmuch as that field is called in their proper tongue, *Aceldama*; that is to say, The field of blood. For it is written in the book of Psalms, Let his habitation be desolate, and let no man dwell therein: and his bishoprick let another take. Wherefore of these men which have accompanied with us, all the time that the Lord Jesus went in and out among us, beginning from the baptism of John unto that same day that he was taken up from us, must one be ordained to be a witness with us of his resurrection. And they appointed two, Joseph called Barsabas, who was surnamed Justus, and Matthias. And they prayed, and said, Thou, Lord, which knowest the hearts of all men, shew whether of these two thou hast chosen; that he may take part of this ministry and apostleship, from which Judas by transgression fell, that he might go to his own place. And they gave forth their lots, and the lot fell upon Matthias; and he was numbered with the eleven. *Ac. i. 13-26.* If Christ be not risen, then is our preaching vain, and your faith is also vain; yea, and we are found false witnesses of God, because we have testified of God that he raised up Christ, whom he raised not up, if so be that the dead rise not. *1 Co. xv. 15.*

Went away into Galilee.] See verses 7. 10. After I am risen again (*said Jesus to his disciples*), I will go before you into Galilee. *Mat. xxvi. 32.*

17 When they saw him.] Verily I say unto you (*said Jesus*), There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. *Mat. xvi. 28.*

Worshipped him.] See verse 9. Kiss the Son, lest he be angry, and ye perish from the way, when his wrath is kindled but a little: blessed are all they that put their trust in him. *Ps. ii. 12.* So shall the King greatly desire "thy" ("the Church's") beauty: for he

is thy Lord, and worship thou him. *Ps. xix. 11.* All men should honour the Son, even as they honour the Father. He that honoureth not the Son honoureth not the Father which hath sent him. *John v. 23.*

But some doubted.] After "that" ("that Christ was seen of Cephas") he was seen of above five hundred brethren at once, of whom the greater part remain unto this present; but some are fallen asleep. *1 Co. xv. 6.*

18 All power is given unto me, &c.] See chap. xi. 27. Verily I say unto you, There be some standing here which shall not taste of death till they see the Son of man coming in his kingdom. *Mat. xvi. 28.* Yet have I set my King upon my holy hill of Zion. I will declare the decree; the Lord hath said unto me, Thou art my Son, this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession. Thou shalt break them with a rod of iron; thou shalt dash them in pieces like a potter's vessel. *Ps. ii. 6-9.* Thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty; I have exalted one chosen out of the people. *Ps. lxxxix. 19.* Also I will make him my first-born, higher than the kings of the earth. *Ps. lxxxix. 27.* The Lord said unto my Lord, Sit thou at my right hand until I make thine enemies thy footstool. The Lord shall send the rod of thy strength out of Zion: rule thou in the midst of thine enemies. Thy people shall be willing in the day of thy power: in the beauties of holiness, from the womb of the morning thou hast the dew of thy youth. *Ps. cx. 1, 2.* 3. Unto us a child is born, unto us a son is given: and the government shall be upon his shoulder; and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace. Of the increase of his government and peace there shall be no end, upon the throne of David, and upon his kingdom, to order it, and to establish it with judgment and with justice, from henceforth even for ever. The zeal of the Lord of hosts will perform this. *Is. ix. 6, 7.* And there was given "him" ("the Son of man") dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him. His dominion is an everlasting dominion, which shall not pass away; and his kingdom that which shall not be destroyed. *Da. vii. 14.* "He" ("Jesus," *said the angel to Mary*) shall be great, and shall be called the Son of the Highest; and the Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end. *Lk. ii. 32, 33.*

and in earth. Go ye therefore, and teach all nations, baptizing 19

All things are delivered to me of my Father (*said Jesus*); and no man knoweth who the Son is but the Father; and who the Father is but the Son, and he to whom the Son will reveal him. *Lu. x. 22.* Glorify thy Son (*said Jesus to his Father*), that thy Son also may glorify thee. *John xvii. 1.* Let all the house of Israel know assuredly, that God hath made that same Jesus whom ye have crucified both Lord and Christ. *Ac. ii. 36.* To this end Christ both died and rose, and revived, that he might be Lord both of the dead and living. *Ro. xiv. 9.* He (*Christ*) hath put all things under his feet. But when he saith, All things are put under him, it is manifest that he is excepted which did put all things under him. *1 Co. xv. 27.* For by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers; all things were created by him, and for him; and he is before all things, and by him all things consist. And he is the head of the body, the Church: who is the beginning, the first-born from the dead; that in all things he might have the pre-eminence. For it pleased the Father that in him should all fulness dwell. *Col. i. 16—19.* God hath in these last days spoken unto us by his Son, whom he hath appointed heir of all things, by whom also he made the worlds. *He. i. 2.* And the seventh angel sounded; and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ; and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come, because thou hast taken to thee thy great power, and hast reigned. *Re. xi. 15, 16, 17.* He is Lord of lords and King of kings; and they that are with him are called, and chosen, and faithful. *Re. xvii. 14.* And he hath on his vesture and on his thigh a name written, King of kings, and Lord of lords. *Re. xix. 16.*

19 Ye therefore.] All the ends of the world shall remember, and turn unto the Lord; and all the kindreds of the nations shall worship before thee; for the kingdom is the Lord's, and he is the governor among the nations. *Ps. xxii. 27, 28.* The Lord hath made known his salvation: his righteousness hath he openly shewed in the sight of the heathen: he hath remembered his mercy and his truth toward the house of Israel; all the ends of the earth have seen the salvation of our God. *Ps. xcvi. 2, 3.* Behold my servant, whom I uphold; mine elect, in whom my soul delighteth: I have put my spirit upon him; he shall bring forth judgment to

the Gentiles. He shall not cry, nor lift up, nor cause his voice to be heard in the street. A bruised reed shall he not break, and the smoking flax shall he not quench; he shall bring forth judgment unto truth: he shall not fail nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law. *Is. xlii. 1—4.* And he said, It is a light thing that thou shouldest be my servant, to raise up the tribes of Jacob, and to restore the preserved of Israel. I will also give thee for a light to the Gentiles, that thou mayest be my salvation unto the end of the earth. *Is. xlix. 6.* The Lord hath made bare his holy arm in the eyes of all the nations, and all the ends of the earth shall see the salvation of our God. *Is. lii. 10.* For I know their works and their thoughts: it shall come that I will gather all nations and tongues, and they shall come and see my glory; and I will set a sign among them, and I will send those that escape of them unto the nations, to Tarshish, Pul, and Lud, that draw the bow, to Tubal, and Javan, to the isles afar off, that have not heard my fame, neither have seen my glory; and they shall declare my glory among the Gentiles. *Is. lxvi. 18, 19.* Go ye into all the world (*said Jesus to his disciples*), and preach the Gospel to every creature. He that believeth and is baptized shall be saved: but he that believeth not shall be damned. *Mar. xvi. 15, 16.* Thus it is written, and thus it behoved Christ to suffer, and to rise from the dead the third day; and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem. And ye are witnesses of these things. *Lu. xxiv. 46, 47, 48.* But ye shall receive power, after that the Holy Ghost is come upon you: and ye shall be witnesses unto me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth. *Ac. i. 8.* Then (*when the whole city came together to hear the word of God*) Paul and Barnabas waxed bold, and said, It was necessary that the word of God should first have been spoken to "you" (*"the Jews"*): but seeing ye put it from you, and judge yourselves unworthy of everlasting life, lo, we turn to the Gentiles; for so hath the Lord commanded us, saying, I have set thee to be a light of the Gentiles, that thou shouldest be for salvation unto the ends of the earth. *Ac. xiii. 46, 47.* Be it known therefore unto you that the salvation of God is sent unto the Gentiles (*said Paul to the Jews at Rome*), and that they will hear it. *Ac. xxviii. 28.* So then faith cometh by hearing, and hearing by the word of God; but I say, Have they not heard? Yes, verily, their sound went into all the earth, and their words unto the ends of the world. *Ro. x. 17, 18.* And you that were some time alienated, and

them in the name of the Father, and of the Son, and of the Holy

enemies in *your* mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unprovable in his sight: If ye continue in the faith grounded and settled, and be not moved away from the hope of the Gospel, which ye have heard, and which was preached to every creature which is under heaven, whereof I Paul am made a minister. *Col. i. 21, 22, 23.*

Baptizing them, &c.] See chap. iii. 6. But when they (*of Samaria*) believed Philip, preaching the things concerning the kingdom of God, and the name of Jesus Christ, they were baptized, both men and women. Then Simon (*the sorcerer*) himself believed also; and when he was baptized, he continued with Philip, and wondered beholding the miracles and signs which were done. Now when the apostles which were at Jerusalem heard that Samaria had received the word of God, they sent unto them Peter and John, who, when they were come down, prayed for them, that they might receive the Holy Ghost; for as yet he was fallen upon none of them, only they were baptized in the name of the Lord Jesus. And as they (*Philip and the eunuch*) went on *their* way, they came unto a certain water. And the eunuch said, See, *here is* water; what doth hinder me to be baptized? And Philip said, If thou believest with all thine heart, thou mayest. And he answered and said, I believe that Jesus Christ is the Son of God. And he commanded the chariot to stand still: and they went down both into the water, both Philip and the eunuch, and he baptized him. *Ac. viii. 12—16. 36, 37, 38.* Brother Saul (*said Ananias, putting his hands on him*), the Lord, *even* Jesus that appeared unto thee in the way as thou camest, hath sent me, that thou mightest receive thy sight, and be filled with the Holy Ghost. And immediately there fell from his eyes as it had been scales, and he received sight forthwith, and arose, and was baptized. *Ac. ix. 17, 18.* Can any man forbid water (*said Peter*), that "these" ("*the Gentiles*" upon whom was poured out the gift of the Holy Ghost) should not be baptized which have received the Holy Ghost as well as we? And he commanded them to be baptized in the name of the Lord. *Ac. x. 47, 48.* And a certain woman named Lydia, a seller of purple, of the city of Thyatira, which worshipped God, heard us, whose heart the Lord opened, that she attended unto the things which were spoken of Paul. And when she was baptized, and her household, she besought us, saying, If ye have judged me to be faithful to the Lord, come into my house, and abide there. And she constrained us. *Ac. xvi. 14, 15.* Sirs (*said the goaler of Philippi*), what must I do to be saved? And "they" ("*Paul*

and Silas") said, Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house. And they spake unto him the word of the Lord, and to all that were in his house. And he took them the same hour of the night, and washed *their* stripes; and was baptized, he and all his, straightway. *Ac. xvi. 30—33.* Is Christ divided? Was Paul crucified for you? or were ye baptized in the name of Paul? I thank God that I baptized none of you, but Crispus and Gaius; lest any should say that I had baptized in mine own name. And I baptized also the household of Stephanas; besides, I know not whether I baptized any other. *1 Cor. i. 13—16.* When all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all. Else what shall they do which are baptized for the dead, if the dead rise not at all? why are they then baptized for the dead? *1 Co. xv. 28, 29.* Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God, being put to death in the flesh, but quickened by the Spirit: by which also he went and preached unto the spirits in prison, which some time were disobedient, when once the long suffering of God waited in the days of Noah, while the ark was a preparing, wherein few, that is, eight souls were saved by water. The like figure whereunto, *even* baptism, doth also now save us (not the putting away of the filth of the flesh, but the answer of a good conscience toward God), by the resurrection of Jesus Christ. *1 Pe. iii. 18—21.*

The name of the Father.] Jesus, when he was baptized, went up straightway out of the water: and, lo, the heavens were opened unto him, and he saw the Spirit of God descending like a dove, and lighting upon him. And lo a voice from heaven, saying, This is my beloved Son, in whom I am well pleased. *Mat. iii. 16, 17.* And God said, Let us make man in our image, after our likeness. *Ge. i. 26.* And the Lord God said, Behold, the man is become as one of us, to know good and evil; and now, lest he put forth his hand, and take also of the tree of life, and eat, and live for ever. *Ge. iii. 22.* And the Lord said, Behold, the people *is* one, and they have all one language; and this they begin to do: and now nothing will be restrained from them which they have imagined to do. Go to, let us go down, and there confound their language, that they may not understand one another's speech. *Ge. xi. 6, 7.* And the Lord spake unto Moses, saying, Speak unto Aaron, and unto his sons, saying, On this wise shall ye bless the children of Israel, saying unto them, The Lord bless thee, and keep thee: the Lord make his face to shine upon thee, and be gracious unto thee. The

Ghost: Teaching them to observe all things whatsoever I have 20

Lord lift up his countenance upon thee, and give thee peace. And they shall put my name upon the children of Israel; and I will bless them. *Nu. vi. 22—27.* Come ye near unto me, hear ye this. I have not spoken in secret from the beginning; from the time that it was, there *am* I; and now the Lord God and his Spirit hath sent me. *Is. xlviii.*

16. Now there are diversities of gifts, but the same spirit; and there are differences of administrations, but the same Lord. And there are diversities of operations, but it is the same God which worketh all in all. *1 Co. xii. 4, 5, 6.* The grace of the Lord Jesus Christ, and the love of God, and the communion of the Holy Ghost, *be* with you all, Amen. *2 Co. xiii. 14.* For through "him" ("Jesus") we both have access by one Spirit unto the Father. *Ep. ii. 18.* There are three that bear record in heaven, the Father, the Word, and the Holy Ghost: and these three are one. *1 John v. 7.* John to the seven churches which are in Asia: Grace *be* unto you, and peace, from him which is, and which was, and which is to come; and from the seven Spirits which are before his throne; and from Jesus Christ, who is the faithful witness, and the first begotten of the dead, and the prince of the kings of the earth. Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father; to him *be* glory and dominion for ever and ever, Amen. *Re. i. 4, 5, 6.*

20 *Them to observe all things commanded, &c.]* Therefore (said Jesus), whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man which built his house upon a rock. And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand; and the rain descended, and the floods came, and the winds blew, and beat upon that house, and it fell, and great was the fall of it. *Mat. vii. 24—27.* Ye shall observe to do therefore as the Lord your God hath commanded you: ye shall not turn aside to the right hand or to the left. *De. v. 32.* What thing soever I command you, observe to do it; thou shalt not add thereto, nor diminish from it. *De. xii. 32.* And "they" ("the converts on the day of Pentecost") continued stedfastly in the apostles' doctrine and fellowship, and in breaking of bread, and in prayers. *Ac. ii. 42.* I kept back nothing that was profitable unto you (said Paul to the elders of Ephesus), but have shewed you, and have taught you publicly, and from house to house; testifying both to the Jews, and also to the Greeks, repentance toward God, and faith toward our Lord Jesus Christ. For I have not shunned to declare unto you all the counsel of God. *Ac. xx. 20, 21. 27.* Now I praise you, brethren, that ye remember me in all things, and keep the

ordinances, as I delivered *them* to you; for I have received of the Lord that which also I delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread, and when he had given thanks, he brake it, and said, Take, eat; this is my body which is broken for you; this do in remembrance of me. After the same manner also he took the cup, when he had supped, saying, This cup is the new testament in my blood: this do ye, as oft as ye drink it, in remembrance of me; for as often as ye eat this bread, and drink this cup, ye do shew the Lord's death till he come. *1 Co. xi. 2. 23—26.* If any man think himself to be a prophet, or spiritual, let him acknowledge that the things that I write unto you are the commandments of the Lord. *1 Co. xiv. 37.* And ("God") gave some, apostles; and some, prophets; and some, evangelists; and some, pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fulness of Christ: that we henceforth be no more children, tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive; but speaking the truth in love, may grow up unto him in all things, which is the head, *even Christ*; from whom the whole body fitly joined together and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body, unto the edifying of itself in love. This I say therefore, and testify in the Lord, that ye henceforth walk not as other Gentiles walk, in the vanity of their mind. But ye have not so learned Christ; if so be that ye have heard him, and have been taught by him, as the truth is in Jesus: that ye put off concerning the former conversation the old man, which is corrupt according to the deceitful lusts, and be renewed in the spirit of your mind; and that ye put on the new man, which after God is created in righteousness and true holiness. Wherefore putting away lying, speak every man truth with his neighbour, for we are members one of another. Be ye angry, and sin not: let not the sun go down upon your wrath: neither give place to the devil. Let him that stole steal no more: but rather let him labour, working with his hands the thing which is good, that he may have to give to him that needeth. Let no corrupt communication proceed out of your mouth, but that which is good to the use of edifying, that it may minister grace unto the hearers. And grieve not the holy Spirit of God, whereby ye are sealed unto the day of redemption. Let

commanded you: and, lo, I am with you alway, *even unto the end of the world.* Amen.

5—11. This second epistle, beloved, I now write unto you: in *both* which I stir up your pure minds by way of remembrance, that ye may be mindful of the words which were spoken before by the holy prophets, and of the commandment of us the apostles of the Lord and Saviour. 2 *Pe.* iii. 1, 2. Hereby we do know that we know him, if we keep his commandments. He that saith, I know him, and keepeth not his commandments, is a liar, and the truth is not in him. 1 *John* ii. 3, 4. Hereby we know that we are of the truth, and shall assure our hearts before him; for if our heart condemn us, God is greater than our heart, and knoweth all things. Beloved, if our heart condemn us not, *then* have we confidence toward God. And whatsoever we ask, we receive of him, because we keep his commandments, and do those things that are pleasing in his sight. And this is his commandment, That we should believe on the name of his Son Jesus Christ, and love one another, as he gave us commandment. And he that keepeth his commandments dwelleth in him, and he in him; and hereby we know that he abideth in us, by the Spirit which he hath given us. 1 *John* iii. 19—24. Blessed are they that do his commandments, that they may have right to the tree of life, and may enter in through the gates into the city. *Re.* xxii. 14.

I am with you alway.] See *Mat.* i. 23. Where two or three are gathered together in my name, there I am in the midst. *Mat.* xviii. 20. And the Lord was with Joseph, and he was a prosperous man; and he was in the house of his master the Egyptian. And his master saw that the Lord was with him, and that the Lord made all that he did to prosper in his hand. The Lord was with Joseph, and shewed him mercy, and gave him favour in the sight of the keeper of the prison. *Ge.* xxxix. 2, 3, 21. Certainly I will be with thee (*said the Lord to Moses*), and this shall be a token unto thee that I have sent thee: When thou hast brought forth the people out of Egypt, ye shall serve God upon this mountain. *Ex.* iii. 12. The Lord spake unto Joshua, the son of Nun, saying, There shall not any man be able to stand before thee all the days of thy life; as I was with Moses, so I will be with thee; I will not fail thee nor forsake thee. *Josh.* i. 5. And "he" ("the Lord") shall pass through Judah; he shall overflow and go over, he shall reach even to the neck, and the stretching out of his wings shall fill the breadth of thy land, O Immanuel. Associate yourselves, O ye people, and ye shall be broken in pieces; and give ear, all ye of far countries; gird yourselves, and ye shall be broken in pieces; take counsel together, and it shall come to nought (*for God's*

purposes are irresistible); speak the word, and it shall not stand, for God is with us. *Is.* xlii. 8, 9, 10. Fear thou not (*said the Lord to Israel*), for I am with thee; be not dismayed, for I am thy God: I will strengthen thee, yea, I will help thee, yea, I will uphold thee with the right hand of my righteousness. *Is.* xli. 10. And "they" ("the disciples") went forth and preached every where, the Lord working with them, and confirming the word with signs following. Amen. *Mar.* xvi. 20. I will not leave you comfortless (*said Christ to his disciples*): I will come to you. Yet a little while, and the world seeth me no more; but ye see me. Because I live ye shall live also. At that day ye shall know that I am in my Father, and ye in me, and I in you. He that hath my commandments, and keepeth them, he it is that loveth me: and he that loveth me shall be loved of my Father, and I will love him, and will manifest myself to him. Judas saith unto him (not Iscariot), Lord, how is it that thou wilt manifest thyself unto us, and not unto the world? Jesus answered and said unto him, If a man love me he will keep my words. And my Father will love him, and we will come unto him, and make our abode with him. *John* xiv. 18—23. Then spake the Lord to Paul in the night by a vision (*whilst he preached at Corinth, first to the Jews, and then to the Gentiles*), Be not afraid, but speak, and hold not thy peace. For I am with thee, and no man shall set on thee to hurt thee; for I have much people in this city. *Ac.* xviii. 9, 10. At my first answer (*to Alexander the coppersmith, said Paul*), no man stood with me, but all men forsook me; I pray God that it may not be laid to their charge. Notwithstanding the Lord stood with me, and strengthened me, that by me the preaching might be fully known, and that all the Gentiles might hear: and I was delivered out of the mouth of the lion. 2 *Ti.* iv. 16, 17. The grace of our Lord Jesus Christ be with you all. *Re.* xxii. 21.

Unto the end of the world.] See chap. xiii. 39, 40. 47—49.

Amen.] After this manner pray ye (*said Jesus*): Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth as it is in heaven. Give us this day our daily bread. And forgive us our debts, as we forgive our debtors. And lead us not into temptation, but deliver us from evil: for thine is the kingdom, and the power, and the glory, for ever. Amen. *Mat.* vi. 9—13. King David said, Call me Zadok the priest, and Nathan the prophet, and Benaiah the son of Jehoiada. And they came before the king. The king also said unto them, Take with you the servants

THE END.





